A Grammar of Arabic
Language
By
Lumsden
Vol. I

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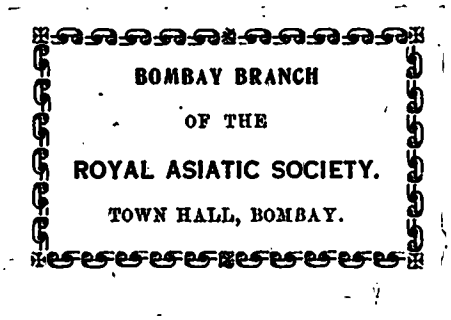

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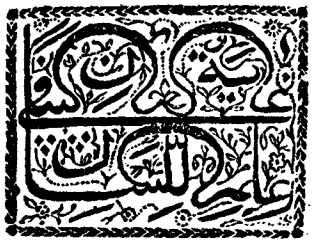

A GRAMMAR

OF THE

ARABIC LANGUAGE,

ACCORDING TO THE PRINCIPLES TAUGHT AND MAINTAINED IN THE

SCHOOLS OF ARABIA;

EXHIBITING

A COMPLETE BODY OF ELEMENTARY INFORMATION, SELECTED FROM THE WORKS OF THE MOST EMINENT GRAMMARIANS;

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TOGETHER WITH

DEFINITIONS OF THE PARTS OF SPEECH,

AND

OBSERVATIONS ON THE STRUCTURE OF THE LANGUAGE.

Ἴδιον γὰρ Φιλοσοφίας τὸ ἐν τοῖς πολλοῖς ἔχουσι διαφορὰν δεῖξαι τὴν κοινωνίαν, καὶ τὸ ἐν τοῖς πολλοῖς ἔχουσι κοινωνίαν δεῖξαι τίνι διαφέρουσιν.

PHILOPONUS.

IT IS THE PROPER BUSINESS OF PHILOSOPHICAL GRAMMAR, TO SHEW, IN MANY THINGS WHICH HAVE DIFFERENCE, WHAT IS THEIR COMMON CHARACTER; AND IN MANY THINGS WHICH HAVE A COMMON CHARACTER, THROUGH WHAT IT IS THEY DIFFER.

IN TWO VOLUMES.

VOLUME FIRST:

COMPRISING THE

SYSTEM OF INFLEXION.

BY M. LUMSDEN,
PROFESSOR OF ARABIC AND PERSIAN, IN THE COLLEGE OF FORT WILLIAM, IN BENGAL.

CALCUTTA:
PRINTED BY F. DISSENT, UNDER THE INSPECTION OF T. WATLEY, AT THE HONORABLE COMPANY'S PRESS,
1813.

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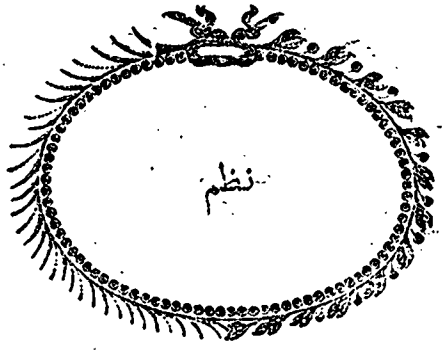

يا صارِفًا هِمَّتَهُ فى الطَّلَبْ ... لِما بِهِ يُعْرَفُ مَنُّ الاَدَبْ

هاكَ الَّذِى يُغنِيكَ يا ذا النُّهى ... بِما حَواهُ مِن لِسانِ الْعَرَبْ

طالِعَهُ تحظى بالعلوم الَّتِى ... تفوزُ مِنْها بِارْتِشافِ الضَّرَبْ

فَهْوَ كتابٌ رَوْضُهُ مُعْجِبٌ ... يحصلُ للنّاظِرِ فيهِ الطَّرَبْ

ثِمارُهُ يانِعَةٌ مَنْ يَمِلْ ... لِقَطْفِها فليسمَحَنْ بِالذَّهَبْ

ما ضَمَّ عِلْمَ الصَّرْفِ دَرْجٌ كما ... قد حازَ هٰذا المُقْنِعُ المنتخَبْ

يا اَيُّها الطُّلّابُ بُشْرى لَكُمْ ... هٰذا كتابٌ مُنْجِحٌ لِلْاَرَبْ

صَنَّفَهُ مَتَّى الَّذِى حَسْبُهُ ... منكم دُعاءٌ فعليكم وجَبْ

ADVERTISEMENT.

THOUGH it will be some time before the Second Volume of the following Work can be issued from the Press, I see no reason to delay the publication of the First Volume, which forms a complete treatise in itself, since it exhausts the Science of Arabic INFLEXION, leaving the SYNTAX, as another branch of the subject, to be fully considered in the Second Volume. On the publication of the latter, it is my intention to furnish a Preface to both; and, in the mean time, it will suffice to offer a very few observations on the nature of the plan which I propose to accomplish.

I PROVED in a former publication that the Science which we call GENERAL GRAMMAR, treats merely of the Nature and Character of the PARTS OF SPEECH; and consequently forms part of the subject which every Grammarian professes to discuss. But the same Parts of Speech which are common to the structure of one Language, are not unfrequently unknown to another; and those which are common to all Lauguages, have not the same character in each. Thus it happens that there are no ADVERBS in the Arabic Language, and though VERBS and other ATTRIBUTIVES

are

are probably common to every Tongue, it is, nevertheless, indisputably true, that the character of an Arabic attributive differs essentially from that of the English attributive with which, in Translation, it seems to correspond.

But the admission of these facts, (and I know not how they can be controverted,) seems to me to strike at the root of General Grammar, and to reduce that Science, as nearly as possible, to a mere nonentity. For, in the first place, it is not easy to determine what Parts of Speech are necessarily common to every Tongue, though it is quite certain that such, only, can fall within the range of the Science. And, in the second place, though that question were already determined, the definitions of the Science must yet continue to be equally imperfect and unsatisfactory; first, because it treats merely of principles common to every Tongue, and for that very reason of no great importance; and, secondly, because it will not condescend to furnish any information on the subject of those more important principles which distinguish the character of the same Parts of Speech, as they are found to exist in two or more Languages.

To explain by an example. It is by no means clear to my understanding, that adjectives are *theoretically* necessary to any Language, though in *fact* they are probably common to all. For every adjective may be resolved into the genitive case of the corresponding substantive, as A WISE MAN, or A MAN OF WISDOM;

DOM; &c. and does it not follow as a consequence of this principle, that adjectives, though very convenient to the expression of our thoughts, are not, however, of necessary use?

ADMIT this fact, and adjectives will cease to be the subject of General Grammar, because that Science disdains to furnish any information relating to the Nature of those Parts of Speech which are merely convenient, but not necessary. And, on the other hand, if we deny the fact, and affirm the necessary use of adjectives, it will still be true that they must be considered, in General Grammar, with reference, merely, to their common properties; and, consequently, that the specific difference between the adjectives of one Language and those of another, though often a subject of the highest importance, (See Page 266 of this Volume,) can never fall within the range of the Science.

IN truth, the question, "What is necessary to the expression of our thoughts?" plainly admits of no solution; for, though simple thoughts may be expressed by simple means, the case is very much altered when we have occasion to connect our ideas by a chain of reasoning, because, then, the most perfect Language on Earth, will be found to furnish an imperfect instrument for the communication of thought. The ESSAY ON THE HUMAN UNDERSTANDING, for example, exhibits a train of thought which cannot be translated into the Language of the Nursery;

or,

or, generally speaking, into any Language of which the progress to maturity is inconsiderable; yet it does not follow that it would be impossible, (no doubt it would be very difficult,) to translate it into the Language of New Zealand, because Language may attain a very high degree of perfection, while the state of Society is yet very rude.

THE reason is, that long and connected trains of thought are inseparable from the condition of Man's nature, at every period of the social career; and thus, the arts of fishing, hunting and warfare, for example, the necessary concomitants of Savage Life, in its rudest state, will furnish abundant materials for thought. Those materials, shaped into Speech in the necessary intercourse of Human Society, will inevitably give birth to a great deal of eloquent, and perhaps, even, of abstract discussion; and thus the necessary wants of the Savage, though they may not furnish a very copious vocabulary, are yet sufficient to account for all that is excellent (and there is often, I believe, a great deal of excellence,) in the structure of his Language; such as the introduction of a comprehensive and uniform System of Inflexion; the distinctions of moods and tenses; the variations of case, number, and gender; and the invention of particles; &c. &c*.

* I REFER the reader to the ABBE MOLINA'S account of the excellent structure of the Language of the ARAUCANIANS in South America, comprised in his work on the Natural History of CHILI, and the Manners of its People; &c.

THE

The copiousness of Language probably depends on other causes, more immediately connected with the state of Society; yet the civilization of Man must be more ancient than the records of History, if it be indeed anterior to the maturity of Speech. The Greek Language was certainly copious in the days of Homer, and had already acquired that excellence of structure, which enables it, even in our times, to furnish terms for every modern Science; such as we cannot find in our own Language, though the Science may have been invented by ourselves.

But whatever may be thought of those causes to which we owe the maturity of Speech, I am of opinion, first, that we know very little of what is necessary or common to all Languages; secondly, that the Science which we call General Grammar, treats merely of the nature and character of the Parts of Speech employed in our own and some other Tongues; and, finally, that this Science ought to be abolished, as a usurpation on the province of the common Grammarian, whose duty it is, to define the nature of his own Parts of Speech, shewing where they agree, and where they differ from those of the Language familiar to his readers.

The following work will be found, accordingly, to comprise definitions of the Parts of Speech employed by the Arabs; and though I have purposely waved all controversial arguments, it will be obvious to those conversant in the subject, first, that I

have

have been often, nay generally, compelled to embrace opinions at variance with those commonly maintained in Europe; and, secondly, that the structure of the Arabic Language, as explained by me, is not consistent (or at least not apparently consistent,) with some of the most popular theories of Speech. In other respects, it will be found to comprise a very ample body of rules, founded on the authority of the best writers, and easily consulted by means of the Table of Contents prefixed to the Volume, which supercedes the necessity of committing them to memory.

It only remains to add, that though on a more extensive scale, the work has been written nearly on the same plan with that of my friend and predecessor Major Baillie, the British Resident at the Court of Lucnow*. Both are supported by the authority of the best writers on Arabic Grammar, and if his work had been completed, I should have thought it unnecessary to undertake mine. His removal from the College prevented its completion, and his employment in the high offices which he has since held under the Indian Government, however honorable to his own Character, has yet withdrawn from the field of Oriental Literature, one of those men to whose talents and extensive knowledge, it would have been indebted for the most important

* "Sixty Tables, illustrative of the principles of Arabic Inflexion," published by Major Baillie shortly after the Institution of the College.

improvements.

improvements. To Major BAILLIE, therefore, I desire to inscribe the following Work, in testimony of the esteem which I entertain for his acquirements, and as a mark of respect for his general character, the more grateful to my feelings, because, on this occasion, it is offered to a friend.

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A GRAMMAR

OF THE

ARABIC LANGUAGE.

HAPTER FIRST.

SECTION FIRST.

اَلْحُرُوْفُ الْهِجَائِيَّة *AL HOOROOFOOL HIJAEEYA,*

OR

LETTERS OF THE ALPHABET.

THE Arabs are pre-eminent over all nations for the assiduous cultivation of their native tongue. They have discussed and exhausted every imaginable question of Grammar, and have bestowed on the professors of that science, an eminence of literary fame and celebrity to which the Grammarians of Europe have aspired in vain.

THE simple structure of most of the European Tongues is unfavorable to the general culture of Grammatical science: we learn its elements in early youth, but it seldom happens that we have occasion or inclination to resume the study in maturer years. The superficial

superficial acquirements of the schoolboy are, among us, experimentally found to suffice for the purposes of practical accuracy; and beyond the accomplishment of those purposes, there is nothing in the science to excite the ardor of general emulation. We therefore study Grammar as a matter of necessity, and having acquired that common sort of proficiency which is expected from every man of liberal education, we generally, (and not without reason,) relinquish for ever an unprofitable pursuit, which no longer offers any thing to excite the curiosity, or gratify the taste, or supply the wants of the general reader.

The professed votaries of Grammatical science, are necessarily excepted from these remarks; but their number in Europe is comparatively small, and with reference to the simple structure of most of the European tongues, it is not to be desired that they should be greatly augmented. The necessary study of Grammar extends not beyond the point of practical utility, and as our ears are seldom offended by any gross violation of Grammatical rule, it may be justly inferred that our knowledge of that science is generally equal to the demands imposed by the Languages to which it relates.

The intricate structure of the Arabic Language demands, however, a deeper attention to the rules of Grammar, than can be reasonably required from the student of any European Tongue. Those rules are exceedingly numerous and remote from the observation of uninformed practice. They cannot be acquired without much labour, and when acquired, they cannot be easily remembered. An Arab is unable to carry them in his memory, and has therefore continual occasion to refer to his books, by means of which he decides every thing, and without them will seldom venture to offer an opinion. His Grammar is not, as with us, merely the companion of his boyish days, but the faithful guide of his maturer years; a VADE MECUM, a SINE QUA NON, without which he would be constantly in danger of losing his way. It would be arrogance to imagine that the rules of Arabic

Grammar

Grammar are less necessary to the foreign Student of that Language than they are found to be to the Native Arabian. On the contrary, we shall require (and it is my ambition to furnish) an ample collection of Grammatical rules, such as may serve the double purpose of an elementary work for the use of beginners, and a book of reference to which the English proficient in the Arabic Language may refer for the solution of doubtful points. For this purpose, I shall extract whatever is useful, or even curious, in that ample mass of materials bequeathed to their country by the writers of Arabia; and though my work will offer no encouragement to those who consider brevity as the soul of Grammar, I shall yet endeavour to preserve the advantage of a clear arrangement, such as may enable me to distinguish the parts that may be omitted with least disadvantage to the progress of the learner. By this means, I hope to escape the censure of prolixity otherwise due to the length of my work; or if destined to incur that censure, the success of my undertaking, in other respects, will still have furnished the materials from which an abridgment may be easily formed hereafter.

The twenty-nine Letters of the Arabic Alphabet are indifferently termed اَلْحُرُوْفُ الْهِجَائِيَّةُ Al Hooroofool Hijaeeya, اَلْحُرُوْفُ الْعَرَبِيَّةُ Al Hooroofool Arubeeya, اَلْحُرُوْفُ الْمُعْجَمَةُ Al Hooroofool Moojuma, and حُرُوْفُ الْاَبْجَدِ Hooroofool Abjud.—The sounds of many are peculiar to the Arabs, and of the most difficult acquirement by foreign nations; insomuch that the system of pronunciation commonly established among the learned in India is nearly unintelligible to the ear of an Arab. I have determined, nevertheless, to adhere to that system, because the English Alphabet does not furnish the means of establishing any other that would not be liable to many exceptions; and as I intend to describe,

as nearly as possible, the true Arabian pronunciation of every letter, the system of Orthography that may be adopted by me, is, in fact, a matter of very little importance.

The letters of the alphabet are written from the right hand to the left, and are variously formed, according to their position at the beginning, or the middle, or the end of a word. Some of the variations to which they are liable appear in the following scheme of the Alphabet, and the rest will be sooner acquired in the course of practice, than they can be by the use of any other means.

SCHEME OF THE ALPHABET.

	Names of the Letters.	Finals.	Medials.	Initials.	Forms of the Letters.	
Alif	اَلِف	قَرَا	سَاَلَ	اَمْر	ا	A.
Ba	باء	طَلَب	عَبْد	بُذْر	ب	B.
Ta	تاء	لَيْت	بَتْر	تِبْر	ت	T.
Sa	ثاء	لَيْث	كَثْب	ثَوْب	ث	S.
Jeem	جِيم	فَلَج	نَجْد	جَوْب	ج	J.
Ha	حاء	ذَبْح	حُجْر	حِبْر	ح	H.
Kha	خاء	سَلْخ	بُخْل	خَرْج	خ	K.
Dal	د ال	جَلِيد	بَدَل	دَبِير	د	D.
Zal	ذ ال	اَخَذ	كِذْب	ذِكْر	ذ	Z.
Ra	راء	عِطْر	ضَرْب	رُشْد	ر	R.
Za	زاء	عَجْز	بَزْر	زَجْر	ز	Z.
Seen	سِين	نُبْس	يُسْر	سَلْب	س	S.

Sheen

	Names of the Letters.	Finals.	Medials.	Initials.	Forms of the Letters.	
Sheen	شِيْن	جَيْش	بَشَر	شُرْب	ش	Sh.
Sad	صاد	خِرْص	بَصَر	صَبْر	ص	S.
Zad	ضاد	بَغْض	نُضْج	ضَرَر	ض	Z.
Ta	طاء	سَمْط	سَطْر	طُهْر	ط	T.
Za	ظاء	غَيْظ	نَظَر	ظَهْر	ظ	Z.
Aïn	عَيْن	طَمَع	نَعْل	عِلْم	ع	A.
Ghaïn	غَيْن	صَبْغ	بُغْض	غَيْر	غ	Gh.
Fa	فاء	سَيْف	عَفْو	فِكْر	ف	F.
Qaf	قاف	طَبَق	عَقْل	قَوْل	ق	K.
Kaf	كاف	سِلْك	سُكَّر	كَرَم	ك	K.
Lam	لام	شَكْل	حِلْم	لَبِيْب	ل	L.
Meem	مِيْم	جِسْم	لَمْع	مَنْع	م	M.
Noon	نُوْن	عَدْن	قُنْد	نُوْر	ن	N.
Wao	واو	دَلْو	يَوْم	وَعْد	و	W.
Ha	هاء	فِقْه	عَهْد	هَضْم	ه	H.
La	لا	خَلَا	قَال		ا	A.
Ya	ياء	ظَبْى	عِيْد	يُمْن	ى	Ee

SECTION

SECTION SECOND.

COMBINATION OF LETTERS.

THE letters of the Alphabet apparently consist of vowels and consonants, yet they cannot be combined into words and syllables, otherwise than by the aid of certain marks, or short vowels, or vowel points, that have been invented for that purpose. Those vowel points are generally omitted in Arabic books, but they may, nevertheless, be optionally expressed in every word without exception; and if not expressed, they must be understood, because it is impossible otherwise to form a word or a syllable. To explain by examples. The letters مِيْم and نُوْن, in the word مُنْ MUN, are connected by the intervention of the short vowel فَتْحَة FUT-HA; and the same short vowel is applicable to لَا م, when combined with أَلِف in the word لَا LA. It is obvious, therefore, that whether a word shall consist of two consonants, as مُنْ MUN; or of a vowel and a consonant, as لَا LA; the intervention of a short vowel will be equally necessary in either case. The short vowels are known by the term حَرَكَات HU-RU-KAT or QUALITIES OF MOTION; and they are three in number, namely, فَتْحَة FUT-HA, or the mark (ـَ) placed over the letter to which it appertains, as قَتْل KUTL, SLAUGHTER; كَسْرَة KUS-RA, or the mark (ـِ) placed under the letter to which it appertains, as فِكْر FIKR, THOUGHT; and ضَمَّة ZUM-MA, or the mark (ـُ) placed over the letter to which it appertains, as ظُلْم ZOOLM, TYRANNY. They have nearly the short sounds of U, I, and OO, in the words BUT, BIT, and BOOK; which would be thus written by an Arab: بَتْ BUT بِتْ BIT بُكْ BOOK.

The absence of a vowel point is known by the mark (◌ْ) or سُكُوْن Soo-koon, placed over the letter to which it appertains, (or often omitted, if the letter be final;) as كاف and راء in the word فِكْر Fikr; لام and مِيم in the word ظُلْم Zoolm; &c. It is obvious, therefore, that if an Arab had occasion to write the English word Burnt, (بَرْنْت) he would render the letter B مُتَحَرِّك Moo-tu-hur-rik, or moveable (by the vowel فَتْحَة Fut-ha,) and would apply the mark سُكُوْن Soo-koon to each of the other three letters, because these are سَاكِن Sa-kin or quiescent, or "not moveable;" that is to say, they are not followed by any short vowel.

But two following quiescent letters are seldom admissible in an Arabic word, and never, except in certain cases, to which the attention of the reader will be called hereafter. An Arab would therefore pronounce with difficulty the word Burnt, in which there are three following quiescent letters; but as the word *begins* with a moveable letter, the difficulty of utterance would not be wholly insuperable in his estimation. But if we substitute the word Blush for the word Burnt, an Arab would despair of attaining the accurate pronunciation of that word; *first*, because the letter B is here quiescent, that is to say, it is not followed by a short vowel; and, *secondly*, because he is firmly persuaded that a quiescent letter, occurring at the *beginning* of a word or a syllable, cannot be uttered by the organs of human speech. He would therefore prefix or subjoin to the letter B, the sound of the vowels فَتْحَة Fut-ha, or كَسْرَة Kus-ra, or ضَمَّة Zum-ma,; and would thus inevitably corrupt the word into اَبْلَش Ab-lush, or اِبْلَش Ib-lush, or اُبْلَش

Oob-lush;

OOB-LUSH; or بَلَشْ BU-LUSH, or بِلَشْ BI-LUSH, or بُلَشْ BOO-LUSH. This principle is common to the Arabs with many other Oriental Nations, and hence it happens that the natives of India are constantly observed to change the name of SMITH into ISMITH, SPEAR into ISPEAR, &c. because they are unable otherwise to pronounce these words.

BUT though every Arabic word or syllable must begin with a moveable letter, the necessity is not therefore universally applicable to other tongues; and the English reader will easily recal to his memory the occurrence of a quiescent letter at the beginning of many words or syllables, such as B, in the words BLUSH, BLEAK, BREAK and EMBRASURE; &c. The proposition of the Arabian Grammarians, namely, that a quiescent letter cannot be uttered at the beginning of a word or a syllable, is therefore true with reference to themselves and their own Language; but cannot be received as a general principle, indifferently applicable to every other tongue.

THE sound of a vowel point invariably *follows* that of the letter to which it appertains; and hence it happens that the letter بْ, moveable by the three vowel points, will represent the short sounds of بَ BU بِ BI and بُ BOO, in the words BUT, BIT, and BOOK; but never can represent those expressed by reversing the same letters in the syllables UB, IB and OOB. In order, therefore, to prefix the sound of a vowel point to any given letter in the alphabet, the letter اَلِف must be employed as a vehicle, having no sound of its own, but merely the sound of the vowel point by which it may happen to be moveable; as أَبْ AB, or UB, إِبْ IB, and أُبْ

OOB, THE

The long vowels are formed by means of the letters اَلِف لا ياء واو, and perhaps عَيْن; but عَيْن is a consonant in the opinion of many, and لا as we shall see in the sequel, is merely another name for اَلِف as اَلِف is another name for هَمْزَة Hum-za. I shall therefore pass over these letters for the present, and will proceed to consider the nature of those long vowels that are formed by means of the letters Alif, Wao, and Ya.

In order to form the long vowels, these letters must be quiescent, or not moveable by a vowel point; and like all the other letters of the alphabet, they must be connected with those which precede them by means of the حَرَكَات Hu-ru-kat, or Short vowels. Their combination with ب in the syllables بى بو با, is therefore imperfect, and requires the intervention of a short vowel, by which the letter ب must be rendered moveable. It is obvious, therefore, that three long vowels might be formed from each of the letters Alif, Wao and Ya quiescent, following each of the vowel points; as بِاْ بَاْ بُىْ بِىْ بَىْ بُوْ بِوْ بَوْ بُاْ. But اَلِف quiescent follows invariably the vowel فَتْحَة, and will therefore furnish but one long vowel, corresponding with au in the English word Haul, or حَال. And واو quiescent, following the vowel كَسْرَة must be everywhere changed into يا as مِيْزَان Mee-zaun, for مِوْزَان Miv-zaun, A balance; and will therefore furnish but two long vowels, namely, ow in the English word cowl; (كَوْل;) and oo in the word پُوْر poor, or poore, with a final e mute, to lengthen the sound of oo. And يا quies-

cent never follows the vowel ضَمَّـةٌ Zum-ma, and will therefore furnish but two long vowels; namely, EA, in the word حِيْل, HEAL, or HEALE, with a final E mute, to lengthen the sound of EA; and IE, in the word LIE لَيْ deliberately pronounced, so as not to run into a short vowel, like the letter I in the word LIGHT.

THE long vowels amount, therefore, to the number of five; expressed in the words ١قَالَ KA-LA, HE SPOKE; ٢قِيْلَ KEE-LA, IT HAS BEEN SAID; ٣٤قَيْـلُوْلَـةٌ KY-LOO-LUT, SLEEPING AT MID-DAY; ٥قَوْل KOWL, SPEECH. And they are everywhere formed, as already stated, by combining the letters ALIF, WAO, and YA quiescent, with the short vowels to which they are here subjoined.

BUT I have already had occasion to remark that the sound of a short vowel, occurring at the beginning of a word or a syllable, is invariably represented by a moveable اَلِف; as when we reverse the syllables بَ BU, بِ BI, and بُ BOO, into اَبْ UB, اِبْ IB, and اُبْ OOB. And hence it happens that the long vowels, occurring at the beginning of a word or a syllable, will require the aid of moveable اِلِف: as اَوْ AW, اَوْ OW, اُوْ OO, اِيْ EE, and اَيْ AÏ, or I; in the English words اَاْل AWL, اَوْل OWL, اُوْز OOZE; اِيْو EVE, and اَيْر IRE. The two Alifs, in the word اَاْل AWL, and other similar examples, are, however, commonly contracted into one Alif, surmounted by the mark مَدَّةٌ MUD-DA (~): as آجُر for اَاجُـر A-JOOR, *A BRICK*; قرآن

قُرْآن for قُرْاْن Koor-an; Reading; &c. And the letter اَلِف, surmounted by this mark, might therefore be termed مَمْدُوْدَة Mum-doo-da, or Lengthened; although that term, as we shall see in the sequel, is most commonly employed in another sense.

The sound of the vowel فَتْحَة Fut-ha, though shorter, is essentially the same with that of اَلِف: the sound of the vowel كَسْرَة Kus-ra, though shorter, is essentially the same with that of يا: and the sound of the vowel ضَمَّة Zum-ma, though shorter, is essentially the same with that of واو. Or to express the same sentiment in other words: a lengthened فَتْحَة generates اَلِف; a lengthened كَسْرَة generates يا; and a lengthened ضَمَّة generates واو. And hence the three vowel points are said to be Homogeneous with the corresponding letters: اَلْفَتْحَةُ اُخْتُ الْاَلِف Al Fut-ha-to ookh-tool alif, Fut-ha is the Sister of Alif; and so, also, of كَسْرَة Kus-ra, with reference to يا; and ضَمَّة Zum-ma, with reference to واو. And their combination together forms the three simple long vowels already mentioned; namely, اَا Aw, اُو Oo, and اِيْ Ee; known to Grammarians by the term حُرُوْفُ الْمَدّ Hoo-roo-fool Mudd, or Letters of length. The vowels اَوْ Ow and اَيْ Aï, are obviously mixed or compounded of the sound of فَتْحَة with that of the Heterogeneous letters واو and يا by which it is followed; and these vowels are therefore diphthongs, known to Grammarians by the term حُرُوْفُ اللِّيْن Hoo-roo-fool Leen, or Letters of softness. The term حُرُوْفُ اللِّيْن Hoo-roo-fool Leen may, indeed, be

be also applied to the three simple long vowels اَا Aw, اُو Oo, and اِی Ee; but the term حُرُوْفُ المَدِّ Hoo-roo-fool Mudd, is never applicable to the diphthongs اَوْ Ow and اَیْ Aï.

The sound of a long vowel or diphthong ought never to be slurred over with the usual rapidity of English utterance. It is invariably a grave deliberate sound, enduring much longer than that of the corresponding English vowels. The reader who desires to attain an accurate pronunciation, will therefore do well to pause on the sound of every long vowel; otherwise the natural rapidity of an Englishman's utterance will not fail to lead him astray.

The sound of a short vowel is very short, like that of u in the word But, or double o in the word Book; as سُکُوْن Soo-koon, Rest, in which there are two vowels, the first short, and the second long.

The sign (ّ) or تَشْدِیْد Tush-deed, placed over the letter to which it appertains, indicates that such letter must be doubled in utterance: as تَکَبُّر Tu-kub-boor, pride, in which, the mark تَشْدِیْد is applicable to the letter ب, b. The first of the two homogeneous letters must, in this case, be invariably quiescent; and the second, (unless occasionally, in the case of its occurrence at the end of a word, will be moveable by one or other of the three vowel points. A double letter must be rendered very obvious in the utterance, and is not, therefore, to be rapidly pronounced like double m in the word Mummy. In fact, it would require, in our Language, three following homogeneous letters

(as

(as MUMM-MY) to represent the force and emphasis given to the utterance of a double letter in the Arabic Language. If the first of the two homogeneous letters shall be moveable by any of the vowel points, both letters will then be written: as مَدَّ ن MU-DUD, ASSISTANCE, opposed to مَدّ MUDD, LENGTH.

A DOUBLE vowel point, placed over the last letter of a word, is known in Grammar by the term تَنْوِين TUN-VEEN or NUNNATION, because the last letter must, in that case, be followed by the sound of the letter نُوْن from which the word تَنْوِين is derived: as مَدٌ MU-DU-DOON; مَدًا MU-DU-DUN; مَدٍ MU-DU-DIN; &c. The تَنْوِين of the vowel فَتْحَة FUT-HA, is generally marked by the letter أَلِف as in the preceding example مَدًا MU-DU-DUN; but that letter must be omitted in the case of a word ending with ة as دَفْعَةً DUF-A-TUN, AT ONCE; بَغْتَةً BUGH-TU-TUN, SUDDENLY; and other examples of the same nature. The letter نُوْن is sometimes observed to supercede, in writing, the use of the double vowel point at the end of a word: as اَبُوْمُحَمَّدِ نِ الْقَاسِمْ for اَبُوْ مُحَمَّدٍ الْقَاسِمْ A-BOO MOO-HUM-MU-DI-NIL KA-SI-MO, A MAN'S NAME; in which case نُوْن is commonly written in a smaller character than is generally employed in the rest of the work. It is to be observed, however, that this employment of the letter نُوْن has not been authorised by any Grammarian, and is not therefore wholly unobjectionable.

THE division of words into syllables, is regulated by the following simple and very important rule, to which there is not a single exception in the Language. "Every word and syllable must begin

" with a moveable letter, and the number of syllables in every " word is equal to the number of its moveable letters." For two moveable letters can never enter into the same syllable, and the quiescent letters in every word, will form a part of the same syllable with the moveable letter to which they are subjoined. Examples: ضَرَبَ Zu-ru-ba; اِسْتَخْدَمَ Is-tukh-du-ma; اِسْتِخْدَام Is-tikh-dam; اِسْتِخْدَامُ Is-tikh-da-moon; قُرْآن Koor-an, not قُرَان Koo-ran; قُرْآنٌ Koor-a-noon, not قُرَانٌ Koo-ra-noon; &c. It follows, therefore, that مَال Mal, Wealth, is a word of one syllable; and that مَآل for مَأْل Mu-al, The place of return, will necessarily comprise two syllables. So, also, بَعْد Baad is a word of one syllable, and بَعْدُ Baa-do, is a word of two syllables, whereas بَعُدَ Baa-o-da comprises three.

Our monosyllables often approach, in utterance, to the nature of polysyllables; as Beer and Here, often pronounced as if they were written Bee-ar and Hee-ar. The unity of every syllable must be carefully preserved in the Arabic Language, and the want of the necessary attention to this point (generally neglected by English scholars,) is inconsistent with the attainment of an accurate pronunciation.

On recurring to the scheme of the alphabet, the reader will observe the letter اَلِف Alif at the head of the list, and the letter لا La which stands next the bottom, above يا Ya. The letter لا La is the true اَلِف Alif, and labours under certain disabilities, the nature of which are now to be explained. First, it must be invariably quiescent, or not moveable

by

by a vowel point; and consequently does not occur in the word اَل AL, because the letter اَلِف is here moveable. Secondly, it follows invariably the vowel فَتْحَة FUT-HA and being itself quiescent, will therefore represent the sound of broad A in the word ما MA or لا LA, and cannot represent any other sound. Thirdly, being invariably quiescent, and following invariably the vowel FUT-HA, it has no occasion for the mark سُكُون SOO-KOON, nor has the preceding letter any occasion for the vowel FUT-HA; and therefore we generally write ما not مَا; لا not لَا &c. Fourthly, it never enters into the composition of a declinable word except as a servile letter, as in the example ضَارِب ZA-RIB, A STRIKER; in which اَلِف otherwise termed لا, is said to be servile not radical, because its office corresponds with that of the TERMINATIONS of other tongues. For as the radical letters B-U-R-N, composing the English word BURN, denote an idea which is variously modified by various terminations or servile letters, as BURN-*ING*, BURN-*T* or BURN-*ED*, BURN-*S* or BURN-*ETH*, &c. so, the radical letters ض ر ب composing the word ضَرْب ZURB, TO STRIKE, denote an idea which is merely modified or inflected by the introduction of the letter اَلِف ALIF, in its derivative ضَارِبَ ZA-RIB, A STRIKER; &c.

THE letter اَلِف or لا is therefore servile in the word ضَارِب ZA-RIB; and if it shall *seem* to occur as a radical letter in any given example, as مَال MAL, originally مَوَل MU-WUL, WEALTH, the reader may be assured that in all such cases, it is the mere substitute of some other letter: as واو, here

here changed into أَلِف by the operation of certain rules of permutation and rejection, the nature of which will be explained hereafter.

The letter أَلِف which appears at the head of the alphabet, is more properly known by the name of هَمْزَة Hum-za; and though it has a definite form of its own, namely the mark (ء), it is yet generally found to usurp the forms of وَاو أَلِف and يَا. At the beginning of a word, its form is invariably that of أَلِف moveable by one or other of the three vowel points as أَكْرَمَ Ak-ru-ma أُكْرِمُ Ook-ri-mo; إِكْرَام Ik-ram; &c. And, in this case, the sound of the letter is merely that of the vowel point by which it may happen to be moveable; as the reader will perceive on adverting to the pronunciation of these three words.

In the middle of a word, the form of a moveable Hum-za is determined by its own vowel point; and the form of a quiescent Hum-za, by the vowel point of the letter which precedes it. Thus, Hum-za moveable by the vowel فَتْحَة Fut-ha, assumes the form of أَلِف Alif in سَأَلَ Su-u-la, He asked: Humza moveable by the vowel كَسْرَة Kus-ra, assumes the form of يَا Ya in سَئِمَ Su-i-ma, He was sick: and Humza moveable by the vowel ضَمَّة Zum-ma, assumes the form of وَاو Wao in رَؤُفَ Ru-oo-fa, He was kind; &c. And again: Humza quiescent, following the vowel فَتْحَة Fut-ha, assumes the form of أَلِف in رَأْس Ra-scon, a head: Humza quiescent, following the vowel كَسْرَة Kus-ra, assumes the form of يَا in ذِئْب

ذِئْبٌ Zi-BOON, A WOLF: and Humza quiescent, following the vowel ضَمَّةٌ ZUM-MA, assumes the form of وَاوٌ in بُؤْسٌ Boo-SOON, A CALAMITY; &c.

THE last letter of most Arabic words are generally moveable in the composition of a sentence; and the form of a moveable Humza, occurring at the end of an Arabic word, must be determined by the preceding (not by its own) vowel point, when the preceding letter shall happen to be moveable. Thus Humza following the vowel FUT-HA, assumes the form of ALIF in قَرَأَ KU-RU-A, HE READ: Humza following the vowel KUS-RA, assumes the form of YA in مَا فَتِئَ MA-FU-TI-A, HE DID NOT CEASE: and Humza following the vowel ZUM-MA, assumes the form of WAO in طَرُؤَ TU-ROO-A, HE LEFT THE CITY; &c. If the preceding letter shall happen to be quiescent, Humza ought to be written in its own shape, though, in this case, it is often found in books under the form of WAO: as بَدْءٌ properly بَدْءٌ BUD-OON, THE BEGINNING; جُزْءٌ JOOZ-OON, A PORTION; &c.

FROM the examples already adduced, the reader will observe that the letters ALIF, WAO and YA, are commonly surmounted by the mark Humza (ء), when these letters represent Humza: as رَأْسٌ RAA-SOON, A HEAD; بُؤْسٌ BOO-SOON, A CALAMITY; and بِئْرٌ BEE-ROON, A WELL; &c. But every moveable Alif must be Humza, and has therefore no occasion for that mark, which is seldom or never written over a moveable Alif, occurring as the first letter of a word. And as the real

Alif or La is invariably quiescent, so the mark سُكُون Sookoon is never written over the real Alif, being reserved for Humza under the form of Alif, as رَأْس Raa-soon, A head; &c. It is proper to add that the diacritical points of the letter Ya should be omitted when that letter represents Humza; as بِئْر (not بِيْر) Bee-roon, A well; &c.

On reverting to the scheme of the Alphabet, the reader will observe that the sound of each letter constitutes the first letter of its own name. Thus بَا Ba is the name of the letter بِ B, and بِ B is the first letter of the word بَا Ba; and so, also, of حَا Ha, رَا Ra, سِيْن Seen, شِيْن Sheen, &c. But the true أَلِف is invariably quiescent, and cannot therefore be the first letter of its own name, because a quiescent letter never occurs at the beginning of any Arabic word. The true أَلِف has therefore received the name of لَا La, which is often improperly pronounced لَام أَلِف Lam Alif by those who are not aware of the truth.

I now proceed to consider the pronunciation of each letter in the Alphabet.

SECTION THIRD.

مَخَارِجُ الْحُرُوفِ MU-KHA-RI-JOOL HOO-ROOF,

OR

PRONUNCIATION OF LETTERS.

THERE are TWENTY-NINE letters in the Arabic Alphabet, and the Learned are generally of opinion that the مَخَارِجُ الْحُرُوفِ MU-KHA-RI-JOOL HOO-ROOF, or PLACES OF THEIR UTTERANCE, must be also twenty-nine.

FOR a letter is properly a specific modification of sound; and sound, abstractedly considered, admits of modification in two different ways: namely, first, by INTENSION AND REMISSION; and, secondly, by a variation of the organs employed in its utterance. Now any given articulated sound is obviously capable of intension and remission, as when we soften or enforce the sound of the letter ب; &c. But the intension or remission of one sound is never found to generate another; for ب continues to have the same sound, whether pronounced with intension or not. It follows, therefore, that the distinction of sound between two letters (and no two letters of the Arabic Alphabet have the same sound,) must be the result of a variation or new modification of the organs employed in their utterance; and consequently, that those variations do in reality equal the number of Alphabetical letters.

BUT they are too slight to be always perceptible, and the Arabian Grammarians recognise but sixteen, which I proceed to describe as well as I can.

1	2	3
هَمْزَة	ها	اَلِف

These three letters are formed at the lower extremity of the throat; the first being nearer to the breast than the second, and the second nearer than the third. The letter ها Ha is an aspirate, corresponding with H in the word Hope. Example: سُهْم Suhm, An arrow; هُتْم Hutm, Breaking the teeth; &c. The letter تا Ta, occurring at the end of a word, as a mark of the feminine gender, is often pronounced like ها quiescent: as حَسَنَة Hu-su-na for حَسَنَةٌ Hu-su-nu-toon Beautiful; &c.

The letter هَمْزَة, at the beginning of a word, assumes the form of اَلِف and has the sound, merely, of its own vowel point. Examples: أَسْلَمَ As-lu-ma; أُسْلِمُ Oos-li-mo; إِسْلَام Is-lam; &c. In the middle of a word, the sound of a moveable Humza approaches to that of its own vowel point: as سَأَلَ Su-u-la, He asked; سَئِمَ Su-i-ma, He was sick; رَؤُفَ Ru-oo-fa, He was kind; &c. And the sound of a quiescent Humza approaches to that of the letters *Alif*, *Wao*, and *Ya* quiescent: as رَأْسٌ Raa-soon, A head; بُؤْسٌ Boo-soon, A calamity; and بِئْرٌ Bee-roon, A well; &c. At the end of a word, the sound of Humza is determined by its own vowel point: as جُزْءٌ Jooz-oon; جُزْءًا Jooz-un; جُزْءٍ Jooz-in; قَرَأَ Ku-ru-a; فَتِئَ Fu-ti-a; طَرُؤَ Tu-roo-a; &c. There is a difficulty in the utterance of Humza, which is not applicable to the real Alif; and thus مَال Mal, Wealth, is a fine flowing sound, proceeding apparently from the throat upwards; but رَأْس Raas, The head,

is

is uttered with an effort, and seems to proceed directly from the breast. The same difference may be observed in the word كُوْلَ Koo-la with Wao, as opposed to بُوْسٌ Boo-soon with Humza; and كِيْلَ Kee-la with Ya; as opposed to بِئْرٌ Bee-roon with Humza; &c.

4 5
حا عَيْن

These two letters are formed in the middle of the throat, the first being somewhat lower down than the second, according to the opinion of most Grammarians. The sounds of the letter عَيْن are somewhat similar to those of moveable Alif, from which it is distinguished in utterance, by a very strong compression of the muscles of the throat. Examples: عَقْل Akl, Wisdom; عِقْد Ikd, A string of pearls; عُقْدَة Ook-da, A knot; بَعْدُ Baa-do, After this; بُعْد Bood, Distance; مِعْبَر Mea-bur, A ferry boat; عَاد Aad, The name of a tribe; عَوْد Aoud, Returning; عُوْد Ood, Wood of Aloes; عِيْد Eed, A festival; عَيْل Aïl, Prancing; &c. The reader will observe that the letter عَيْن in the mouth of a foreigner, is exceedingly apt to degenerate into Alif; whereas the strong compression in the muscles of the throat will be always obvious in the utterance of an Arab, who never confounds the pronunciation of these two letters.

The letter حا is a very harsh aspirate, resembling (I believe) the German H, and formed by a strong compression of the mus-

cles of the throat: as حَال HAUL, A STATE; حِيلَة HEE-LA, A PRETENCE; حَبْل HUBL, A ROPE; وَحْي WUH-YOON, REVELATION; &c. It is generally, though very improperly, confounded by foreigners with the letter هـ Ha, or the common H of the word HOPE.

6 7
خا غَيْن

THESE two letters are formed at the upper extremity of the throat, the first being a little lower down than the second. The letter غَيْن GHAÏN is compounded of G and H; as خا KHA is compounded of K and H. The guttural sound of خا is familiar to Scotchmen in the words FOUGHT, (pronounced Fokht;) DAUGHTER, (pronounced DOKHTER); &c. The sound of GHAÏN is unknown to our language, but may be easily recognised by Scotchmen, as a hard and harsh guttural, having a good deal more of the letter G than the Scotch guttural GH, in the word DAUGHTER, pronounced DOKHTER; &c.

THE seven letters aforementioned are termed اَلْحُرُوف الْحَلْقِيَّة AL-HOO-ROO-FOOL HUL-KEE-YA or GUTTURAL LETTERS, because they are all formed in the throat.

8.
قـاف

THE letter قاف QAF is a K formed at the very root of the tongue, by pressing it against the fleshy part opposite to it; and

those

those who endeavour so to utter the letter K or Q, in the word QAF or KAF, must of necessity pronounce قاف

9
كاف

THE letter كاف is another K very nearly corresponding with our own, from which it cannot be distinguished in utterance, though said to be formed somewhat higher up in the mouth. The sounds of قاف and كاف are often most improperly confounded by Englishmen, though nothing can be more obvious to an ordinary ear, than the distinction of sound between these two letters. They are termed اَلْحُرُوْفُ اللَّهَوِيَّةُ AL-HOO-ROO-FOOL LUH-VEE-YA, or LETTERS OF THE PALATE.

10	11	12
جِيم	شِين	يا

THESE letters are said to be formed at the middle of the tongue, by pressing it against the opposite part of the palate. The sounds of the first and second correspond exactly with those of J and SH, in the words JUST and SHIP. The sound of يا Ya moveable, is precisely that of the letter Y; as يَقَظَةٌ YU-KU-ZA, WATCHFULNESS; يُسْر YOOSR, EASINESS; آيِسَ A-YI-SA for يَئِسَ YU-I-SA, HE DESPAIRED; &c. The sound of YA quiescent, after FUT-HA, is that of Y in the word BY; as قَيْلُولَةٌ KY-LOO-LA, SLEEPING AT MID-DAY; &c. The sound of YA quiescent, after KUS-RA, is that of E at the beginning

of

of the word Eve; as قِيْل Keel, Conversation; &c. A quiescent Ya never follows the vowel Zum-ma; or, when that accident happens to occur, the vowel Zum-ma must be changed into Kus-ra; as بِيْضٌ Bee-zoon, originally بُيْضٌ Booee-zoon, the plural of اَبْيَضُ Ab-yu-zo and بَيْضَاءُ By-za-o, White; &c. The letter يا quiescent, surmounted by اَلِف at the end of a word, is generally termed اَلْاَلِفُ الْمَقْصُوْرَةُ Al-ali-fool Muk-soo-ra, The short Alif; and has the sound of Alif quiescent: as اَدْنٰى Ad-na, Nearer; اَقْصٰى Ak-sa, More remote; &c. The letter termed اَلْاَلِفُ الْمَمْدُوْدَةُ Al-ali-fool Mum-doo-da, or The long Alif, is Alif followed by Humza moveable by any one of the vowel points at the end of a word: as حَمْرَاءُ Hum-ra-o حَمْرَاءُ Hum-ra-a, Red; هٰؤُلَاءِ Ha-oo-la-e, These; &c.

13
ضاد

This letter is formed on either side of the tongue, by pressing it against the teeth next to the side on which it is formed. Most of the Arabs are said to form it on the left side, but others are observed to prefer the right. It is quite impossible to convey, by description, any tolerable idea of the strange sound of this letter, which I myself have lately acquired, very imperfectly, and with much difficulty, from the mouth of an Arab who now attends me. In India, it has acquired (though very improperly) the sound of

the

the letter Z, to which it has scarcely any resemblance that I can perceive. It seems, indeed, to be more like the sound of a bottle suddenly uncorked, than any thing else to which I can compare it. The Grammarian خَلِيْل KHU-LEEL is of opinion that the place of its utterance is near that of the utterance of JEEM and SHEEN, but this opinion does not generally prevail.

14

لَام

THIS letter corresponds pretty nearly with our L, being formed near the tip of the tongue, by pressing it against the palate, a little way above the roots of the upper foreteeth.

15

نُوْن

THIS letter corresponds pretty nearly with our N; and if not nasal, the place of its utterance is at the tip of the tongue, by pressing it against the roots of the upper foreteeth, with some assistance from the nostrils also, since it cannot be uttered when these are shut. The nasal NOON, termed اَلنُّوْنُ الْغُنَّةِ AN-NOO-NOOL KHU-FEE-YA, occurs in the words عَنْكَ ANKA, FROM THEE; and is more nasal than the letter N of the word THINK. It will be the subject of future consideration, and at present, therefore, I shall merely observe that the MUKH-RUJ or PLACE OF UTTERANCE is the nostrils alone. NOON, therefore, has two places of utterance; first, that of the nasal NOON; and, secondly, that of the NOON not nasal.

16
ر ا ء

This letter corresponds pretty nearly with our R, and has its Mukh-ruj near that of the letter Noon, with this exception, that the nostrils have no share in the utterance of ر ا ء.

17	18	19
د ا ل	ط ا ء	ت ا ء

These three letters are commonly termed ذَوْلَقِيَّة Zow-lu-kee-ya, from ذَوْلَق Zow-luk, the tip of the tongue; where in fact they are formed, by pressing it against the roots of the upper foreteeth. The letter د ا ل corresponds pretty nearly with our D, and the letter ت ا ء with our T. The Arabs distinguish ت ا ء from ط ا ء which is another T, formed, as I think, somewhat higher up in the mouth than the former, though the Arabian Grammarians assign the same Mukh-ruj to both. The distinction between them is generally lost in the mouth of a foreigner, and though obvious enough in the utterance of an Arab, can be conveyed only by the channel of the ear.

20	21	22
ص ا د	ز ا ء	سِيْن

These three letters are formed at the tip of the tongue, by pressing it against the middle of the upper foreteeth. The letter سِيْن corresponds pretty nearly with our S, and the letter ص ا د is another S, formed, as I think, somewhat higher up in the mouth

than

than سِيْن, though the Arabs (the best, or indeed the only good judges of such questions,) assign to both the same place of utterance. The letter زاء has the sound of Z, and is supposed by the Grammarian زَمَخْشَرِي ZU-MUKH-SHU-REE to be formed somewhat higher up in the mouth than سِيْن, but this is contrary to the general opinion, by which, سِيْن, صاد and زاءِ are all assigned to the same place of utterance.

23	24	25
ظاء	ذال	ثاء

THESE three letters are formed at the tip of the tongue, by pressing it against the edge of the upper foreteeth. In India, the sounds of ذال and ظاء, are both corrupted into that of Z; and the sound of ثاء, into that of S; than which, nothing can be more erroneous. The real sound of ذال seems to me to approach very nearly to that of TH in the word THAT, and the sound of ثاء to that of TH in the word THINK. The letter ظاء (to my ear at least) has a middle sound, between the letter Z, of the word ZANY, and the TH of the word THAT. It can be conveyed, however, only to the ear, and baffles every attempt to describe it.

26
فاء

THIS letter, which corresponds with our F, is formed by pressing the edge of the upper teeth against the edge of the under lip.

27	28	29
باء	مِيم	واو

These letters, and the letter نا, are commonly termed شَفَوِيَّة Shu-fu-hee-ya or شَفَوِيَّة Shu-fu-vee-ya, Labial Letters; because all are equally formed by the lips. The letters باء and مِيم correspond exactly with B and M; and are formed by shutting the lips close together, employing the nostrils also, in the case of مِيم. The lips are not close shut in uttering the sound of the letter واو, which is that of W, when it happens to be moveable by the vowel Fut-ha; and (as it seems to me) of the letter V, when it happens to be moveable by either of the other two vowel points. Examples: وُكْر Wukr, A bird's nest; وِزْر Vizr, A load; وُصُوْل Voo-sool, or perhaps occasionally Woo-sool, Junction; &c. As a quiescent letter, following Fut-ha, it forms the diphthong ow of the word قَوْل Kowl, Speech; and if we substitute Zum-ma, it forms the long vowel oo, of the word صُوْر Soor, The last trumpet; &c.

CONCLUSION.

In the preceding observations, the letters are classed according to the proximity of the مَخْرَج Mukh-ruj, or Place of utterance; and if we suppose the same Mukh-ruj to be applicable to all the letters that are classed together, allowing two for the letter Noon, it follows that the مَخَارِج Mu-kha-rij, or Places of utterance, amount to the number of Six-

TEEN, which is the opinion generally maintained by the Arabian Grammarians. This opinion has been controverted, however, by several writers: such as قُطْرُب KOOT-ROOB; جَرْمِی JUR-MEE; فَرَّاء FUR-RAA; and اِبْنُ دُرَيْد IB-NO DOO-RYDE; who have assigned the same MUKH-RUJ to نُوْن لام and راء; thus reducing the number of the MU-KHA-RIJ to FOURTEEN. In strict accuracy, it has already been observed that the number of the MU-KHA-RIJ must be equal to the number of letters in the Alphabet; or rather to that of the simple sounds represented by those letters; because every simple sound must be distinguished from all others, by some peculiar modification of the organs of speech.

IN order to determine the true MUKH-RUJ of any given letter in the Alphabet, the Arabs have laid it down as a rule, that such letter must be rendered quiescent, and made to follow the moveable HUMZA under the form of ALIF; whence it follows that the MUKH-RUJ of لام is better determined by the word اَل AL, than by the word لَا LA; and that the MUKH-RUJ of باء BA is better determined by the word اَبْ AB, than by the word بَاء BA; &c.

SECTION FOURTH.

DEVIATIONS IN THE PRONUNCIATION OF CERTAIN LETTERS.

The pronunciation of certain letters is observed, I believe, in every Tongue, to deviate occasionally towards that of others; as in the case of our S, which acquires the sound of Z, in the words POSITION; OPPOSITE; APPEASE; &c. In the Arabic Language, such deviations are pretty numerous, and have been divided into two classes, the first termed الفروع المستحسنة AL FOO-ROO-OOL MOOS-TUH-SU-NA, or ELEGANT DEVIATIONS; and the second termed الفروع المستقبحة AL FOO-ROO-OOL MOOS-TUK-BU-HA, or INELEGANT; (though not inadmissible.) The deviations of the first class are intended, I suppose, to prevent the occurrence of harsh combinations, and those of the second class have been generally ascribed to the progress of corruption, resulting from the settlement of strangers in the Arabian territory, after the extension of the Moohummudan faith over the nations on which it was imposed by the sword. Those corruptions, taking root even among the Arabs themselves, are stated to have impaired the purity of their ancient utterance, insomuch that the Grammarian سيرافي SEE-RA-FEE states that many of the Arabs, even those of the Desart, (remarkable as they are, for purity of speech,) were commonly in the habit, in his time, of approximating the sound of

قاف to that of كاف, from which it ought to be clearly distinguished. I now proceed to detail, in their order, the authorised deviations of either class.

FIRST CLASS.

ELEGANT DEVIATIONS.

اَلْهَمْزَةُ الْمُسَهَّلَةُ Al Hum-zu-tool Moo-suh-hu-la; or the Softened Humza.

This letter is also termed هَمْزَةٌ بَيْنَ بَيْنَ Hum-zu-to-byn-byn, or "The Intermediate Humza," because it is deprived, in part, of that harshness of utterance by which alone, the sound of the pure Humza is distinguished from that of الف واو or يا. It is pronouced, therefore, with a sound nearly approaching to that of الف as ذَأَلَ Zu-u-la, He walked gently; or واو as رُؤُفَ Ru-oo-fa, He was kind; or يا as سُئِفَ Su-i-fa His hands were chopped; &c. The softened Humza will be fully treated in a subsequent part of this work, and need not therefore engage our further attention at present.

اَلِفُ الْإِمَالَةِ Ali-fool I-ma-la, or the Inclined Alif.

This is the letter Alif, uttered with a sound approaching to that of Ya, or of the English A, of the word Made: as حِسَاب Hi-sab, sometimes pronounced حِسِيْب Hi-seb كِتَاب Ki-tab, sometimes pronounced كِتِيْب Ki-tebe, &c. The Inclined Alif will be fully treated in the sequel.

لام التفخيم

لَامُ التَّفْخِيمِ La-moot Tuf-kheem, or the Swelling Lam.

This is the letter Lam occurring after ظ or ض ص; whether these letters shall happen to be quiescent, or moveable by the vowel Fut-ha. The letter Lam, in this case, acquires a full broad and swelling sound, remarkably pleasing when accurately uttered by a Native Arab. Examples: صَلَى Su-la, He baked; يُصْلَوْنَ Yoos-lou-na, They shall be baked; ضَلَعَ Zu-lu-a, He inclined (in his gait; &c.) يَضْلَعُ Yuz-lu-o, He does or will incline; طَلَعَ Tu-lu-a, It arose; (the Sun; &c.) يَطْلُعُ Yut-loo-o, It does or will arise; &c. The letter Lam of the word اَللّٰهُ Al-lah, acquires this swelling sound after the vowels Fut-ha or Zum-ma; but not after the vowel Kus-ra. Examples: تَاللّٰهِ Tul-lah, By God; نَصْرُ اللّٰهِ Nus-rool-lah, A man's name: as opposed to بِاللّٰهِ Bil-lah, By God; in which Lam follows the vowel Kus-ra.

اَلِفُ التَّفْخِيمِ A-li-foot Tuf-kheem, or the Swelling Alif.

This is the letter Alif pronounced with a broad swelling sound, approaching to that of the letter Wao, the form of which it generally assumes, at least in the dialect of the people of Hijaz. Examples: صَلٰوةٌ Su-lat, Prayers; زَكٰوةٌ Zu-kat, Alms; (levied according to the proportion fixed by the Moohummudan Law) حَيٰوةٌ Hu-yat, Life; &c.

شِيْن

THE letter SHEEN quiescent, followed by DAL, is stated to acquire a sound approaching to that of JEEM: as اَشْدَق ASH-DUK, ELOQUENT; pronounced nearly as if it were written اَجْدَق AJ-DUK. N. B. The sound of Sheen, in this case, is probably, (for I cannot speak certainly,) that of the letter S of the word PLEASURE.

اَلنُّوْنُ الْخَفِيَّة AN NOO-NOOL-KHU-FEE-YA; OR THE NASAL NOON.

THIS is the nasal Noon to which I have already adverted. It occurs before the letters شِيْن سِيْن زاء ذال دال جِيْم ثاء تاء كاف قاف فاء ظاء طاء ضاد صاد; and will be the subject of future consideration.

يا

THE letter YA quiescent, following the vowel KUSRA, is sometimes pronounced with a sound approaching to that of WAO quiescent after the Vowel ZUMMA: as قُوْلَ KOO-LA for قِيْلَ KEE-LA, IT HAS BEEN SAID; بُوْعَ BOO-A for بِيْعَ BEE-A. IT HAS BEEN SOLD; &c.

جِيْم شِيْن سِيْن صاد

THESE four letters sometimes acquire a sound approaching to that of زاء: as مَصْدَر MUS-DUR, THE SOURCE; pronounced nearly as if it were written مَزْدَر MUZ-DUR; سُهَيْر SOO-HYR, A MAN'S NAME; sometimes pronounced زُهَيْر ZOO-

HYR; اُخْرُج OOKE-ROOJ, Go OUT; sometimes pronounced اُخْرُز OOKH-ROOZ; اِشْرَب ISH-RUB, DRINK THOU; sometimes pronounced اِزْرَب IZ-RUB; &c.

SECOND CLASS.

INELEGANT DEVIATIONS.

باء

THE sound of باء is sometimes inelegantly approximated to that of فاء; and more especially in Persian words: as بَلْخ BULKH, THE NAME OF A PROVINCE IN PERSIA; اِصْبَهَان IS-BU-HAN, THE NAME OF ANOTHER PROVINCE; &c. In the word BULKH, the sound of باء is said to prevail over that of فاء, and the contrary happens in the word IS-BU-HAN.

جيم

THE letter جيم quiescent, following تاء or دال, is sometimes inelegantly permitted to assume the sound of شين: as اَجْدَر AJ-DUR, BEFITTING; pronounced اَشْدَر ASH-DUR; اِجْتَمَعُوا IJ-TU-MU-OO, THEY ASSEMBLED; pronounced اِشْتَمَعُوا ISH-TU-MU-OO; &c. The reader will observe that the assumption by شين of the sound of جيم is reckoned elegant; whereas the converse is inelegant, for certain reasons connected with the PROPERTIES OF THE LETTERS, a subject of great importance, though of difficult discussion, of which I shall presently endeavour to treat.

صاد

This letter is sometimes inelegantly permitted to assume the sound of Seen: as صَابِر Sa-bir, Patient; sometimes pronounced as if it were written سَابِر Sa-bir.

طاء

This letter is sometimes inelegantly permitted to assume the sound of تاء; and more especially among the natives of عِرَاق I-rak, who very commonly utter تَالِب Ta-lib for طَالِب Ta-lib; سُلْتَان Sool-tan for سُلْطَان Sool-tan; &c.

ظاء

This letter assumes, inelegantly, the sound of ثاء: as ثَالِم for ظَالِم; &c.

اَلضَّادُ الضَّعِيْفَة Az Za-dooz Zu-ee-fa, or the Weak Zad.

This is generally believed to be the letter ضاد, improperly pronounced by foreigners and others, so as to approach, nearly, to the Mukh-ruj of ظاء: as اِضْلَع Iz-la, Incline thou; pronounced as if it were written اِظْلَع Iz-la. The Grammarians مُتَبَحِّرمان Mub-ru-man and اِبْنُ عُصْفُوْر Ib-no Oos-foor believe it, on the contrary, to be the letter ثاء pronounced with a sound approaching to that of ضاد: as اِثَّرَدَ Is-su-ru-da, He broke or crumbled the bread; pronounced as if it were written اِضَّرَدَ Iz-zu-ru-da. Others, preferring the converse of this proposition, will

have

have it to be the letter ض improperly pronounced with a sound approaching to that of ث: as اِضْرِبْ Iz-rib, Beat thou; sometimes improperly pronounced اِثْرِبْ Is-rib. The Grammarians سِيبَوَيْهِ See-bu-wyh and اِبْنُ خَرُوْف Ib-no-Khu-roof believe it, again, to be the letter ض pronounced a little too much to the right or left of its proper Mukh-ruj.

كاف

This letter is sometimes inelegantly permitted to assume a sound approaching to that of جِيْم: as رَاكِد Ra-kid, Motionless; sometimes pronounced as if it were written رَاجِد Ra-jid.

جِيْم

This letter is sometimes inelegantly permitted to assume a sound approaching to that of كاف: as رَجُل Ru-jool, A man; sometimes pronounced as if it were written رَكُل Ru-kool.

قاف

This letter is sometimes inelegantly permitted to assume a sound approaching to that of كاف: as قَمَعَ Ku-mu-a, He ruined; pronounced as if it were written كَمَعَ Ku-mu-a.

واو

This letter is sometimes inelegantly permitted to assume a sound approaching to that of Ya: as مَذْعُوْر Muz-oor, Frightened; sometimes pronounced as if it were written مَذْعُيْر Muz-ueer.

CONCLUSION.

INCLUDING the preceding deviations of either class, the Arabs reckon an Alphabet that ought to consist of fifty-three letters; viz. the twenty-nine letters contained in the Alphabet, and twenty-four other letters that ought to exist for the purpose of marking the deviations in question. For the deviations of the first class amount to the number of thirteen, if we reckon (as the Arabs commonly do,) three deviations (into ALIF, WAO, or YA,) for هَمْزَةٌ بَيْنَ بَيْنَ or THE INTERMEDIATE HUMZA; and those of the second class amount to the number of eleven, if we reckon (which is also customary,) two deviations for the letter باء, inelegantly approaching in utterance to تاء: as illustrated in the words بَلْخ BULKH, and إِصْبَهَان IS-BU-HAN. How these words are pronounced in Arabia, I am not able to determine accurately; but as the Arabs state that the sound of باء prevails in the former, whereas that of تاء prevails in the latter, it follows that the deviation intended by the first example, differs from that intended by the second.

ON reference to the twenty-nine letters of the Alphabet, the reader will observe, that some as راء and زاء, سِيْن and شِيْن, باء تاء ثاء, &c. are distinguished, not by the form, but merely by the presence, absence, number and position of the diacritical points: and as these points are very apt to be omitted or misplaced, so every mistake of this nature may

become the cause of ambiguity or error. The inconvenience resulting from this cause is very partially removed by the use of certain terms employed, in case of necessity, to distinguish the presence, absence, position or number of the diacritical points: such as مُهْمَلَة Mooh-mu-la, Unpointed; مُعْجَمَة Moo-ju-ma, Pointed; مُوَحَّدَة Moo-wuh-hu-da, Single pointed; مُثَنَّاة Moo-sun-nat, Double pointed; مُثَلَّثَة Moo-sul-lu-sa, Triple pointed; فَوْقَانِيَّة Fou-ka-nee-ya, Pointed above; تَحْتَانِيَّة Tuh-ta-nee-ya, Pointed below; &c. Examples: اَلسِّيْنُ الْمُهْمَلَة As-See-nool-Mooh-mu-la, The unpointed Seen; اَلشِّيْنُ الْمُعْجَمَة Ash-Shee-nool-Moo-ju-ma, The pointed Sheen; اَلْبَاءُ الْمُوَحَّدَة Al-ba-ool-Moo-wuh-hu-da, The single pointed Ba; اَلتَّاءُ الْمُثَنَّاةُ الْفَوْقَانِيَّة At-ta-ool-Moo-sun-na-tool Fou-ka-nee-ya, The letter Ta Double pointed above; اَلْيَاءُ الْمُثَنَّاةُ التَّحْتَانِيَّة Al-Ya-ool-Moo-sun-na-toot Tuh-ta-nee-ya, The letter Ya Double pointed below; اَلثَّاءُ الْمُثَلَّثَة As-Sa-ool-Moo-sul-lu-sa, The triple pointed Sa; &c.

SECTION FIFTH.

صِفَاتُ الْحُرُوْف Si-fa-tool Hoo-roof, or Properties of the Letters.

I have no doubt that the subject of which I am now to treat, with prove, even to attentive readers, the least intelligible part of my work. The properties of the letters can be fully known

to

to those only who are able to utter them with perfect accuracy; and it seems a very hopeless undertaking to convey an idea of these by description. The Arabs have described them at sufficient length, and no doubt, with all the accuracy of which the subject can be rendered susceptible; but their observations are often unintelligible to me, and often directly opposed to the opinions which my own judgment would have led me to form.

Thus, if I utter the word اَكْ Ak for example, it seems to me that the sound of كَ is followed by a necessary suspension of breathing and utterance; but the Arabs deny the suspension of BREATHING, and admit only that of the UTTERANCE, or sound of the voice. Shall it be therefore inferred that the Arabs are mistaken? or shall we not rather admit that they know better than I do, the true pronunciation of their own letters; and, consequently, that the difference between us must be the result of something vicious in my pronunciation? I have no doubt that the latter alternative will be adopted by every reasonable man; and shall proceed, therefore, without regard to my own opinions, to detail those formed by the Arabian Grammarians on the nature and properties of their own letters; having first premised that I merely translate, without pretending to comprehend the meaning of ALL the observations about to be offered.

اَلْمَجْهُوْرَةُ وَالْمَهْمُوْسَةُ AL-MUJ-HOO-RU-TC-WUL-MUH-MOO-SA.

ALL the letters of the Alphabet are divided into two classes, the first termed مَجْهُوْرَةٌ MUJ-HOO-RA, and the second مَهْمُوْسَةٌ MUH-MOO-SA. Under the first class, are comprised NINETEEN letters; namely, those which occur in the following almost unmeaning verse, no otherwise useful, than as it may facilitate the remembrance of the letters in question: ظِلَّ قَوِيٌّ رَبَضَ إِذْ غَزَا جُنْدٌ مُطِيْعٌ They are so termed, from the infinitve جَهْرٌ JUHR, TO RAISE THE VOICE; but the voice, it is said, cannot be raised, otherwise than by dwelling strongly on the MUHRUJ of each letter. But if we dwell strongly on the Mukhruj of a letter, the Arabs are of opinion that this circumstance will necessarily occasion a short suspension of breathing, (termed by them حَبْسُ النَّفَسِ HUB-SOON NU-FUS,) during the period of the utterance of that letter. The letters termed مَجْهُوْرَةٌ are therefore defined to be those, the utterance of which necessarily gives occasion to such a suspension.

THE term مَهْمُوْسَةٌ is applicable to the TEN remaining letters of the Alphabet, comprised in the words سَكَتَ فَحَثَّهُ شَخْصٌ. It is directly opposed by sense to the former, being derived from the infinitve هَمْسٌ TO LOWER THE VOICE. But the voice, they say, cannot be lowered, otherwise than by dwelling slightly on the Mukhruj of a letter; and, in this case, the breath continues to flow during its utterance, which is the meaning ascribed to the term مَهْمُوْسَةٌ.

REMARKS.

REMARKS.

Some Grammarians have assigned the letters ظاء ضاد يا غين عين زاء ذال, which are in fact مَجْهُوْرَة, to the class termed مَهْمُوْسَة; and, vice versa, they have assigned the letters تا and كاف, which are really مَهْمُوْسَة, to the opposite class. The reason is, that most of the former have another property, termed رِخْوَة Rikh-wa, which they believe to be inconsistent with جَهْر Juhr; whereas the latter have another property, termed شِدَّة Shid-da, which they believe to be inconsistent with هَمْس Hums. But in fact there is no inconsistency between them; since شِدَّة means a suspension of the voice, in which sense, it is opposed to رِخْوَة; whereas جَهْر means a suspension of breathing, in which sense, it is opposed to هَمْس. If we pronounce the word اَرْ Ar, for example, there is a suspension of breathing while the voice is yet heard; and, on the contrary, if we pronounce the word اَكْ Ak, there is a suspension of the voice while the breathing continues uninterrupted.

In order to observe the effect of جَهْر as opposed to هَمْس let us now pronounce the words تَقَقَ and كَكَكَ. In the former, the breath does not flow while we dwell on the Mukhruj of the letter قاف, but with the vowel points, after we have ceased to pronounce that letter; whereas it does flow, even while we dwell on the Mukhruj of the letter كاف, because we do not dwell on

it with such force, as is required to prevent the flowing of the breath. But if this be obvious in the examples adduced, notwithstanding the proximity of Mukhruj between قاف and كاف, it must be still more obvious in other examples where there is no proximity of Mukhruj at all.

اَلشَّدِيْدَةُ وَالرِّخْوَةُ وَالْمُتَوَسِّطَةُ Ash-Shu-dee-du-to Wur-Rikh-wu-to Wul-Moo-tu-wus-si-ta.

Some letters of the Alphabet, in a state of quiescence, occasion a necessary suspension of the voice, since the sound cannot be prolonged at pleasure; and these are known in Grammar by the term شَدِيْدَة Shu-dee-da. They amount to the number of eight, comprised in the words اَجِدُّكَ تَقْطُبُ; and the effect in question may be easily observed, simply by pronouncing the word اك Ak.

There are other letters, the sounds of which, in a state of quiescence, may be prolonged at the pleasure of the speaker; and they are known in Grammar by the term رِخْوَة Rikh-wa. They amount to the number of thirteen, comprised in the words فَذٌّ ضِغْثٌ هَزٌّ شَصٌّ حَظٌّ خَسٌّ; and the effect in question may be easily observed, simply by prolonging the sound of ف in the word اَفْ Af.

The remaining letters of the Alphabet, amounting to the

number

number of EIGHT, are collected in the words لَمْ يَرْوِ عَنَّا and they are supposed to form an intermediate class termed مُتَوَسِّطَة Moo-tu-wus-si-ta, or "Intervening" between the two classes immediately preceding. It is characteristic of these letters, that they do not, in a state of quiescence, occasion, like the class termed شَدِيدَة, an absolute or entire suspension of the voice; nor does the voice flow with such distinct facility, as happens in the case of those termed رِخْوَة. The sound of عين quiescent, for example, deviates when prolonged towards that of حا; and the sounds of لام ميم and نون lose, by prolongation, some part of the distinctness with which they are uttered at first. The letter را is a حَرْفٌ مُكَرَّرٌ, Hur-foon Moo-kur-rur, so termed because it cannot be prolonged, in a state of quiescence, otherwise than by a constant renewal of the action of the tongue by which it was at first formed; and the prolongation of واو الف and يا quiescent, is occasioned by the indefinite Mukhruj peculiar to each of these letters. The Mukhruj of Alif is indeed so ill defined, that this letter is generally termed هَاوِي Ha-vee, or "Formed in the air." I offer these remarks, not because I am convinced by them, but merely in conformity with my intention to state the opinions of Arabian writers.

اَلْمُطْبَقَةُ وَالْمُنْفَتِحَةُ, Al-Moot-bu-ku-to Wul-Moon-fu-ti-ha.

The four letters comprised in the word صَفْدَطَظْ, are generally

generally known by the term مُطْبَقَة Moot-bu-ka, because their utterance occasions the tongue to cleave to the palate. Opposed to this, is the term مُنْفَتِحَة Moon-fu-ti-ha, applicable to all the other letters of the Alphabet, because their utterance is not accompanied by the same effect.

اَلْمُسْتَعْلِيَةُ وَ الْمُنْخَفِضَة Al-Moos-ta-li-yu-to Wul-Moon-khu-fi-za.

The seven letters comprised in the words ضُغِطَ خَصٌّ قَظ are generally known by the term مُسْتَعْلِيَة Moos-ta-li-ya, because the tongue rises upwards in their utterance. Opposed to this is the term مُنْخَفِضَة Moon-khu-fi-za, applicable to all the other letters of the Alphabet, because the tongue does not rise in their utterance.

اَلذَّلَقِيَّةُ وَ الْمُصْمَتَة Az-Zu-lu-kee-yu-to Wul-Moos-mu-ta.

The term ذَلَقِيَّة Zu-lu-kee-ya is applicable to the six letters comprised in the words مُرْ بِنَفْلٍ; and they are so called because, after the letters of infirmity, (Alif, Wao and Ya,) they are generally thought to be more easy of utterance than any other letters of the Alphabet. This, in fact, is implied in the sense of the term ذَلَقِيَّة derived from ذَ لَقْ Zu-luk or ذَ لَا قَـة Zu-la-ka, "Fluency of speech." It has been observed that one or more of these letters must enter into the composition of every quadriliteral or quinqueliteral word; for as such words are naturally unwieldy of utterance on account of their length, so they

they ought to be formed, in part, of the letters in question, which are calculated to facilitate their utterance, and consequently to correct or palliate the evil of their length. A few words of either class, formed without the aid of these letters, do however occur in the language: such as عَسْجَد As-jud, Money; عُسْطُوس Oos-toos, The name of a tree; &c.

Opposed to رَخْوَة is the term مُصْمَتَة Moos-mu-ta, Solid; which is applicable to all the other letters of the Alphabet, unless, with خَلِيل, we except the letters هَمْزَة أَلِف واو and ياء which do not, in his opinion, belong to either of these two classes. The letters in question are termed مُصْمَتَة or Solid, on account of the weight or solidity of their tone, which renders their utterance somewhat difficult.

اَلْمُتَقَلْقِلَة Al-Moo-tu-kul-ki-la.

This term is applicable to five letters, comprised in the words قُدْ طَبَجٌ, and otherwise distinguished by the term حُرُوفُ اللَّقْلَقَة Hoo-roo-fool-Luk-lu-ka. They are so called, because, when quiescent or not moveable, they are said to be uttered with a strong pressure of the tongue, the voice rising with peculiar hardness from the breast upwards. The letter باء has been excluded from this class by many Grammarians, who substitute for it, the letter تاء.

حُرُوْفُ الصَّفِيْر Hoo-roo-toos-Su-feer.

This term is applicable to three letters, comprised in the word سَزَص, and they are so termed on account of the hissing or whistling sound which is common to them all.

اَلْمَهْتُوْتُ وَالْمُكَرَّرُ وَالْمُتَفَشِّى Al-Muh-too-to Wul-Moo-kur-ru-ro Wul-Moo-tu-fush-shee.

The term مَهْتُوت Muh-toot has been applied by some Grammarians to the letter هـ, and by others to the letter هَمْزَة. It is sometimes superceded by the term مَهْتُوف Muh-toof; and both terms are nearly synonimous, being derived from هَتّ Hutt or هَتْف Hutf, Strong or Forcible utterance of sound. The word هَتّ however, is also employed to signify Rapidity of utterance, in which sense, it seems to be applicable to the letter هاء.

The term مُكَرَّر Moo-kur-rur is applicable only to the letter راء, probably on account of its rattling sound; and the term مُتَفَشِّى Moo-tu-fush-shee has been applied to the letter شِيْن (and by some Grammarians to تاء and ضاد), for a reason which I do not clearly understand. Many other letters have been distinguished by various terms: as لام by the term مُنْحَرِف Moon-hu-rif; اَلِف by the term هَاوِى Ha-vee; (as already mentioned;) واو by the term مُتَّصِل Moot-tu-

SIL; يَاء by the term هُوَّة HOO-WUT; ALIF WAO and YA, by the term لِيِّنِيَّة LEE-NEE-YA; مِيم by the term رَاجِع RA-H; ضَاد by the term مُسْتَطِيل MOOS-TU-TEEL; مِيم and نُون by the term أَغُنِّيَّة A-GHUN-NEE-YA; زَاء رَاء ذَال ظَاء ضَاد (and as some say, NOON moveable,) by the term مُشَرَّبَة MOO-SHUR-RU-BA; &c. &c.

CONCLUSION.

IT follows from the preceeding observations that each letter has many properties; as in the case of Alif, which is at once لِيِّنِيَّة; مُنْخَفِضَة; مُنْفَتِحَة; مُتَوَسِّطَة; مَجْهُورَة; and هَاوِى; but as these may be easily determined, simply by a reference to the observations in question, I think it unnecessary to furnish a table of terms, which the reader can be at no loss to prepare for himself. It is important, however, to distinguish the letters termed مَجْهُورَة MUJ-HOO-RA, into three classes, viz. FIRST, أَلْمَجْهُورَةُ الشَّدِيدَة or the first class, comprising those which are MUJ-HOO-RA and SHU-DEE-DA, as they appear in the words طَبَقٌ أَجِدُ: SECONDLY, أَلْمَجْهُورَةُ الْمُتَوَسِّطَة or the second class, comprising those which are MUJ-HOO-RA and MOO-TU-WUS-SI-TA, as they appear in the words لَمْ يَرْوِ عَنَّا: and, FINALLY, أَلْمَجْهُورَةُ الرِّخْوَة or the third class, comprising those which are MUJ-HOO-RA and RIKH-WA, as they appear in the words غَضٌّ ظَرِيفٌ. So, also, the letters termed مَهْمُوسَة MUH-MOO-SA are divided into two classes; namely, أَلْمَهْمُوسَةُ الشَّدِيدَة

or

or the first class, comprising the letters كاف and تاء; اَلْمَهْمُوْسَةُ الرِّخْوَة or the second class, comprising the letters سَفِهَ شَخْصٌ حَثَّ. The importance of these divisions will appear hereafter, when we come to detail the rules of اِدْغام ID-GHAM.

CHAPTER SECOND.

SECTION FIRST.

GENERAL OBSERVATIONS ON GRAMMATICAL SCIENCE.

THE science of Inflexion is known to Grammarians by the term صَرْف or its derivative تَصْرِيْف, two words nearly synonimous, and both literally significant of CHANGE. IT is so called, because it treats of the CHANGES or FLEXIONS applicable to Arabic words, considered ABSOLUTELY; that is to say, without reference to a state of combination; and in this sense, the object of the science is clearly opposed to that of the Syntax or نَحْو; which treats of the changes applicable to Arabic words considered RELATIVELY; that is to say, with reference to a state of combination.

I CONCEIVE, therefore, (though without any other authority than my own opinion,) that the two branches of Grammatical science might be aptly distinguished by the terms ABSOLUTE and RELATIVE INFLEXION; the distinction between them being very obvious, though not always carefully preserved. The declension

of

of nouns, for example, elsewhere treated as matter of Inflexion, has been properly assigned to the syntax of Arabic Grammar; for as the accuracy of the employment of one case in preference to another, is always determined by a reference to the nature of the relation in which it stands to other words in the structure of a sentence, so, it follows, that the case employed has a necessary dependence on that relation; or, in other words, that the variations of case constitute properly matter of Syntax or Relative Inflexion; which treats of the accidents applicable to words, considered with reference to a state of combination.

And, on the contrary, the variations of gender and those of number are properly treated as matter of Inflexion; because these accidents belong to nouns absolutely; that is to say, without reference to a state of combination; or, in other words, without reference to the relation existing between them and other words with which they may be connected in Speech. This follows plainly from the following consideration; namely, that the same relation or Grammatical character, as that of the subject or the predicate of a given proposition, the agent or the object of a given verb, &c. may be indifferently assumed by any noun whether in the masculine, femenine or neuter gender; the singular dual or plural number; &c.

Having now distinguished the two branches of Grammatical

science, it need scarcely be observed that both contribute to the same end; namely, that of acquiring habits of Grammatical accuracy in the utterance of our thoughts; but it may be well to remark, for the sake of perspicuity, that the term نَحْو or SYNTAX, though commonly opposed to the term صَرْف INFLEXION, seems to be really significant of Grammar in general; since the صَرْف has been determined by all Grammarians to constitute merely a branch of the نَحْو.

ACCORDING to the authority of ابْنُ هِشَام, the Learned in Arabia coincide in ascribing to مَعَاذُ ابْنُ مُسْلِم الْهَرَّاءُ the honor of having first cultivated Arabic Inflexion; but I have not been able to ascertain the age in which he lived, (a matter I think of some curiosity,) or to obtain, with regard to him, any other than the following very unimportant piece of information; namely, that he acquired the designation هَرَّاء because he was a dealer in the cloth of HI-RAT. The same obscurity seems to have enveloped the fate of اَبُو الْاَسْوَد the earliest cultivator of Arabic Syntax, if we except ALEE, the son-in-law of the prophet, to whom that honor has been ascribed, perhaps with more piety than truth. It is no inconsiderable proof of the reverence of the Arabs for Grammatical science, that they have been at the pains to preserve the names of these worthies.

SECTION

SECTION SECOND.

Definition and Division of the Parts of Speech.

Before I proceed to consider the nature of the Parts of Speech, I have some observations to offer on the true meaning of the term word. If we define this term to be "a sound articulated by the human voice," it follows that words may be significant or otherwise; and in either case, they are known to the Arabs by the term لَفْظ, properly an infinitive significant of utterance, but here employed in the sense of the passive participle مَلْفُوظ uttered.

A significant word is distinguished, on the contrary, by the term كَلِمَة; and this term is applicable to the smallest significant portion of a word; insomuch that there are two Ku-li-mas in the word ضَرَبْتُ I struck, because that word is supposed to be compounded of the past tense of the verb To strike, which is one Ku-li-ma; and of the final تُ, itself a pronominal termination of the first person, and by necessary consequence another Ku-li-ma. And on the contrary, there is but one Ku-li-ma in the word ضَرَبَ (He) struck; first, because the third person singular of the past tense has no pronominal termination at all; and, secondly, because the combination of letters presented by it, cannot therefore be

taken

taken to pieces, without destroying the whole sense of the word. And this is the meaning of the term مُفْرَد SINGLE, in the following definition of a significant word: اَلْكَلِمَةُ لَفْظٌ وُضِعَ لِمَعْنًى مُفْرَدٍ "A significant word is a word employed to denote a single idea;" for it signifies nothing whether the idea conveyed be simple or complex, provided, only, that the combination of letters comprised in the word shall not be divisible into significant portions; that being a proviso obviously necessary to the singleness or unity of every word.

BUT if a مُفْرَد or SINGLE WORD, in this sense of the term SINGLE, shall happen to denote a complex idea, as in the case of ضَرَبَ STRUCK, for example, such idea may be resolved by the mind into the constituent parts of which it is composed; and those parts, in the example before us, consist, first, in the action signified by the verb To STRIKE; and, secondly, in the reference of that action to a given time, and a given agent, whether definite or otherwise, termed in Grammar فَاعِلٌ مَّا FA-I-LOOM-MA. And though the word ضَرَبَ, being a مُفْرَد, cannot be resolved into parts individually significant of those simple ideas the combination of which forms the complex, it may yet be considered in two points of view: first, with reference to what has been termed the جَوْهَرُ الْكَلِمَة or مَادَّةُ الْكَلِمَة, that is to say, the essence or body of the word itself, or the radical letters of which it is composed; and, secondly with reference

to

to what has been termed the هَيْأَةُ الْكَلِمَة, or وَزْنُ الْكَلِمَة, that is to say, the form or measure in which it appears.

Accordingly, the Arabian Grammarians, whose fault it is to carry speculation beyond the bounds of practical utility, are very commonly in the habit of having recourse to this refined mode of dissection; as when they say (which cannot be denied,) that the جَوْهَر or Body of every verb, indicates the nature of the event generally, which the verb may have been formed to denote; whereas the هَيْأَة or Form in which it appears, as that of the past, present, or future tense, indicates the restriction of that event to past, present, or future time. But I have stated that all verbs, besides the accident of time, imply a reference to a given agent or فَاعِلٌ مَّا; with which they must be connected in speech; and some, at least, of the Arabian Grammarians, ascribe this reference to the Form not the Body of the verb, a fact, if true, which is not obvious, or applicable to any useful purpose of Speech.

In my opinion, the reference of every verb to its own agent, is determined, not at all by the Form of the verb, since it extends equally to every form in which the verb may happen to appear. But it is determined by the very Nature of the verbal character; since every verb imputes the sense of its own infinitive to a given agent or فَاعِلٌ مَّا; whence it follows, or seems to follow, that

this imputation (itself the very reference in question,) is really inherent in the verb itself, considered without the least regard to the form or measure in which it appears. But in fact, the decision of this question is a matter of no practical importance at all; and leaving the reader to follow the dictates of his own judgment, I proceed, therefore, to offer a few observations on the nature and character of the Parts of Speech.

SIGNIFICANT words are divided by the Arabs into three classes, termed اِسْم and فِعْل and حَرْف; or NOUN, VERB, and PARTICLE. A noun is defined to be "a selfsignificant word, having no essential, though it may have an accidental reference, to past, present, or future time;" and this term is applicable, not only to nouns commonly so called, but also (as we shall see in the sequel,) to INFINITIVES and PARTICIPLES of every kind. A verb is defined to be a word "selfsignificant by the جَوْهَرُ الْكَلِمَة or BODY of the word; and having, by its هَيْئَة or FORM, an essential reference to past, present, or future time; and (by the هَيْئَة also, as some will have it,) to the فَاعِل or AGENT, whether definite or otherwise, with which it must be connected in Speech.

THE term فِعْل or VERB includes merely the tenses of a verb, and is intended to exclude what has been termed the اَسْمَاءُ الْاَفْعَال or VERBAL NOUNS, such as نَزَالِ for اِنْزِلْ

ALIGHT

ALIGHT THOU; تَرَاكِ for اُتْرُكْ QUIT THOU; &c. though these and other words of the same class, are invariably found to have the sense of verbs, either in the imperative or past tense. Their exclusion, therefore, is here determined, not certainly by a reference to the sense, but merely by a reference to the forms on which they are found to occur; since it cannot be affirmed of those forms, that they indicate past, present, or future time, because other words as حَضَارِ THE NAME OF A STAR; فَجَارِ A WICKED WOMAN; for example, are found to occur on the same forms, though they have no reference to time at all. It is admitted therefore, that the verbal nouns imply a reference to past, present, or future time; but it is not admitted (technically, not logically speaking,) that they can be assigned to the class of verbs, because the reference in question is here determined by the جَوْهَرُ الْكَلِمَةِ not, (as it happens in the case of verbs technically so called) by the هَيْأَةُ or form in which it appears.

A PARTICLE is defined to be "a consignificant word;" as in the case of مِنْ FROM, in the phrase سِرْتُ مِنَ الْبَصْرَةِ إِلَى الْكُوفَةِ "I travelled from Busra to Koofa;" &c. For the word مِنْ which is a particle, denotes or is supposed to denote the same idea signified by the word اِبْتِدَاء. BEGINNING which is a substantive noun; and so, also, the word إِلَى TO, which is a particle, denotes or is supposed to denote the same idea signified by the word

word انتها END, which is a substantive noun. Accordingly, the phrase, "I travelled from Busra to Koofa," would be still intelligible, though the particles were here, (improperly I grant,) superceded by the corresponding substantive nouns: "I travelled, BEGINNING (of my journey) Busra; END Koofa;" whereas the converse of the proposition cannot be maintained, since the particles become wholly insignificant in speaking of the FROM (for the BEGINNING) of the last year, the TO (for the END) of the last century; &c.

Now there is no apparently greater impropriety in employing the nouns to supercede the particles, than there is in employing the particles to supercede the nouns; and if, notwithstanding this impropriety, the nouns retain their significance of character, and if all significance be lost in the particles, the fact, I think, may be reasonably urged as a proof of the CONSIGNIFICANCE of particles, as opposed to the SELFSIGNIFICANCE of nouns and verbs. And this character of consignificance, will be rendered yet more manifest by a closer examination of the nature of the word FROM, as contra-distinguished from the word BEGINNING; for though both denote the same idea, it is, nevertheless, intuitively obvious, that there is a very material distinction between them.

IT may be observed, then, that the word BEGINNING has a necessary reference to something else, with which it must be connected

connected in speech; as "the beginning of the book, year, century;" &c. for as the idea signified by the word BEGINNING has no absolute or abstracted existence in nature, but merely a relative existence, having an obvious reference to something begun; so that something, if not positively expressed in terms, must be somehow or other suggested to the hearer, to whom the sense of the word BEGINNING would plainly, otherwise, be unintelligible. But the reference to which I have now adverted, cannot be understood to imply the CONSIGNIFICANCE of the word BEGINNING; because, on the contrary, it is founded in the very nature of the idea which that word is formed to denote; not certainly, on the unfitness of the word (considered with or without reference to a state of combination,) to convey that idea to the mind of the hearer. I say, therefore, that the idea signified by the word BEGINNING is relative or dependant by its own nature, because wholly unintelligible without reference to something begun; but I say, also, that the word BEGINNING is selfsignificant of that relative or dependant idea, because it is plainly in the nature of our minds, to mark by selfsignificant terms, a variety of such ideas, as SLEEP for example, that cannot possibly be understood by the mind, otherwise than by a reference to those objects (as SLEEPERS,) from which, in nature, they are wholly inseparable, though the case is otherwise in human speech.

Now if it be true that the word FROM, and the word BEGINNING, are really significant of the same idea, there must be a community of reference between them; and as I have already shewn that this reference does not destroy the selfsignificance of the word BEGINNING, so neither can it be said to destroy the selfsignificance of the word FROM. If the word FROM be consignificant, it follows, therefore, that the proof of the fact must be founded on some restriction applicable to the significance of that word, as contradistinguished from the word BEGINNING; and, in point of fact, it is plainly a peculiar characteristic of the word FROM, and a characteristic, too, wholly unaccountable by the nature of the idea which it is formed to denote, that it cannot be accurately employed in Language, otherwise than for the purpose of establishing a certain relation between TWO THINGS, both of which, if not positively expressed in terms, must be some how or other suggested to the hearer. For the phrase "From London," uttered in answer to a man who desires to know whence I have come, implies in it, "I have come from London;" and in this example, as in every other, the word FROM is therefore employed as a mere CONNECTIVE, indicative of the existence of a certian relation between the TWO THINGS, which it serves to connect.

IT must be inferred, therefore, that the word FROM is not absolutely significant, or selfsignificant of the idea implied in the word

BEGINNING;

BEGINNING; for if it were selfsignificant of that idea, it might, in conjunction with something begun, be accurately assumed as the subject or predicate of a given proposition, as " The beginning of the book is wanting," for example. But it is conditionally significant, or consignificant of the idea signified by the word BEGINNING, that is to say, it denotes the idea occurring as a connective, employed to establish a certain relation between TWO THINGS, which it serves to connect; as when a man speaks of his " Journey from London," or states that " he travelled from London" to York.

Now it is true that " a Journey from London," might be employed as the subject of a given proposition, but if the double reference of the word FROM to the noun LONDON, as well as to the JOURNEY, be the effect, not of the nature of the idea which it is formed to denote, but of its restriction to the performance of certain connective offices of speech, then I say that this restriction is the very proof on which I found my opinion of the consignificance of the word FROM; and that this proof cannot be destroyed, otherwise than by shewing that the word FROM is not significant of the idea implyed in the word BEGINNING, but of some other idea abstracted, as it happens in the case of that word, from the objects in which, in nature, it is found to occur. But if the real character of the word FROM, were such as this proposition implies, it must be the name of the abstracted idea; and consequent-

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ly a selfsignificant substantive noun; and if it be not really a substantive noun; then I say that it must be a particle, and in my opinion, consignificant, for the reasons detailed in the preceding pages.

HAVING now defined the nature of the PARTS OF SPEECH, according to the authority of the Arabian Grammarians, it remains to be observed that the definitions of a noun and a verb, though technically accurate in my opinion, considered with reference to the Arabic Language, will not, perhaps, bear to be examined on the more extended principles of General Grammar. According to the principles of that science, I hold time to be ACCIDENTAL, not ESSENTIAL to verbs, and the reasons on which my opinion is founded, will probably appear in a subsequent part of my work.

SECTION THIRD.

ON THE STRUCTURE OF THE ARABIC LANGUAGE.

THE structure of the Arabic Language will be fully developed in the course of this work; but as the nature of its mechanism differs essentially from that which prevails in most other Tongues, it becomes necessary, even at this early period of the reader's progress, to offer a few remarks in explanation of the principles to which it may be referred.

On reference to the nature of our ideas, it will clearly appear that some are intimately connected with others, by what may be termed FAMILY RELATIONS; and as ideas are properly embodied in Language, which may be considered as a picture of thought, so it is a point of excellence in every Language, to preserve unimpaired, in the terms of Speech, an imitation of those family relations. Accordingly, the derivation of one word from another, (as LOVER is derived from the substantive LOVE,) is everywhere matter of common occurrence; and every instance of such derivation denotes the existence of some family relation, without reference to which, there would be no such thing as derivation at all.

The office of derivation is, therefore, to preserve, in the terms of speech, a relation similar to that which is found to exist in the nature of our ideas; and this office is likely to be more or less perfectly performed, according to the excellence or deficiency of the means employed for that purpose in a given Language. Now the means employed in the Arabic Language are precisely such, as with some improvements, a philosopher would probably chuse to adopt in the formation of a perfect system of Speech; insomuch, that if we are ever destined to realise the speculative idea of a universal tongue, to be invented by the Learned, and employed by them as a better instrument for the communication of thought than any Language at present in use, there

can be no doubt that the mechanism or fundamental principles of Arabic Inflexion, will be found to furnish the best model of imitation that can be obtained, or even devised, for the successful accomplishment of such an undertaking. In order to establish this point, it will suffice to call the attention of the reader to the following observations on the mechanic structure of the Arabic Language; for when that structure shall be well understood, its pre-eminent excellence will not be disputed, and I shall not, therefore, take the pains to compare it with the inferior mechanism of any other Tongue.

THE letters comprised in every Arabic word are divided into those which are RADICAL, (اَلْحُرُوْفُ الْاَصْلِيَّةُ) as L-O-V of the word LOVE; and those which are SERVILE, (اَلْحُرُوْفُ الزَّوَائِدُ) as ER, in the word LOVER. The radical letters determine the radical sense of the word; and must, therefore, be always retained in every possible form of inflexion; just as the body of the word LOVE is retained in the derivatives formed from that noun: as LOVER; LOVING; LOVETH; LOVED; &c. The servile letters are those by which the word is inflected into various forms; and in order to multiply the powers of inflexion, they have been made to intersect the radicals in every point: as عِشْق LOVE, which is purely radical; عَاشِق A LOVER, where ALIF is servile; and مَعْشُوْق LOVED, where MEEM and WAO have the same character of servile letters, otherwise termed

LETTERS OF ENCREASE.

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The radical letters of an Arabic word cannot be less than THREE, or more than FIVE; whence it happens that all the ROOTS, or primitive nouns of the Arabic Language, have been divided into three classes, termed ثُلَاثِي or TRILITERAL, as عِشْق LOVE; رُبَاعِي or QUADRILITERAL, as جَعْفَر A MAN'S NAME; and خُمَاسِي or QUINQUELITERAL, as جَحْمَرِش AN OLD WOMAN; &c. But one or more servile letters may occur, not merely in the derivative forms, but even in the formation of primitive nouns: as فَضِيلَة EXCELLENCE, which is triliteral; قِرْطَاس PAPER, which is quadriliteral; and عَضْرَفُوط A SPECIES OF LIZARD, which belongs to the class of quinqueliteral nouns.

How then are we able to distinguish radical from servile letters occurring in the formation of primitive nouns? I answer, that generally speaking, they are very easily distinguished by adverting to the derivative forms of Inflexion, in which the radicals are always retained, which is not true of the servile letters: as فَاضِل EXCELLENT, formed from the primitive فَضْل or فَضِيلَة EXCELLENCE, after rejecting the letters ياء and تاء, which are therefore servile in the word فَضِيلَة. And if a given primitive shall not give birth to any derivative, the radical letters may be still determined, in most cases, simply by adverting to the analogy of the Language, which alone determines the servile character of the letter WAO occurring in the word عَضْرَفُوط already adduced, from which,

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no derivative has ever been formed. A word wholly composed of radical letters is commonly termed مُجَرَّد STRIPPED or NAKED; as opposed to other words, termed مَزِيد فِيهِ or AUGMENTED; because the radical letters, in such words, are accompanied by one or more letters of the servile class.

LET it now be observed, that the possible inflexions of an Arabic noun of the triliteral class, are precisely the same with the possible inflexions of any other noun of the same class; whence it happens that the man who is able to carry the word عِشْق through every possible form of inflexion, is also able, (the radical letters being first ascertained,) to carry every other noun of the same class, through every possible form of inflexion. Having determined, for example, that the letters ض ا ف and ل م are alone radical in the word فَضِيلَة, he will form فَاضِل as he forms عَاشِق; and form مَفْضُول as he forms مَعْشُوق; &c. &c. And this is done precisely on the same principle which enables a Latin scholar to inflect on the first, or any other conjugation, any Latin verb, however new to his ears, that may happen to belong to that conjugation.

BUT this observation with regard to the inflexion of TRILITERAL nouns, is equally applicable to the inflexion of those which are QUADRILITERAL or QUINQUELITERAL; for of two or more nouns of the same class, the possible inflexions are always the same.

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It follows, therefore, that the whole structure of Arabic Inflexion, (more comprehensive than that of any other Tongue,) is formed on the model of THREE WORDS: yet this, however admirable, considered with reference to the inferior mechanism of most other Tongues, is really a defect in the structure of the Language, which ought, I think, according to the soundest principles of philosophy, to have been formed on the model of a single word. Accordingly, we shall soon find the Arabian Grammarians, who delight in the excellence of their own Language, endeavouring to assign to the triliteral class, the whole body of Arabic nouns; and though it must be admitted that such endeavours are plainly at variance with the genius of the Language, it may yet be affirmed that the triliteral nouns are more numerous in the proportion of ten to one, than those which belong to the other two classes, not separately considered, but taken together.

BUT though Arabic nouns of the same class admit the same forms of inflexion, does it thence follow that all nouns are significant under every possible form of inflexion? I answer that nouns are said to be of the same class which have the same number of radical letters; but this does not hinder another division of nouns into various classes, formed with reference to the nature of the ideas which they are found to denote. A triliteral noun of the radical class may be the

PROPER NAME OF A MAN, for example; and, in this case, it is not likely to give birth to significant derivatives of any kind. Or it may be a general term, employed to denote the name of a SUBSTANCE, whether animate or not, as MAN; STONE; CITY; &c. or the name of an EVENT, whether transitive or neuter, as LOVE or HATRED; LIFE or DEATH; WEALTH; POVERTY; ESTEEM; &c.

Now the name of a substance is not formed, by its own nature, to be the fruitful source of many significant derivatives; whence it happens, as we shall see in the sequel, that nouns of this class are termed جَامِد CONGEALED or FROZEN, by the Arabian Grammarians; because the RELATIVE, as STONY from STONE; or the DIMINUTIVE, as MANIKIN, formed from MAN; are, indeed, the only derivatives to which they are commonly found to give birth. But the name of a SUBSTANCE may become, in time, the name of an EVENT; as TO MAN A SHIP; that is, TO FURNISH the necessary complement of MEN; TO SKIN A WOUND, OR A BULLOCK; that is, TO COVER the one with SKIN; or STRIP THE SKIN from the body of the other; &c. And those who advert to the nature of our Language, will easily perceive, and ought to admire the extent of its powers in this respect; since it is scarcely possible to name a SUBSTANCE which is not practically the source of a VERB; as "To fire a house," or "set it on fire;" "To water a field," or "irrigate the soil;" "To air an apartment," or "let in the air;" "To earth a fox," or "trace him to his hole;" &c.

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Nothing, therefore, can be more finely imagined than the extensive powers vested in all the nouns of the Arabic Language, to assume every possible form of Inflexion; for whatever may be the radical sense of the noun, it is quite impossible to limit, a priori, the number or nature of those derivatives that may be required of it in process of time. And this being admitted, there is infinite beauty in providing, a priori, all the possible forms of inflexion; in order that those, AND THOSE ONLY, may become significant, the absence of which, might tend to diminish the all grasping power of this comprehensive instrument for the communication of human thought.

But are the Arabs really at liberty, to employ, in its full extent, the means furnished by their own Language for the formation of a multitude of new derivatives not hitherto called into use? or is it not true, on the contrary, that no forms of inflexion can be accurately employed by an Arab writer, but those recorded in every Arabic Lexicon, the significance of which, has already been determined by the general consent of all the Arabs? This subject, I have reason to believe, has been treated by some of the Arab writers, whose works have never fallen into my hands. It is certain, however, that the Arabs individually, are not at liberty to multiply at pleasure new significant forms of Inflexion; for though the word إِسْتِفْعَال (for example,) is a possible inflexion of فِعْل AN

ACTION;

ACTION; yet the former, having never been brought into use, is wholly insignificant for that reason; and cannot therefore be employed in Speech. Yet such is the systematic genius of the Arabic Language, that we can tell precisely, the sense which the word اِسْتِفْعَال would have acquired, had it chanced to become a significant word; for as it is formed on a measure which generally indicates "The demand of the sense implied in its primitive," it would have been therefore significant of "The requisition of an action;" just as اِسْتِنْصَار signifies "The requisition of assistance;" or اِسْتِغْفَار "The asking of pardon;" &c.

BUT though the authority of prescription is *now* necessary to the significance of any given form of Inflexion, the reason is plainly to be found in the present maturity of the Arabic Language, already more copious than any other tongue. For if we carry back our ideas to the earliest infancy of human Speech, we shall reach a point of time wholly antecedent to the influence of such authority, in which, therefore, the framers of Language were necessarily compelled to employ, for the first time, those significant forms of Inflexion that are now generally admitted into use. To the framers of Language we owe, indeed, the very existence of the significant roots themselves, that are now inflected into various forms; and it would be highly unreasonable to withhold from men vested with the

power

power of inventing roots absolutely new, that inferior degree of authority which is exerted in the modification of old roots into new significant forms of inflexion, not previously called into use.

YET the framers of Language were never at liberty, in my opinion, to exercise wantonly the powers of invention; for whether we extend our views to the infancy of Language, or consider it in that state of maturity which it may have attained in process of time, it is equally true, in either case, that no new word will be accepted, which is not significant of an idea urgently required, at the period of its invention, by a portion, at least, of that community to whose acceptance it may be proposed. And, on the other hand, there is, I should think, no period of maturity in Speech, at which new words of necessary use may not be invented; or old words may not be modified (if such modifications shall be found necessary,) into new significant forms of inflexion; for we who live in the later ages of the world, have lost none of the rights, over the powers of Speech, exercised, even by our most remote ancestors; though the happy anticipations of their invention have very much abridged the necessity, and with that the liberty, of having frequently recourse to our own.

FOR as precedent is a much better guide in matters of legal

discussion than the arbitrary decisions of individual judgment, which would tend to unsettle the foundations of law, by submitting its principles, on every occasion, to the capricious revision of its own ministers; so, I consider precedent in Language as a very high authority, from the decisions of which we cannot deviate, except in cases of urgent necessity; such as are not likely to occur frequently in any Language, and more especially in that of Arabia, formed on principles the most comprehensive; cultivated to the highest pitch of refinement; and nourished by the fostering hand of time, into the ample maturity of unrecorded duration.

Of such a Language, possessing, in its present state, without reference to its latent resources, more searoom for the expression of thought (if the reader will permit me to employ that term,) than is to be found perhaps in any other Tongue, it is indispensably necessary to preserve the unity; and this can be no otherwise preserved, than by shutting up its latent resources against the arbitrary spoliations of individual fancy; for if each individual were at liberty, on every petty occasion, to call into action the resources of the Language, then, I say that those resources are in a manner inexhaustible; and that every Arab writer, acting on this licentious principle, might reject, almost in toto, the existing significant forms of inflexion, in favor of other forms, not previously significant; which he,

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from an arbitrary caprice of fancy, might nevertheless chuse to call into use.

But though the latent resources of the Language are thus protected against the spoliations of individual caprice, I am disposed to believe that they are now, and will, for ever, be called into action on proper occasions; for whatever may be the excellence of the Arabic Language, and the degree of maturity to which it has attained, it would be rash to affirm that new combinations of human society, such as may possibly occur in Arabia, may not give occasion to the introduction of new ideas, such as the Language, in its present state, may not perhaps be fitted to express.

But if such ideas shall happen to occur, it can hardly be doubted that they will be expressed; and if the Arabs cannot find the required terms in their own Language, they will probably seek them in some other Tongue. If that and other resources shall happen to fail, they will be compelled, in the last resort, to invent terms absolutely new; and though it must be admitted that this is the resource, of all others, to which the human mind has the greatest repugnance, the probability of its adoption, in case of necessity, cannot, I think, be reasonably disputed by those who consider that it *was* adopted, as a measure of necessity, in the earliest infancy of human Speech. For whatever men have already done, it is at

least

least possible that they may do again; and if it be true, (as it seems to be the general opinion,) that we have long ceased to invent words absolutely new, there is but one inference to be drawn from the fact; namely, that we have been constantly able to avoid that measure by the discovery of some analogy between the new idea which we desired to express, and some other idea, already represented by a given term, from which, therefore, we have borrowed the former.

This disposition of the mind to connect one word with another, on account of some real or imaginary analogy between the ideas represented by either, constitutes the true foundation of Etymological science; but though the analogies of Etymology are often obvious, it must be also admitted that they are often obscure; and there is little difference, in my opinion, between the invention of a term absolutely new in point of sound, and wholly unconnected with every other word; and the invention of a term intimately connected, in point of sound, with some other word; but so remotely connected with it in point of sense, as to render the analogy between them doubtful or obscure; not merely to ordinary men, but to the painful industry, and often, I think, misguided ingenuity of those who make it their peculiar study to aim at eminence in such pursuits.

For if it be true, as it cannot be reasonably denied, that the proper end of Etymological relation is to throw light on the meaning of a newly invented term, by the means of its reference to another term previously invented, the signification of which is generally known; then I say that the clearness or obscurity of this light must be in a ratio exactly proportioned to the clearness or obscurity of the reference in question; whence it follows, as a necessary condition to the utility of any given Etymology, *first*, that the sound of the new term should naturally suggest that of the old; and *secondly*, that the significance of the old term should be of such a nature as to throw an obvious and palpable light on the significance of the other which is formed from it.

Now if we examine, at random, the works of any professed Etymologist, we shall certainly find (as we ought to find,) a very palpable coincidence, in point of sound, between the various terms of which he treats, as connected together in point of Etymology; insomuch that this coincidence of sound often amounts to absolute unity, as it happens in the case of the word BARK, considered as significant of "The Bark of a dog;" "The Bark of a tree;" and "The Bark or Vessel in which we go to sea." And Etymologists tell us that the coincidence of sense, though less palpable, is not less certain than that of the sound; for as the word BARK signifies

DEFENCE, so, (we are told,) the BARK of a dog is that by which he defends us from thieves; the BARK of a tree is its defence against the inclemency of the seasons; and the BARK or VESSEL in which we go to sea, is our defence and only shelter, for the time being, against the dangers of that boisterous element, in which, otherwise, we must be swallowed up!

ADMITTING the accuracy of this Etymology, (not at all inferior, in point of rationality, to a multitude of others offered to our acceptance by the professed votaries of that whimsical science,) it follows that the framers of our Language saw something in the idea signified by the word DEFENCE, peculiarly calculated to suggest to the mind that other idea signified by the BARK or HOWL of a dog; for this is plainly the argument of those who maintain that the HOWL of a dog, has been designated by the term BARK, because the term BARK signifies DEFENCE. Now I believe, on the contrary, that this fanciful analogy is not likely to occur to the mind of any other than a professed Etymologist; or if it did, in reality, occur to the mind of him who first applied the term BARK or defence to the HOWL of a dog, then I say that this licentious application of an *old* term to signify a *new* idea so remotely connected with its primitive sense, is an expedient not much better, in my estimation, than the invention of a term absolutely new.

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For the term Bark, when first applied to the howl of a dog, had no advantage over any other term absolutely new and unconnected, that might have been employed in the same sense, save only that very inconsiderable advantage implied in the Etymology to which I have adverted; and if the advantage in question be very inconsiderable, as it certainly is in the case of all remote Etymologies, then I say that its importance is greatly overrated, in all probability, by those who maintain that we have long ceased to invent words absolutely new; and that every word to be invented hereafter, must be connected, however remotely, with some of the previously existing terms of Speech.

For though it is certainly in the nature of the human mind to have recourse even to remote Etymologies, rather than to the invention of terms absolutely new, and utterly unconnected with every other word, (because any advantage, however inconsiderable, is better than no advantage at all;) it is also in the nature of the human mind to invent, under any circumstances, all the terms of convenient as well as of necessary use; whence it follows, in my opinion, that such terms will forever continue to be invented as they may be required, by the aid of etymology where that can be found; or, otherwise, without regard to Etymological aid.

But however this question may be decided, (and it is plainly matter of mere curiosity,) I admit my inability to illustrate the opinions which I have ventured to state, by a reference to any particular Dictionary; for though those opinions seem to me to be warranted by the common sense of the case, I do not find in the English Dictionary, (and much less in that of Arabia, which has to do with on older Language,) a single word of modern origin, which is not connected with some other word.

The term Mob, for example, which was completely new in the days of Dean Swift, is most probably derived from the word mobility, which certainly existed in the Language before; and though the term Cabal has been traced to the days of Charles the Second, there are those who affirm its existence in the Language, at a date prior to the formation of that ministry (Clifford, Ashley, Buckingham, Arlington, and Lauderdale,) from whose initials it might be composed. The ludicrous term quiz, though not yet admitted into the Dictionary, is now, I think, universally understood; and is most probably an imitative word of modern origin, since there is a queerness of sound, as well as of character, and in this point of view, a happy coincidence, in my opinion, between the sound of that ridiculous term, and the sense in which it is commonly employed. There is another term, Hoax, very frequently

quently used by the writers of news-papers, and certainly, I think, of modern origin, which may, perhaps, be entirely insulated, though I do not presume to affirm the fact.

If I were desired, therefore, to illustrate my opinions by example, I should be compelled and disposed to abandon the Dictionary; but not wholly to relinquish the argument, because many examples, completely in point, might be drawn, I think, from the Slang Dictionary, and other works of vulgar celebrity; the authority of which, however objectionable in other respects, would be sufficient, for aught I see to the contrary, to establish the facts for which I contend. Instead of having recourse to that measure, I shall merely state my opinion that the learned part of every community are the least likely to invent terms absolutely new; because the extent of their knowledge will generally suggest analogies on which to found some relation or other between the new term which they desire to employ, and another term, previously established, with which therefore it will be connected.

And, on the contrary, the field of analogy is greatly contracted by the ignorance of men in vulgar life, whose knowledge, even of their own Language, is restricted within the narrowest limits; and though it may possibly be true that such men have rarely occasion to invent new words, it is not improbable,

bable, when the occasion occurs, that those words will be often formed without reference to Etymological aid. Among the vulgar, therefore, and generally speaking, among the persons employed in certain branches of industry, such as manufactures, navigation, commerce, &c. I should be disposed to look for the invention of new and unconnected terms; such as are of necessary use to them, but not so to the rest of their countrymen, whence it happens that they are not admitted into any Dictionary of the English Tongue.

If there be any truth in the preceding observations, a fact which I leave to be determined by the judgment of every reader, it follows that the Arabs, in common with other nations, are likely, even at this day, to invent such new and unconnected terms as may be necessary or convenient to the expression of their thoughts; provided those thoughts cannot be expressed by having recourse to any other means; and if the fact be admitted in its full extent, it follows, a fortiori, that they are likely, whenever it shall be found necessary, to modify the roots that now exist into new significant forms of inflexion not hitherto called into use. I have admitted, however, that the necessity of adopting either expedient is likely to be of rare occurrence in the Arabic Language, already more copious than any other Tongue; and, without necessity, we are not to expect that the Arabs will suffer individuals of their own body to deviate from

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the beaten paths of prescription, excepting only in certain cases to be noticed hereafter, in which Grammarians have positively authorised the formation, by analogy, of certain derivatives without regard to prescription at all.

It only remains to answer a question naturally suggested by the account comprised in this chapter of the mechanic structure of the Arabic Language. On reference to the English and other Tongues, it does not appear that primitive nouns are invariably substantive; for though the word VICIOUS is derived from VICE, the probability is, that WISDOM is derived from the adjective WISE; and as priority of invention determines the primitive in either case, so there is nothing to determine priority of invention, but the mere influence of accident alone. It so happened that the substantive VICE was required before the adjective VICIOUS, and therefore became the primitive noun; and it so happened that the adjective WISE was required before the substantive WISDOM, and therefore became the primitive noun. How then is it credible that this accident, of common occurrence in every other Tongue, has no influence in the Arabic Language, in which all the roots are said to be substantive nouns?

I ANSWER that priority of invention is of no importance in the Arabic Language; for though it is very possible that

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the adjective كَرِيمٌ GENEROUS may have been invented before the substantive كَرَمٌ GENEROSITY, yet the analogy of the Language will teach us to consider the letter YA of the former, as a servile letter; whence it follows, that after the rejection of that letter, we have, as usual, the three radicals susceptible of every existing form of inflexion; and it remains with Grammarians to determine the primitive, which is always declared to be the substantive noun. It happens however, though not very commonly, that nouns, significant in certain derivative forms of inflexion, are not significant in any one of the primitive forms, because the latter have never been called into use; a clear proof that priority of invention is determined among the Arabs, as among other nations, by the mere influence of accident alone. I now proceed to consider the nature and use of the MEASURES applicable to the formation of Arabic words.

SECTION FOURTH.

ON THE USE OF MEASURES.

BEFORE I proceed to explain the use of the MEASURES applicable to the formation of Arabic words, I think it necessary to remark an important distinction between the roots of the Arabic Language, and the primitive nouns of most other Tongues. The formation of our PRIMITIVE NOUNS is unsusceptible of illustration

ıration by the rules of Grammar; for though we may trace the derivative ANGRY to its primitive ANGER, we can trace ANGER to nothing at all; and though we know that LOVED is derived from LOVE, we have nothing in the shape of a grammatical rule to offer on the formation of the word LOVE, which is completely arbitrary, like that of all the primitive nouns.

THE case is otherwise in the Arabic Language, because the significant roots of that Language are not arbitrary in the mode of their formation. On the contrary, there are certain MEASURES or FORMS, on which ALONE they are generally found to occur; and an intimate knowledge of those forms enables the learner to distinguish RADICAL from SERVILE letters, which may or may not occur, either in the formation of a given primitive, or a given derivative, of any kind. To explain by examples. The words صَعْب DIFFICULT, and كَرِيم GENEROUS, being adjective nouns, are therefore derivative; though radicals only occur in صَعْب, whereas YA is servile in the word كَرِيم. And the words صُعُوبَة DIFFICULTY, and كَرَم GENEROSITY, are substantive nouns, and therefore primitives; (of the triliteral class;) though the word صُعُوبَة contains a mixture of servile letters, which is not true of the word كَرَم. It is equally common to primitives and derivatives of every kind, to comprise SOMETHING MORE than the radical letters; namely, the vowel points and quiescent marks,

(whether accompanied or not by servile letters,) with which the radicals must be combined in the formation of every significant word.

It is plain, therefore, that the radical letters of every word constitute, as it were, the FIRST PRINCIPLES, or CRUDE MATERIALS, from which the word is to be afterwards formed; and it belongs to the office of every Grammarian, to determine, precisely, the mode of its formation; not merely in the case of derivatives, but even in the case of primitive nouns. The letters عَيْن شِيْن قاف, for example, constitute the crude materials of the word عِشْق; as the letters فاء ضاد and لام constitute the crude materials of the word فَضِيْلَة. Both are equally roots or primitive nouns; formed, however, on different measures; and the knowledge of the measures on which they are formed, is not less necessary to an Arabic Scholar, than the knowledge of other measures applicable to the formation of derivative nouns: as فَاضِل or عَاشِق; مَفْضُوْل or مَعْشُوْق; and other examples of the same nature.

HAVING premised these observations, I am now to recal the attention of the reader to the mechanic structure of the Arabic Language, as explained in the preceding section of this chapter, in which it is stated, *first*, that the roots or primitive nouns of

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the Language are divided into three classes, termed TRILITERAL, QUADRILITERAL and QUINQUELITERAL, according to the number of the radical letters; and, *secondly*, that of two or more roots of the same class, the possible inflexions are always the same.

IT follows plainly from these observations, that the radical letters of any one root, may be assumed as the representative or MEASURE of all the roots of the class to which it happens to belong; for if I carry the triliteral root فعل, for example, through every possible form of inflexion, the reader has only to CHANGE THE RADICAL LETTERS, in order to discover the possible inflexions of any other given triliteral root. Thus it happens that مَفْعُوْل is a possible inflexion of فعل; and by a simple change of the radical letters, we are enabled to form مَكْتُوْب مَعْلُوْم مَحْسُوْد مَضْرُوْب &c. each, like the first, a passive participle, formed from its own significant root. But the letters composing the word فعل, augmented by a second or a third Laum, (فعلل or فعللل;) will represent the roots of either of the other two classes; and thus the possible inflexions of the three words فعل فعلل and فعللل have been assumed accordingly, by all Grammarians, as MEASURES on which to shew the existing inflexions of every other word.

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The Measure is termed وَزْن or مِيزَان, as opposed to the Example, which is termed مَوْزُوْن or Measured; and the radical letters occurring in the مَوْزُوْن are commonly distinguished by the terms فَاءُ الْكَلِمَة; عَيْنُ الْكَلِمَة; or لَامُ الْكَلِمَة; because represented in the measure by the letters فاء; عَيْن; or لام. The vowel points, quiescent marks, and letters of encrease, occurring in the مَوْزُوْن, are generally retained in the مِيزَان also; but to this remark there are some exceptions; most of which will be made known to the reader in the course of his farther progress in the work. In the mean time, I think it necessary to furnish a few specimens of such exceptions, and, for that purpose, will insert the following General Rules; having first premised that as the rules cannot be rendered completely intelligible at present, so they are inserted chiefly with a view to the convenience of future reference.

RULE FIRST.

A radical letter, doubled in the مَوْزُوْن, must be doubled in the مِيزَان also; with or without reference to the accident of the coalescence or otherwise, of the two homogeneous letters under the sign تَشْدِيْد. Examples: كَرَّمَ "He honored or treated kindly"; Measure فَعَّلَ; not فَعْرَلَ; جَلْبَبَ "He clothed himself with a sheet"; Measure فَعْلَلَ; not فَعْلَبَ; &c. The word جَلْبَبَ is a triliteral root, having assumed

assumed the form of a quadriliteral, for reasons to be considered in a subsequent part of this work. The second باء is therefore servile, not radical, and the two homogeneous letters do not coalesce under the sign تَشْدِيْد.

RULE SECOND.

The letter تاء occurring in the Measure اِفْتِعَال and its derivative inflexions, is sometimes changed in the مَوْزُوْن into various letters, as طاء; دال; &c. according to the influence of certain general rules to be detailed in a subsequent part of this work. In this case, the permutation in question is not represented in the Measure, unless the permuted letter shall coalesce with the letter next it on either side. Example: اِصْطَلَحَ (originally اِصْتَلَحَ) "Each made peace or formed an agreement with the other party;" Measure اِفْتَعَلَ not اِفْطَعَلَ; &c.

RULE THIRD.

But if the permuted letter shall coalesce, under the sign تَشْدِيْد, with the letter next it on either side, the coalescence will then be represented in the Measure. Examples: قَدَّرَ He became powerful; Measure فَعَّلَ; originally اِقْتَدَرَ Measure اِفْتَعَلَ; اِضَّرَبَ He was moved; Measure اِفَّعَلَ previously اِضْطَرَبَ; Measure اِفْتَعَلَ. The word اِقْتَدَرَ becomes اِقْدَدَرَ; after which, the two homogeneous letters

coalesce together under the sign تَشْدِيْد, the first being previously rendered quiescent. But the letter قاف previously quiescent, receives the vowel point of the letter Humza, which is then thrown out; and thus the word becomes قِدَّرَ. The letter طاء of the word اِضْطَرَبَ (originally اِضْتَرَبَ) is changed into ضاد; after which the two Zads coalesce together under the sign تَشْدِيْد; and thus the word becomes اِضَّرَبَ. The first of the two letters coalescing together under the sign تَشْدِيْد is termed مُدْغَم or BRIDLED; as opposed to the second, which is termed مُدْغَمٌ فِيْهِ, or "That to which the other is bridled."

RULE FOURTH.

IT sometimes happens that a given example, formed on either of the Measures تَفَعَّلَ or تَفَاعَلَ, deviates very widely from those Measures; and, in this case, the Measures are also altered, in order to represent those deviations. Examples: اِزَّمَّلَ "He wrapped himself up in a garment;" Measure اِفَّعَّلَ; originally اِتَزَمَّلَ; Measure تَفَعَّلَ: and اِدَّارَكَ "He found out or discovered;" Measure اِفَّاعَلَ; originally تَدَارَكَ; Measure تَفَاعَلَ; &c.

RULE FIFTH.

IT sometimes happens that the first and second radicals change places in the مَوْزُوْن; in which case, it is optional, but

but not necessary, to introduce a corresponding change of place into the radical letters of the مِيزَان also. Example: بِئْر A WELL; plural آبَار; originally أَبْآر; Measure optionally أَفْعَال (which represents the original form أَبْآر) or أَعْفَال; (which represents the inverted form آبَار.)

RULE SIXTH.

THE final radical, being rejected in the مَوْزُون, may be rejected in the مِيزَان also; but the rule is of optional, not of necessary observance. Example: قَاضٍ A JUDGE; Measure فَاعٍ; or فَاعِلٌ; originally قَاضِيٌ; Measure فَاعِلٌ.

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I HAVE nothing more to observe on the use of MEASURES applicable to the formation of triliteral nouns; but as a material difference of opinion has obtained with regard to the nature of quadriliterals, and quinqueliterals, it becomes necessary to offer a few remarks on the subject. The most celebrated seminaries of Arabic Grammar were those of BUSRA and those of KOOFA; and as they considered each other in the light of rivals, they have generally embraced opposite opinions in the decision of every doubtful question. The seminaries of BUSRA have commonly, I think, the best of the argument; whence I infer that those of KOOFA were probably established at a later period of time, when there was no means of obtaining

taining distinction, otherwise than by calling in question the accuracy of the decisions already established by the authority of the opposite party. Be this as it may, there is an appeal from both to the general sense and learning of the country, which will be found to favor the decisions of Busra, much oftener than those of Koofa.

THE schools of Busra have established the division of Arabic roots into those which consist of three, four, and five radical letters, as already stated; and according to this plan, which is alone consistent with truth and reason, there is no difficulty in the application of Measures; for as فعل represents the triliteral roots, so فعلل represents the quadriliterals; and فعلعل the quinqueliterals: as جَعْفَرٌ A SMALL STREAM, or A MAN'S NAME; Measure فَعْلَلٌ; خَدَمَرِشٌ AN OLD WOMAN; Measure فَعْلَعِلٌ; &c.

BUT the schools of Koofa have assigned to the triliteral class, ALL the roots of the Arabic Language; directing, in the case of quadriliterals, that the THIRD RADICAL shall be accounted servile; and that the THIRD and FIFTH shall bear the same character of servile letters, in the case of all quinqueliteral roots. And as the servile letters occurring in the مَوْزُوْن, are generally retained in the مِيْزَان also, it follows, according to this hypothesis, that جَعْفَرٌ is formed on the Measure فَعْفَلٌ;

and

and جَحْمَرِشٌ on the Measure فَعْمَلِشٌ; &c. But as there is no good reason why the character of a servile letter should be fastened on one radical rather than another, so the followers of the schools of Koofa, (as it might be expected,) have not been able to determine unanimously what letters are to be accounted radical, and what servile, in those quadriliteral and quinqueliteral roots which they have assigned to the triliteral class; and thus, the Grammarian فَرَّاء forms جَعْفَرٌ indifferently on the Measures جَفْعَلٌ; فَعْفَلٌ; and فُعْلَرٌ; by which he means to affirm his opinion that it is, in fact, a triliteral root; though he cannot tell whether its radicals are عفر; as they must be if the Measure be جَفْعَلٌ; or جعر; as they must be if the Measure be فَعْفَلٌ; or جعف; as they must be if the Measure be فَعْلَرٌ. And if we suppose the radical letters to be جفر, which is just as probable as any thing else, the Measure of جَعْفَرٌ will then be فَعْفَلٌ; though that Measure, so far as I know, has not been anywhere assumed by فَرَّاء.

In fact, the proposition of the schools of Koofa, that all the roots are really triliteral, is not at all borne out by the Language; and this is the reason why the affirmation of that proposition is the occasion of so much perplexity in the application of the triliteral Measure فعل, to the formation of quadriliteral or quinqueliteral roots. The three Measures فعل,

نعلل and نعلل, have therefore obtained a general preference; and are commonly employed, by those, even, who affirm the triliteral character of all the roots. Though that character cannot be maintained without violence to the truth of the case, it may be observed, in favor of Koofa, that the establishment of the fact, (if it could be established,) would tend to exalt our ideas of the excellent structure of the Arabic Language, which would then be formed on the model of a single word.

For the assumption of the root نعل, as the general representative of all the roots in the Arabic Language, Grammarians have assigned two very unimportant reasons. It contains, they observe, the labial ف; the guttural عَيْن; and the palatal لا; and there is not, I suppose, a single word in the Arabic Language, which does not contain one or more letters of the labial, guttural, or palatal class. It is also significant of ACTION IN GENERAL; and has therefore, by sense, a generic relation to the name of every SPECIFIC ACTION; whence it follows, they say, that as the names of actions are very numerous, it is peculiarly fitted, with reference to the sense, as well as to the sound, to be the general representative of all other words.

NOTWITHSTANDING these powerful arguments in favor of the

the adoption of the Measure فعل, it must be admitted that the unfortunate occurrence, in that Measure, of the letter عَيْن, which is of difficult utterance by our organs, and very apt to escape the ear, is a circumtsance attended with some inconvenience; for as many Englishmen pronounce تَفْعِيل as if it were written تَفِيل; مَفْعُوْل as if it were written مَفُوْل; &c. so they cannot, at an early period of their progress, so readily perceive the coincidence between the measure and the word measured, as they would do, in the event of the adoption of another Measure; as قبل; &c. in which the letter عَيْن does not occur.

It is plainer, for example, to an unpractised ear, to be told that مَضْرُوْب is formed on the Measure مَفْعُوْل, than that it is formed on the Measure مَفْعُوْل; but it is highly necessary to render the ear familiar with the sound of عَيْن, which never ought to be dropped in utterance; and for that reason, as well as in compliance with established usage, I have determined to retain the Measure نعل. The reader who is dissatisfied with that Measure, may easily chuse another for himself: as قبل; نقل; بخل; &c. from the whole body of triliteral roots, with the exception, only, of those affected by the rules of permutation, coalescence and rejection, to be detailed in a subsequent part of this work. I now proceed to consider the inflexion of Arabic verbs.

CHAPTER

CHAPTER THIRD.

SECTION FIRST.

CLASSIFICATION OF VERBS.

VERBS are always derived from the infinitive; and as the infinitive is always a substantive noun, significant of the name of an EVENT, or an ATTRIBUTE, it follows that we ought to consider the nature of nouns, before we proceed to treat of the verbs. I had some thoughts of adopting this arrangement, but as the materials of my work have been accidentally prepared with a view to the other, which is perhaps the best, being universally adopted by all the writers on Arabic Grammar, I have not thought it necessary, for the sake of so unimportant an object, to sacrifice any portion of my time; and the more especially, as I foresee no inconvenience in proceeding directly to treat of the verbs.

ARABIC verbs are NEUTER; (لَازِم;) or TRANSITIVE; (مُتَعَدّى;) and transitive verbs have two voices; the ACTIVE; (مَعْرُوف) and the PASSIVE; (مَجْهُول). They are inflected, *first*, into the form of the PAST TENSE; صِيغَةُ المَاضِى; which affirms the occurrence of a given event, or the existence of a given attribute,

bute, with reference to some period of time antecedent to that in which it is uttered: as ضَرَبَ "He struck;" كَرُمَ "He was generous;" &c. *secondly*, into the form of the AORIST; مُضَارِع; which is common to present or future time, though capable of restriction to the one or the other by various means to be detailed hereafter: as يَضْرِبُ "He does or will strike;" &c. and, *finally*, into the form of the IMPERATIVE; اَمْر; which is employed to indicate the COMMANDS of the speaker, having therefore a reference to future time: as اِضْرِبْ "Strike thou;" &c.

THE word مُضَارِع literally signifies SIMILAR, and the aorist has been designated by that term, because it is supposed to resemble a noun. For as a noun, naturally indefinite, as رَجُلٌ A MAN, may be rendered definite by the means of an article, as اَلرَّجُلُ THE MAN; so, the aorist, naturally indefinite, because it is common to present or future time, may be rendered definite, or restricted to either, by the means of certain particles employed for the purpose: as لَيَضْرِبُ "He does beat;" سَيَضْرِبُ "He will soon beat;" &c.

VERBS are divided into two classes, according to the number of the radical letters; the first class being termed ثُلَاثِي or TRILITERAL, as ضَرَبَ "He struck;" and the second, رُبَاعِي or QUADRILITERAL, as دَحْرَجَ "He circulated; or caused something to revolve;" &c. No verb has ever been derived

from any root of the QUINQUELITERAL class. Triliteral verbs are of two kinds, the first termed مُجَرَّدٌ or STRIPPED, because they are entirely composed of radical letters, as نَصَرَ "He assisted;" and the second termed مَزِيدٌ فِيهِ or AUGMENTED, because they contain a mixture of servile letters; as اِسْتَنْصَرَ "He demanded assistance;" which is a derivative formed from the root نَصَرَ. The same division is applicable to verbs of the quadriliteral class: as دَحْرَجَ "He circulated;" تَدَحْرَجَ "It revolved;" &c.

No verb is found to comprise more than SIX LETTERS; whence it follows that the servile letters never exceed the number of THREE. It should be observed, however, that the term VERB does not include the infinitive, which is a substantive noun, as already stated, and may therefore comprise SEVEN letters; as اِسْتِنْصَارٌ "To demand assistance;" &c. It is a curious fact, that the Arabic Language, so rich and copious in other respects, has provided, by inflexion, for the formation only of TWO TENSES: namely, the PAST TENSE and the AORIST, as already mentioned; all the other tenses being formed by the means of auxiliary verbs: as كَانَ ضَرَبَ "He had struck;" كَانَ يَضْرِبُ "He was striking;" &c. I now proceed to detail the inflexions applicable to the tenses of triliteral verbs of the radical class, termed in Grammar اَلثُّلَاثِيُّ الْمُجَرَّدُ or TRILITERAL RADICALS.

SECTION

SECTION SECOND.

INFLEXIONS OF THE PAST TENSE OF TRILITERAL RADICAL VERBS.

In the active voice, the past tense of triliteral radicals is invariably formed, either on the Measure فَعَلَ; as ضَرَبَ "He struck:" or on the Measure فَعِلَ; as سَمِعَ "He heard:" or on the Measure فَعُلَ; as كَرُمَ "He was generous." The same tense, in the passive voice, can be derived only from transitive verbs; and is always formed on the Measure فُعِلَ: as ضُرِبَ "He was struck;" سُمِعَ "It was heard;" &c. The Measure فَعَلَ is itself significant, being employed in the sense of He did; and so also is the Measure فُعِلَ, which is the past tense of the passive voice. The Measures فَعِلَ and فَعُلَ are not significant, and therefore serve merely as Measures, to shew the formation of other significant words; such as سَمِعَ or كَرُمَ; &c. &c.

It appears, from these observations, that the vowel point applicable to the Medial radical is found, in the active voice, to be sometimes فَتْحَة; as ضَرَبَ; and sometimes كَسْرَة; as سَمِعَ; and sometimes ضَمَّة; as كَرُمَ: and with the exception of this distinction, which is retained through every variation of number, gender, and person, the inflexions of

ALL are precisely the same. Those inflexions should amount to the number of EIGHTEEN; for, as the Arabs recognise the DUAL number, and the FEMENINE gender, it follows that there should be SIX inflexions for each of the three persons: viz. three, for the singular, dual, and plural masculine; and three more for the femenine gender. In point of fact, the first person has but two inflexions; and the same inflexion of the second person, is common to both genders in the dual number; whence it follows that FIVE are lost, leaving a residue of THIRTEEN. The masculine gender is termed مُذَكَّر; as opposed to the femenine which is termed مُؤَنَّث. The three numbers are termed وَاحِد or SINGULAR; تَثْنِيَة or DUAL; and جَمْع or PLURAL; and the three persons are distinguished by the terms مُتَكَلِّم THE FIRST PERSON OR SPEAKER; مُخَاطَب THE SECOND PERSON OR THE PERSON ADDRESSED; and غَائِب THE THIRD OR ABSENT PERSON.

THE following are the inflexions of the Measure فَعَلَ in the past tense; beginning, as usual in Arabic Grammar, with the third person singular of the masculine gender, and ending with the first person plural, which is common to both genders, dual and plural. The measures are to be read from the right hand to the left.

FEMININE.				MASCULINE.			
	Plural.	*Dual.*	*Singular.*	*Plural.*	*Dual.*	*Singular.*	
3d Person.	فَعَلْنَ	فَعَلَتَا	فَعَلَتْ	فَعَلُوْا	فَعَلَا	فَعَلَ	3d Person.
2d Person.	فَعَلْتُنَّ	فَعَلْتُمَا	فَعَلْتِ	فَعَلْتُمْ	فَعَلْتُمَا	فَعَلْتَ	2d Person.
1st Person.	فَعَلْنَا	فَعَلْنَا	فَعَلْتُ	فَعَلْنَا	فَعَلْنَا	فَعَلْتُ	1st Person.

THE preceding is the Measure of the verb ضَرَبَ; ضَرَبَا; ضَرَبُوْا; &c. and if we change the vowel point of the medial radical, as فَعِلَ; or فَعُلَ; we shall then have the Measure of سَمِعَ; سَمِعَا; سَمِعُوْا; or كَرُمَ; كَرُمَا; كَرُمُوْا; &c. So, also, if we change فَعَلَ into فُعِلَ, we shall then have the Measure of the PASSIVE VOICE; which is inflected precisely as the active voice: as ضُرِبَ; ضُرِبَا; ضُرِبُوْا; formed on the Measures فُعِلَ; فُعِلَا; فُعِلُوْا; &c. The AFFIRMATIVE FORM of the verb is known in Grammar by the term مُثْبَت; and may be changed into the مَنْفِي or NEGATIVE FORM, simply by prefixing the negative particles ما or لا NOT: as ما ضَرَبَ or لا ضَرَبَ "He did not beat;" ما ضُرِبَ or لا ضُرِبَ "He was not beaten;" ما سَمِعَ or لا سَمِعَ "He did not hear;" ما سُمِعَ or لا سُمِعَ "It was not heard;" &c. It may be proper to mention that the letter اَلف is mute at the end of the plural active فَعَلُوْا; or فُعِلُوْا in the passive voice.

SECTION THIRD.

INFLEXIONS OF THE AORIST OR DOUBTFUL TENSE.

In the active voice, the aorist, in the third person singular masculine, is invariably formed, either on the Measure يَفْعَلُ; as يَسْمَعُ "He does or will hear;" or on the Measure يَفْعِلُ; as يَضْرِبُ "He does or will beat;" or on the Measure يَفْعُلُ; as يَكْرُمُ "He is or will be generous;" &c. In the passive voice, the Measure of the aorist must be يُفْعَلُ: as يُضْرَبُ "He is or will be beaten;" (the phrase "He is beaten," being understood to mean that "He is now, at this moment, suffering a beating;") يُسْمَعُ "It is or will be heard;" (the phrase "It is heard," being understood to imply a similar reference to present time.) The following are the inflexions of the Measure يَفْعَلُ, itself significant, ("He does; or will do;") for which, the reader may at pleasure substitute the other Measures of the aorist: namely يَفْعِلُ, or يَفْعُلُ, for the active voice; or يُفْعَلُ for the passive voice; the inflexions of all being, in other respects, exactly the same.

	FEMININE.			MASCULINE.			
	Plural.	*Dual.*	*Singular.*	*Plural.*	*Dual.*	*Singular.*	
3d Person.	يَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلُ	يَفْعَلُونَ	يَفْعَلَانِ	يَفْعَلُ	3d Person.
2d Person.	تَفْعَلْنَ	تَفْعَلَانِ	تَفْعَلِينَ	تَفْعَلُونَ	تَفْعَلَانِ	تَفْعَلُ	2d Person.
1st Person.	نَفْعَلُ	نَفْعَلُ	أَفْعَلُ	نَفْعَلُ	نَفْعَلُ	أَفْعَلُ	1st Person.

THESE exhibit but ELEVEN variations of Inflexion, as the reader may observe by ocular inspection; and as every inflexion begins with one or other of the letters أَلِف تاء ياء or نُون; so, these letters, which mark the aorist, are collected together in either of the words أَتَيْنَ or نَأَيْتُ; both commonly employed by Arabian Grammarians, whenever they have occasion to make mention of them. I deem it unnecessary, after what has been said, to inflect يَسْمَعُ on the Measure يَفْعَلُ; (يَسْمَعُ; يَسْمَعَانِ; &c.) or يَضْرِبُ on the Measure يَفْعِلُ; or يَكْرُمُ on the Measure يَفْعُلُ; or يُضْرَبُ on the Measure يُفْعَلُ; &c. I shall therefore merely observe that the negative is commonly formed, as in the past tense, by prefixing the particles ما or لا: as ما يَضْرِبُ or لا يَضْرِبُ "He does not or will not strike;" &c.

SECTION

SECTION FOURTH.

EFFECT OF THE PARTICLES لَمْ لَنْ AND لَمَّا ON THE AORIST.

Besides the particles ما and لا, there are other negative particles, as لَمْ لَنْ and لَمَّا, very commonly prefixed to the aorist; each of which affects, at once, the sense and the inflexions of that tense. The effect of لَنْ, on the sense of the tense, is, to restrict it to future time; and as the negative signified by that word, is not simple, but مُؤَكَّد or Corroborated, it is equivalent to the joint force of the terms "Certainly not:" as لَنْ يَضْرِبَ "He certainly will not beat;" &c. Its effect on the inflexions of the tense, is, to substitute نَصْب, that is to say, the vowel فَتْحَة, in the place of رَفْع, or the vowel ضَمَّة, wherever the vowel ضَمَّة happens to be applicable to the last letter of the aorist; besides which, it occasions the rejection of the final نُوْن, commonly termed نُوْنُ الْإِعْرَاب, which occurs in many of the dual or plural inflexions of that tense. And this double effect on the sense, as well as the inflexions of the tense, is indifferently produced by the particle لَنْ prefixed to ALL the Measures of the aorist: as يَنْفَعُلُ يَفْعِلُ يَفْعَلُ for the active voice; or يُنْفَعَلُ for the passive voice; whence it follows that the inflexion of one

Measure,

Measure; namely the Measure يَفْعَلُ, will enable the reader to inflect all the rest. I proceed, therefore, to detail the inflexions of the Measure يَفْعَلُ following the corroborated negative لَنْ.

FEMININE.				MASCULINE.			
	Plural.	*Dual.*	*Singular.*	*Plural.*	*Dual.*	*Singular.*	
3d Person.	لَنْ يَفْعَلْنَ	لَنْ تَفْعَلَا	لَنْ تَفْعَلَ	لَنْ يَفْعَلُوْا	لَنْ يَفْعَلَا	لَنْ يَفْعَلَ	3d Person.
2d Person.	لَنْ تَفْعَلْنَ	لَنْ تَفْعَلَا	لَنْ تَفْعَلِيْ	لَنْ تَفْعَلُوْا	لَنْ تَفْعَلَا	لَنْ تَفْعَلَ	2d Person.
1st Person.	لَنْ نَفْعَلَ	لَنْ نَفْعَلَ	لَنْ اَفْعَلَ	لَنْ نَفْعَلَ	لَنْ نَفْعَلَ	لَنْ اَفْعَلَ	1st Person.

The reader will easily observe that the particle لَنْ converts يَفْعَلُ into يَفْعَلَ; يَفْعَلَانِ into يَفْعَلَا; يَفْعَلُوْنَ into يَفْعَلُوْا; تَفْعَلِيْنَ into تَفْعَلِيْ; &c. but the letter نُوْن of يَفْعَلْنَ and تَفْعَلْنَ is not rejected by the particle لَنْ, because that letter is not the نُوْنُ الْاِعْرَاب, but another نُوْن, employed for a different purpose of speech. As the distinction between them will be duly explained in its proper place, it is unnecessary, at present, to trouble the reader with any observations on the nature of either.

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The particle لَمْ commonly termed لَمِ الْجَحْد, or the Lum of negation, is a corroborated negative, having the sense of

 "certainly

"certainly not." It has the strange property, common also to the word لَمَّا, of converting the aorist to the sense of the PAST TENSE: as لَمْ يَضْرِبْ "He certainly did not strike;" لَمَّا يَضْرِبْ "He certainly never did strike;" &c. The difference of sense between the two particles consists in this: that the negation implied in the word لَمَّا necessarily extends through the whole period of past time, up to the very instant of its utterance; which is not necessarily, though it may be accidentally, true of the negation implied in the word لَمْ. I might say, for example, لَمْ يَضْرِبْ زَيْدٌ اَمْسِ لٰكِنَّهُ ضَرَبَ الْيَوْمَ "ZYDE certainly did not beat (such a one) yesterday, but he beat (him) to-day;" whereas I could not substitute the particle لَمَّا, because the circumstance of his having beaten him to-day, interrupts the continuity of the negation implied. The word لَمَّا seems, however, to be occasionally employed in the sense of NOT YET: as لَمَّا يَرْكَبْ "He has not yet mounted;" addressed to a person who expects that a given individual may have just mounted his horse or his camel; &c.

THE Grammarian اُنْدُلُسِي (ABOO HY-YAN OF ANDALUSIA) is of opinion that there is no difference of sense between لَمْ and لَمَّا, but the received opinion is, that they differ in the manner which I have now stated; whence it happens that a negation formed by the word لَمَّا is usually termed مُسْتَغْرَق or "Inclusive of all past time;" a term derived from the infinitive اِسْتِغْرَاق which,

which, among other senses, signifies "To assume or lay hold of the whole of any thing."

THE effect of لَمْ or لَمَّا on the inflexions of the aorist is, to give جَزْم or THE QUIESCENT MARK, to the last letter of those inflexions to which the particle لَنْ gives نَصْب; and also to reject, like that particle, the letter نُوْنُ الْاِعْرَاب wherever it appears. I shall inflect, as usual, the Measure يَفْعَلُ as it occurs in combination with the particle لَمْ for which the reader may substitute لَمَّا at pleasure; changing the Measure, also, into يَفْعِلُ or يَفْعُلُ in the active voice, or يُفْعَلُ in the passive voice; for the purpose of acquiring greater dexterity in the practical use and application of all.

	FEMININE.			MASCULINE.			
	Plural.	*Dual.*	*Singular.*	*Plural*	*Dual.*	*Singular.*	
3d Person.	لَمْ يَفْعَلْنَ	لَمْ تَفْعَلَا	لَمْ تَفْعَلْ	لَمْ يَفْعَلُوْا	لَمْ يَفْعَلَا	لَمْ يَفْعَلْ	3d Person
2d Person.	لَمْ تَفْعَلْنَ	لَمْ تَفْعَلَا	لَمْ تَفْعَلِيْ	لَمْ تَفْعَلُوْا	لَمْ تَفْعَلَا	لَمْ تَفْعَلْ	2d Person.
1st Person.	لَمْ نَفْعَلْ	لَمْ نَفْعَلْ	لَمْ اَفْعَلْ	لَمْ نَفْعَلْ	لَمْ نَفْعَلْ	لَمْ اَفْعَلْ	1st Person.

BUT though the letter نُوْنُ الْاِعْرَاب is generally rejected after the particle لَمْ, it is sometimes, though rarely, retained in Poetry; for the purpose of filling up the Measure of a

verse;

verse: as لَمْ يُوْفُوْنَ employed instead of لَمْ يُوْفُوْا, in the following verse.

لَوْلَا فَوَارِسُ مِنْ نُعْمٍ وَاُسْرَتُهُمْ * يَوْمَ الصُّلَيْفَاءِ لَمْ يُوْفُوْنَ بِالْجَارِ

"HAD it not been for the horsemen of NOOM (probably the name of a place, though I cannot speak with certainty on the subject, since the word may be نَعْم NA-AM or نُعْم NOOM, and in either case, admits a considerable number of senses,) and their tribes, they would have proved unfaithful to their neighbours on that day of distress."

WHENEVER the word لَمْ gives جَزْم to the aorist of a verb having a حَرْفُ عِلَّة or LETTER OF INFIRMITY for its final radical, the letter of infirmity must be thrown out: as لَمْ يَخْشَ for لَمْ يَخْشَى "He did not fear;" لَمْ يَرْمِ for لَمْ يَرْمِيْ "He did not throw or shoot an arrow;" لَمْ يَغْزُ for لَمْ يَغْزُوْ "He did not fight against infidels in the cause of religion;" &c. The letters of Infirmity are ALIF, WAO, YA; and at a future period of the reader's progress, they will demand a considerable portion of his time and attention.

SECTION

SECTION FIFTH.

EFFECT ON THE AORIST OF لَامُ التَّاكِيْد

ACCOMPANIED BY THE LETTER نُوْن *SUKEELA OR KHUFEEFA.*

THE letter لَام, moveable by the vowel FUT-HA, is very commonly prefixed to the aorist, which is followed, at the same time, by the letter NOON مُشَدَّد or مُخَفَّف; that is to say, DOUBLE or SINGLE; the former having the mark تَشْدِيْد, and being therefore termed ثَقِيْلَة or HEAVY; whereas the latter has no تَشْدِيْد, and, being also quiescent, or not moveable by a vowel point, is therefore termed خَفِيْفَة or LIGHT. In this predicament, the sense of the aorist is DOUBLY corroborated; first, by the letter لَام, commonly termed لَامُ التَّاكِيْد, which is prefixed to it; and, secondly, by the letter NOON double or single by which it is followed; that letter being indifferently distinguished, in either case, by the term نُوْنُ التَّاكِيْد or THE CORROBORATIVE NOON. This double corroboration is necessarily stronger than if it were single, and is therefore equivalent to MOST CERTAINLY: as لَاَضْرِبَنَّ زَيْدًا "Verily I do or will certainly beat ZYDE;" or, in other words, "I do or will most certainly beat him." The following are the inflexions of the aorist, formed on the Measure يَفْعَلُ, as it

 appears

appears in combination with the corroborative لام, and the letter Noon ثَقِيلَة; and by changing يَفْعَلُ into يَفْعِلُ or يَفْعُلُ, the other Measures of the active voice, or يُفْعَلُ for the passive voice, every reader will be able to inflect, on the proper Measure, any one of the words يَكْرُمُ, يَضْرِبُ, يَسْمَعُ, يَضْرَبُ, &c. as they appear in combination with Noon ثَقِيلَة.

FEMININE.				MASCULINE.			
	Plural.	*Dual.*	*Singular.*	*Plural.*	*Dual.*	*Singular.*	
3d Person	لَيَفْعَلْنَانِّ	تَفْعَلَانِّ	لَتَفْعَلَنَّ	لَيَفْعَلُنَّ	يَفْعَلَانِّ	لَيَفْعَلَنَّ	3d Person.
2d Person.	لَتَفْعَلْنَانِّ	تَفْعَلَانِّ	لَتَفْعَلِنَّ	لَتَفْعَلُنَّ	تَفْعَلَانِّ	لَتَفْعَلَنَّ	2d Person.
1st Person.	لَنَفْعَلَنَّ	لَنَفْعَلَنَّ	لَأَفْعَلَنَّ	لَنَفْعَلَنَّ	لَنَفْعَلَنَّ	لَأَفْعَلَنَّ	1st Person.

As these inflexions are of somewhat more difficult acquirement than any of those hitherto detailed, the reader will do well to practise on every Measure, and not to read the following rules or illustrations, chiefly drawn from those inflexions, until he can run them over with the utmost facility.

RULE FIRST.

In the second and third persons of both genders in the dual number, and of the feminine gender in the plural number, the letter Noon ثَقِيلَة is moveable by the vowel Kus-ra; and everywhere else by the vowel Fut-ha.

RULE

RULE SECOND.

The letter Noon ثَقِيلَة moveable by the vowel كَسْرَة invariably follows a quiescent Alif; as لَيَفْعَلَانِّ; whereas it follows one or other of the three vowel points, when it happens to be moveable by the vowel Fut-ha: as لَتَفْعَلَنَّ; لَتَفْعَلِنَّ; لَتَفْعَلُنَّ; &c.

RULE THIRD.

It rejects, throughout, the letter نُوْنُ الْإِعْرَاب wherever it appears: as يَفْعَلَانِ an inflexion of the simple aorist, first curtailed to يَفْعَلَا and then formed into لَيَفْعَلَانِّ with the corroborative لام, and the Noon ثَقِيلَة. But it does not reject the letter Noon of يَفْعَلْنَ and تَفْعَلْنَ to which, on the contrary, it adds an Alif, (termed فَاصِل or Intervening,) to prevent the coincidence of three following Noons: as لَتَفْعَلْنَانِّ; لَيَفْعَلْنَانِّ.

RULE FOURTH.

The following inflexions of the simple aorist, namely يَفْعَلُوْنَ تَفْعَلُوْا يَفْعَلُوْا and تَفْعَلِيْنَ, being first curtailed into تَفْعَلُوْنَ and تَفْعَلِيْ, by means of the rejection of the letter نُوْنُ الْإِعْرَاب, afterwards lose the letters واو and ياء; and thus form لَتَفْعَلُنَّ لَيَفْعَلُنَّ and لَتَفْعَلِنَّ. But the rejection of واو and يا depends on their occurrence as quiescent letters, after their own

own homogeneous vowels: (ضَمَّة for و ا و, and كَسْرَة for ياء;) for if the vowels should become heterogeneous, by the operation of the Rules of Permutation and Rejection, و ا و and ياء will then be retained, and rendered moveable by the homogeneous vowels. Examples: لَتَخْشَوُنَّ زَيْدًا "Ye will most certainly frighten ZYDE," (the persons addressed being of the masculine gender,) لَتَخْشَيِنَّ زَيْدًا "Ye will most certainly frighten ZYDE;" (the persons addressed being of the feminine gender.) The form of the simple aorist is, in this case, تَخْشَوْنَ or تَخْشَيْنَ, originally تَخْشَيُوْنَ or تَخْشَيِيْنَ; Measures: تَفْعَلُوْنَ or تَفْعَلِيْنَ. The deviations from the Measures are occasioned by the operation of the Rules of Permutation and Rejection.

EFFECT ON THE AORIST OF لَامُ التَّاكِيْد

ACCOMPANIED BY THE LETTER NOON KHUFEEFA.

THE inflexions of the aorist, so accompanied, are guided and restricted by the same rules which have just been detailed as applicable to the letter NOON SUKEELA; with this exception, that NOON KHUFEEFA, being invariably quiescent, cannot follow a quiescent letter, because the coincidence of two quiescent letters is generally inadmissible in the Arabic Language, as will be fully explained in its proper place. There is not, therefore, in the general opinion, any such inflexions as لَيَفْعَلَانْ or لَتَفْعَلَانْ in the dual number, or لَيَفْعَلْنَانْ or لَتَفْعَلْنَانْ in the

third

third and second persons of the feminine plural; notwithstanding the fact, that these inflexions have been authorised by the Grammarian يُونُس and the SCHOOLS OF KOOFA. I proceed to detail the inflexions of the aorist corroborated by the letter لا م, and the NOON KHUFEEFA, omitting those now alluded to, in which it is generally accounted defective.

FEMININE.			MASCULINE.			
Plural.	*Dual.*	*Singular.*	*Plural.*	*Dual.*	*Singular.*	
		لَتَفْعَلَنْ	لَيَفْعَلُنْ		لَيَفْعَلَنْ	3d Person.
		لَتَفْعَلِنْ	لَتَفْعَلُنْ		لَتَفْعَلَنْ	2d Person.
لَنَفْعَلَنْ	لَنَفْعَلَنْ	لَأَفْعَلَنْ	لَنَفْعَلُنْ	لَنَفْعَلَنْ	لَأَفْعَلَنْ	1st Person.

THE negative with NOON SUKEELA OR KHUFEEFA, is formed by substituting for the corroborative لا م the negative لا: as لَا يَفْعَلَنَّ or لَا يَفْعَلَنْ "He certainly does not or will not do;" &c. The passive voice positive or negative, is formed, as usual, simply by converting into ZUMMA the vowel FUT-HA, applicable to the letters comprised in اَتَيْنَ: as لَيُفْعَلَنَّ or لَا تُفْعَلَنَّ; لَأُفْعَلَنْ or لَا نُفْعَلَنْ; &c.

SECTION SIXTH.

INFLEXIONS OF THE IMPERATIVE AND PROHIBITIVE MODES.

THE IMPERATIVE is known in Grammar by the term أَمْر; as

 opposed

opposed to the PROHIBITIVE, which is termed نَهْي. Both are equally formed from the AORIST; the former by the aid of لَامُ الْأَمْرِ or "the letter لَام of the Imperative Mode," which is generally moveable by the vowel كَسْرَة: as لِيَفْعَلْ "Let him do;" and the latter by the aid of لَا النَّهْي or "The prohibitive لَا:" as لَا يَفْعَلْ "Let him not do." These produce, on the inflexions of the aorist, the same effect as the particle لَمْ. It is to be observed, however, that the inflexions of the imperative active, in the second person, very rarely admit the letter لَامُ الْأَمْرِ; being generally formed on one or other of the Measures اِفْعَلْ; اِفْعِلْ; or اُفْعُلْ: as اِسْمَعْ "Hear thou;" اِضْرِبْ "Beat thou;" اُكْرُمْ "Be thou generous;" &c. Before I proceed to offer any observations on the formation of the imperative, I think it necessary to exhibit the following inflexions, which the reader will do well to commit to his memory.

IMPERATIVE ACTIVE, FORMED ON THE MEASURE لِيَفْعَلْ.

	FEMININE.			MASCULINE.			
	Plural.	*Dual.*	*Singular.*	*Plural.*	*Dual.*	*Singular.*	
3d Person.	لِيَفْعَلْنَ	لِتَفْعَلَا	لِتَفْعَلْ	لِيَفْعَلُوا	لِيَفْعَلَا	لِيَفْعَلْ	3d Person.
2d Person.	اِفْعَلْنَ	اِفْعَلَا	اِفْعَلِي	اِفْعَلُوا	اِفْعَلَا	اِفْعَلْ	2d Person
1st Person.	لِنَفْعَلْ	لِنَفْعَلْ	لِأَفْعَلْ	لِنَفْعَلْ	لِنَفْعَلْ	لِأَفْعَلْ	1st Person.

PROHIBITIVE

PROHIBITIVE ACTIVE, FORMED ON THE MEASURE لَا يَفْعَلْ.

	FEMININE.			MASCULINE.			
	Plural.	*Dual.*	*Singular.*	*Plural.*	*Dual.*	*Singular.*	
3d Person.	لَا يَفْعَلْنَ	لَا تَفْعَلَا	لَا تَفْعَلْ	لَا يَفْعَلُوْ	لَا يَفْعَلَا	لَا يَفْعَلْ	3d Person.
2d Person.	لَا تَفْعَلْنَ	لَا تَفْعَلَا	لَا تَفْعَلِيْ	لَا تَفْعَلُوْ	لَا تَفْعَلَا	لَا تَفْعَلْ	2d Person.
1st Person.	لَا نَفْعَلْ	لَا نَفْعَلْ	لَا أَفْعَلْ	لَا نَفْعَلْ	لَا نَفْعَلْ	لَا أَفْعَلْ	1st Person.

IMPERATIVE PASSIVE, FORMED ON THE MEASURE لِيُفْعَلْ.

	FEMININE.			MASCULINE.			
	Plural.	*Dual.*	*Singular.*	*Plural.*	*Dual.*	*Singular.*	
3d Person.	لِيُفْعَلْنَ	لِتُفْعَلَا	لِتُفْعَلْ	لِيُفْعَلُوْا	لِيُفْعَلَا	لِيُفْعَلْ	3d Person.
2d Person.	لِتُفْعَلْنَ	لِتُفْعَلَا	لِتُفْعَلِيْ	لِتُفْعَلُوْا	لِتُفْعَلَا	لِتُفْعَلْ	2d Person.
1st Person.	لِنُفْعَلْ	لِنُفْعَلْ	لِأُفْعَلْ	لِنُفْعَلْ	لِنُفْعَلْ	لِأُفْعَلْ	1st Person.

It is unnecessary to inflect the prohibitive passive, which is formed from the imperative passive, simply by converting لَامُ الْأَمْرِ into لَا. The reader will observe that اِفْعَلْ is the second person of the imperative formed on the Measure لِيُفْعَلْ; as اُفْعُلْ is the second person of the Imperative formed on the Measure لِيُفْعُلْ; and thus the three verbs لِيَسْمَعْ "Let him hear;" لِيَضْرِبْ "Let him strike;" لِيَكْرُمْ "Let him be generous;"

generous;" may be easily inflected on the various Measures to which they belong. I proceed to detail, in the form of general rules, such observations as I am able to offer on the formation and inflexions of the imperative mode.

RULE FIRST.

The vowel كَسْرَة is always accurately applicable to the letter لَامُ الْأَمْرِ, though فَتْحَة has been justified in certain specific examples by the authority of prescription: as لِيَرَعْ for لِيَرِعْ "Let him abstain from sin;" an imperative derived from the infinitive وَرَعٌ, after the rejection of the letter و by the operation of the Rules of Permutation and Rejection.

RULE SECOND.

But the letter لَامُ الْأَمْرِ is elegantly rendered quiescent, whenever it occurs, *first*, after the conjunctive وَ AND: as وَلْيَسْمَعْ "And let him hear;" *secondly*, after the conjunctive فَ THEN: as فَلْيَضْرِبْ "Then let him beat;" and, *finally*, after the word ثُمَّ AFTERWARDS: as ثُمَّ لْيَذْهَبْ "Afterwards let him go;" &c.

RULE THIRD.

The imperative active, in the second person, is always formed from the aorist, by rendering the last letter quiescent, after the rejection of the first letter: as صِلْ "Join thou;" derived from

the

the aorist تَصِلُ "Thou dost or wilt join;" originally تَوْصِلُ; Measure تَفْعِلُ; &c. The letter صاد being here moveable, there is no occasion for هَمْزَةُ الْوَصْلِ or "The conjunctive Humza" (in the form of Alif,) which occurs in the imperative اِضْرِبْ. For the conjunctive Humza is never introduced but for the purpose of preventing the occurrence of a quiescent letter, which is inadmissible at the beginning of an Arabic word; and it falls out, accordingly, in the utterance of the Arabs, whenever it follows a letter moveable by any of the vowel points: as وَاِضْرِبْ pronounced وَضْرِبْ; or قُلْتُ اُكْرُمْ pronounced قُلْتُ كْرُمْ; &c.

RULE FOURTH.

The vowel point of the letter هَمْزَةُ الْوَصْلِ, employed in the formation of the imperative mode, is always determined by the Measure of the aorist: for يَفْعَلُ makes the imperative اِفْعَلْ; as يَفْعِلُ makes اِفْعِلْ; and يَفْعُلُ makes اُفْعُلْ: whence it follows that the letter عَيْن of the aorist being مَضْمُوم or "moveable by the vowel ضَمَّة," the letter هَمْزَةُ الْوَصْلِ will be so too; whereas it must be rendered مَكْسُور or "moveable by the vowel كَسْرَة," if عَيْن shall receive either of the other two vowel points.

RULE FIFTH.

The Measures اِفْعَلْ اِفْعِلْ and اُفْعُلْ of the imperative,

are

are sometimes, though rarely, superceded by the form of the aorist in the second person, following the particle لَامُ الْأَمْرِ: as لِتَزُرَّهُ وَلَوْ بِشَوْكَةٍ "Button it (your shirt) though only with a thorn;" (or pin.) The word تَزُرَّ, originally تَزْرُرُ; Measure تَفْعُلُ; is the form of the aorist, here employed, instead of the Imperative اُزْرُرْ; Measure اُفْعُلْ. A similar example occurs in the phrase لِتَأْخُذُوا مَصَافَّكُمْ "Take your places in the field of battle;" where لِتَأْخُذُوا supplies the place of the Imperative خُذُوا; originally اُوْخُذُوا; Measure اُفْعُلُوا; &c. The Arabian Grammarians have remarked a singular propriety in the combination of the aroist in the second person (تَأْخُذُوا) with the letter لَامُ الْأَمْرِ, which is supposed to be here applicable to the third person. The command is addressed to a mixed multitude, some of them present, and others absent; and its application to the absent is supposed to be marked by the letter لام, while the letter تا of the second person (تَأْخُذُوا) marks its application to the present audience also.

CONCLUSION.

The Imperative, through all its inflexions, may be followed by the letter Noon ثَقِيلَةٌ or خَفِيفَةٌ: as لِيَسْمَعَنَّ or لِيَسْمَعَنْ "Let him certainly hear;" اِضْرِبَنَّ or اِضْرِبَنْ "Do thou certainly strike;" اُكْرُمَنَّ or اُكْرُمَنْ "Be thou certainly generous;" لِأُضْرَبَنَّ or لِأُضْرَبَنْ "Let me be certainly beaten;" &c. It would be a waste of time to detail these inflexions, which are precise-

ly

ly similar to those already detailed in treating of the aorist; and I shall therefore merely observe, first, that the letter لام is moveable, in this case, by the vowel كَسْرَة; whereas it is moveable by فَتْحَة in the aorist; and, secondly, that the letter NOON خَفِيفَة is applicable, in the imperative, to the same inflexions to which it has already been applied in the aorist. We cannot therefore say اِضْرِبَانْ in the dual number of the imperative, just as we cannot, in the aorist, say يَضْرِبَانْ

CHAPTER FOURTH.

SECTION FIRST.

أَبْوَابُ الثُّلَاثِيِّ الْمُجَرَّدِ

CONJUGATIONS OF TRILITERAL RADICAL VERBS.

It appears, from the observations comprised in the preceding Chapter, that triliteral radical verbs are formed, in the past tense active, on some one or other of the Measures فَعَلَ, فَعِلَ, or فَعُلَ; converted, in the aorist, into يَفْعَلُ, يَفْعِلُ, or يَفْعُلُ: whence it follows that the conjugations (أَبْوَاب) should amount to the number of NINE; obtained by multiplying the THREE Measures of the aorist, into the THREE Measures of the past tense. Of this number, SIX only have been recognised by Grammarians as of common occurrence in the Arabic Language: namely, FIRST, فَعَلَ, يَفْعِلُ, اِفْعِلْ; as ضَرَبَ "He struck;"

يضرب

يَضْرِبُ "He does or will strike;" اِضْرِبْ "Strike thou;" &c. SECONDLY, فَعَلَ, يَفْعُلُ, اُفْعُلْ: as نَصَرَ "He assisted;" يَنْصُرُ "He does or will assist;" اُنْصُرْ "Assist thou;" &c. THIRDLY, فَعِلَ, يَفْعَلُ, اِفْعَلْ: as سَمِعَ "He heard;" يَسْمَعُ "He does or will hear;" اِسْمَعْ "Hear thou;" &c. FOURTHLY, فَعَلَ, يَفْعَلُ, اِفْعَلْ: as مَنَعَ "He restrained;" يَمْنَعُ "He does or will restrain;" اِمْنَعْ "Restrain thou;" &c. FIFTHLY, فَعِلَ, يَفْعِلُ, اِفْعِلْ: as حَسِبَ "He supposed;" يَحْسِبُ "He does or will suppose;" اِحْسِبْ "Suppose thou;" &c. SIXTHLY, فَعُلَ, يَفْعُلُ, اُفْعُلْ: as كَرُمَ "He was generous;" يَكْرُمُ He is or will be generous;" اُكْرُمْ "Be thou generous;" &c. And though TWO of the three remaining forms are sometimes observed to occur in the Language; namely, فَعِلَ, يَفْعُلُ: as فَضِلَ "He excelled;" يَفْضُلُ "He does or will excel;" and فَعُلَ, يَفْعَلُ: (second persons فَعُلْتَ, تَفْعَلُ) as ذَمُمْتَ "Thou didst reproach;" تَذَمُّ (originally تَذْمَمُ) "Thou dost or wilt reproach;" &c. they are not held to be conjugations in their own right, the past tense being supposed, in either of these cases, to be formed on one of the six conjugations already mentioned, while the future tense is formed on another.

GRAMMARIANS think it desirable that the same vowel point should not be applicable to the medial radical of the past and present tenses; whence it happens that they prefer the THREE FIRST CONJUGATIONS, in which these tenses are distinguished by opposite

opposite vowel points, to the three last, in which the distinction in question does not take place. The former are therefore termed أُمُّ الأَبْوَاب "The chief or mother conjugations;" as opposed to the latter, which are termed فُرُوْع or BRANCHES. The reader is aware that the passive voice, in every conjugation, is formed on the Measure فُعِلَ for the past tense, and يُفْعَلُ for the aorist or doubtful tense. The proper conjugation of every verb is best known by consulting the dictionary, from which it will appear that the same verb often belongs to more than one conjugation. To the dictionary, therefore, I refer the reader for the decision of every question of this nature; for though the Arabs have offered some useful observations on the subject, which I shall copy in the subsequent sections of this chapter, yet those observations will be often unintelligible to the learner at this early period of his progress, and I advise him, therefore, to pass directly to the following chapter, reverting to this at a future period of greater proficiency in the knowledge of inflexion.

SECTION SECOND.

ON THE FORMATION OF THE AORIST FROM THE MEASURE فَعَلَ.

THE vowels كَسْرَة and ضَمَّة are more generally applicable than the vowel فَتْحَة, to the medical radical of the aorist formed from the Measure فَعَلَ; and that too, in the general opinion, with or without reference to the occurrence of any one or

more of the guttural letters غ ع خ ح ه ء in the مَوْزُون or WORD MEASURED, from which the aorist is to be formed. Examples: نَزَعَ "He dug up;" Aorist يَنْزِعُ; بَلَغَ "He arrived;" Aorist يَبْلُغُ; &c. The occurrence of a guttural letter, as the medial or final radical of the verb, does, however, very commonly occasion the aorist to be formed on the Measure يَفْعَلُ with فَتْحَة; in preference to يَفْعِلُ or يَفْعُلُ, with كَسْرَة or ضَمَّة; insomuch, that a verb inflected on the conjugation مَنَعَ يَمْنَعُ is sure to have a guttural as the medial or final radical, though it is by no means true that every verb having such a guttural, will be therefore inflected on that conjugation.

THE chances in favor of كَسْرَة as opposed to ضَمَّة, are generally held to be nearly equal; nor is there any reason, in the general opinion, why either, in any given example, should be adopted in preference to the other; the accuracy of both being always determined, simply by a reference to general usage. If both be supported by general usage, it is accurate, therefore, to employ either: as فَسَقَ "He sinned against GOD;" Aorist يَفْسِقُ or يَفْسُقُ; and if one only shall be so supported, we cannot accurately employ the other: as ضَرَبَ "He struck;" Aorist يَضْرِبُ; not يَضْرُبُ; نَصَرَ "He assisted;" Aorist يَنْصُرُ; not يَنْصِرُ; &c. If there be no usage to determine the question, (a case perhaps which never occurs,) the question cannot be determined at all, according to the authority of certain Grammarians, who have

decided

decided against the accuracy of employing any possible form of the Aorist which is not supported by general usage. Others, as أَبُوحَيَّان and فَرَّاء, hold that the aorist may be accurately formed, in such cases, on the Measure يَفْعِلُ alone, according to the decision of فَرَّاء; and on either of the Measures يَفْعِلُ or يَفْعُلُ, according to the decision of أَبُوحَيَّان. There are still others who believe that the aorist should be formed, in such cases, on the Measure يَفْعِلُ if the verb be transitive, as يَضْرِبُ "He does or will beat;" and on the Measure يَفْعُلُ if it should be intransitive; as يَقْعُدُ "He does or will sit;" &c.

I PROCEED to detail, in the form of general rules, such observations as I am able to offer on the formation of the aorist from the Measure فَعَلَ: but as I have already stated that the form of the aorist is very generally determined by the arbitrary authority of prescription alone, so, the best rules that can be offered on the subject, will be necessarily liable to many exceptions.

RULE FIRST.

VERBS of the class termed مِثَال, having the letters و او or ء يا for the primal radical, will pretty generally form the aorist on the Measure يَفْعِلُ, if the past tense be formed on فَعَلَ. Examples: وَجَدَ "He found;" Aorist يَجِدُ; يَسَرَ "It

"It became easy;" Aorist يَيْسِرُ; &c. The Aorist يَجِدُ is sometimes superceded by يَجُدُ; but this is generally deemed inelegant, and is perhaps peculiar to the عَامِرِى tribe.

RULE SECOND.

But if a guttural letter shall occur as the medial or final radical of a مِثَال formed on the Measure فَعَلَ, the aorist will be generally formed on يَفْعَلُ. Examples: وَقَعَ "He alighted;" Aorist يَقَعُ; يَعَرَ "He lowed;" (as a goat,) Aorist يَيْعَرُ; &c. To which, however, there are many exceptions: as وَعَدَ "He promised or threatened;" Aorist يَعِدُ; not يَعَدُ.

RULE THIRD.

A verb of the class termed أَجْوَف, having the letter ياء for the medial radical, or of the class termed نَاقِص, having the letter ياء for the final radical, will pretty generally form its aorist on يَفْعِلُ if the past tense be فَعَلَ. Examples: بَاعَ "He sold;" Aorist يَبِيْعُ; رَمَى "He shot an arrow;" Aorist يَرْمِى; &c.

RULE FOURTH.

But if a guttural letter shall occur as the final radical in the case of an أَجْوَف with ياء; or as the medial radical in the case of a نَاقِص with ياء; the aorist will then be pretty generally formed on the Measure يَفْعَلُ. Examples: شَاءَ "He wished;" Aorist يَشَاءُ; سَعَى "He ran;" Aorist يَسْعَى; &c.

RULE

RULE FIFTH.

And even in the absence of a guttural letter, or if the guttural shall happen to be the primal radical, these verbs (at least those which are نَاقِص with the letter ياء) are sometimes inelegantly conjugated on the Measure نَعَلَ ; يَنْعَلُ. Examples: غَسِا "It became dark;" (the night;) Aorist يَغْسِا; ثَنِا "He doubled;" Aorist يَثْنِا; &c.

REMARKS.

These verbs are not supposed to belong to the conjugation مَنَعَ ; يَمْنَعُ ; but each belongs to two conjugations, viz. غَسَا ; يَغْسُو ; like نَصَرَ ; يَنْصُرُ ; and غَسِيَ ; يَغْسِا ; like سَمِعَ ; يَسْمَعُ : or ثَنَا ; يَثْنِي ; like ضَرَبَ ; يَضْرِبُ ; and ثَنِيَ ; يَثْنَا ; like سَمِعَ ; يَسْمَعُ. Now if we borrow the past tense of each, from one of these conjugations, and the aorist of each, from the other conjugation, we shall then have the form of مَنَعَ ; يَمْنَعُ : viz. غَسَا ; يَغْسِا ; and ثَنَا ; يَثْنَا ; as already stated in the preceding rule. This operation is known in Grammar by the term تَدَاخُل, or "The interference of one conjugation with another;" from which results a third conjugation, differing from either of the other two. The influence of تَدَاخُل is pretty extensive in the Arabic Language, but the verbs affected by that operation, are not admitted to belong to the new conjugation of which they are found to assume the form. It ought to be observed that the form غَسَا ; يَغْسُو ; implies that the

letter و ا و is the final radical, whereas the form غَسِيَ ; يَغْسِيُ implies that the final radical is the letter ياء. It is probably impossible therefore, in this example, as it certainly is, in many others, to decide between the jarring claims of the letters و ا و and ياء, otherwise than by admitting both to the participation of equal rights. It may be farther observed of the word غَسِيَ, that it would regularly become غَسَا in the dialect of the طَائِيَّة tribe, by the operation of a particular rule of permutation; as نَاصِيَةٌ with them becomes نَاصَاةٌ; &c. This rule does not generally prevail among the other tribes of Arabia; but if its operation gave occasion to the form غَسِيَ يَغْسِيُ, then that form is not obtained by the means of تَدَاخُل as already explained.

RULE SIXTH.

A VERB of the class termed أَجْوَف, having the letter و ا و for the medial radical, or of the class termed نَاقِص, having the letter و ا و for the final radical, will generally form its aorist on the Measure يَفْعُلُ, if the past tense be formed on فَعَلَ. Examples: قَالَ "He spoke;" Aorist يَقُوْلُ; غَزَا "He fought against infidels in the cause of religion;" Aorist يَغْزُوْ; &c. Yet the aorist will be sometimes, though rarely, formed on the Measure يَفْعَلُ, in the event of the occurrence of a guttural as the medial radical; followed by the letter و ا و, as the final radical. Example: رَغَا "He (the camel) bellowed;" Aorist يَرْغَى; and more elegantly يَرْغُوْ; &c.

REMARKS.

REMARKS.

It appears from the general tenor of some of the preceding rules, that a verb, having the letter و ا ر for its medial or final radical, will most commonly form its aorist on يَفْعُلُ; usually converted into يَفْعِلُ in the case of a verb having the letter ي ا ء for its medial or final radical. The reason is obvious: namely, because the sound of the vowel ـِ كَسْرَة is homogeneous with that of the letter ي ا ء, whereas the sound of the vowel ـُ ضَمَّة is homogeneous with that of the letter و ا و. The vowel ـِ كَسْرَة has a tendency therefore, (as we shall see in the sequel,) to occasion the permutation of و ا و into ي ا ء; as the vowel ـُ ضَمَّة has a similar tendency to occasion the permutation of ي ا ء into و ا و. And to avoid the necessity of this permutation, which is of common occurrence in the Arabic Language, and always tends to confound the letters و ا و and ي ا ء, insomuch that the best Grammarians are often unable to determine between them, the aorist, in either of the preceding cases, is commonly formed on the Measures to which I have now adverted. In the case of the verbs تَاهَ "He shewed pride;" Aorist يَتِيهُ or يَتُوهُ; and طَاحَ "He perished;" Aorist يَطِيحُ or يَطُوحُ; it is very difficult to determine whether the medial radical be و ا و or ي ا ء, because يَتُوهُ and يَطُوحُ indicate و ا و, whereas يَتِيهُ and يَطِيحُ indicate ي ا ء. Grammarians have accordingly espoused a variety of opposite opinions on the subject, which it were tedious and unprofitable to detail here; and I shall therefore merely remark

that

that practically speaking, the most convenient opinion, (though not perhaps the most unexceptionable in point of accuracy,) is, that و ا و and ياء have an equal right to be considered as the medial radical in either case.

RULE SEVENTH.

I HAVE already stated that the Measure فَعَلَ, having a guttural for the medial or final radical, will very commonly, though not necessarily or universally, form its Aorist on يَفْعَلُ: as سَأَلَ "He asked;" Aorist يَسْأَلُ; قَرَأَ "He read;" Aorist يَقْرَأُ; &c. But if both letters shall be homogeneous gutturals, coalescing together under the sign تَشْدِيد, the Aorist will not be generally formed on يَفْعَلُ: for كَخَّ "He snored," forms the Aorist يَكِخُّ; as آحَّ "He became thirsty," forms the Aorist يَؤُحُّ; &c. Or if the guttural shall occur as the primal radical, the Aorist will not be generally يَفْعَلُ; for عَرَفَ "He knew or distinguished," forms the Aorist يَعْرِفُ; as غَفَلَ "He was negligent," forms the Aorist يَغْفُلُ; &c.

REMARKS.

I HAVE already stated that every verb which belongs to the conjugation مَنَعَ; يَمْنَعُ; has a guttural for the medial or final radical, though it is by no means true that every verb having such a guttural, will be therefore inflected on that conjugation. On the contrary, شَخَرَ "The ass brayed," forms its Aorist يَشْخَرُ; and بَلَغَ "He arrived," forms its Aorist يَبْلُغُ; though each

each presents a guttural letter, occurring as the medial or final radical. If the reader shall observe a word destitute of a medial or final guttural inflected on the conjugation يَمْنَعُ, مَنَعَ; he will therefore impute it generally, if not invariably, to the operation already described under the term تَدَاخُل, or "The interference of one conjugation with another." Thus رَكَنَ "He inclined," has two forms of the Past and Aorist tenses; namely, رَكَنَ; يَرْكُنُ; like نَصَرَ; يَنْصُرُ; and رَكِنَ; يَرْكَنُ; like سَمِعَ; يَسْمَعُ; and the combination of both produces a third; namely, رَكَنَ; يَرْكُنُ; like مَنَعَ; يَمْنَعُ. But يَرْكَنُ is derived from رَكِنَ; not رَكَنَ; whereas يَمْنَعُ is derived from مَنَعَ; not مَنِعَ; whence it follows that رَكَنَ, يَرْكُنُ, does not really belong to the conjugation مَنَعَ; يَمْنَعُ; of which, however, it assumes the form. It would be easy, but useless, to multiply the examples of this nature; and I shall therefore merely observe that as the guttural letters are of difficult utterance, so the vowel فَتْحَة is of easy utterance, and therefore termed أَخَفُّ الْحَرَكَات "The lightest of the short vowels;" because it is of easier utterance than كَسْرَة or ضَمَّة. And this is the reason assigned by Grammarians, why the Aorist, presenting a medial or final guttural, is so often formed on the Measure يَفْعَلُ; the tendency of which is, to render the word of easier utterance than if it were formed on either of the other two Measures يَفْعِلُ; or يَفْعُلُ. But this reason does not apply to the case of a guttural occurring as the first radical, as

يَغْغُلُ; or to the coalescense of two gutturals under the sign تَشْدِيد; as يَكُخُّ; because the utterance of the word, in either case, is thought to be attended with no difficulty. Still, however, it must be admitted that the formation of the Aorist on the Measure يَفْعَلُ, under the conditions described in the rules, is a matter of probable, rather than of certain occurrence.

RULE EIGHTH.

A TRANSITIVE verb of the class termed مُضَاعَف, having the medial and final radicals homogeneous, will generally form the Aorist on يَفْعُلُ, if the past tense be formed on فَعَلَ. Examples: عَدَّ "He counted;" Aorist يَعُدُّ; مَدَّ "He lengthened or prolonged;" Aorist يَمُدُّ; &c. Yet there are examples, in which the Aorist is formed on the Measure يَفْعِلُ; either necessarily, as حَبَّ "He loved;" Aorist يَحِبُّ; or optionally, as عَلَّ "He drank or gave another to drink twice;" Aorist يَعِلُّ; or more elegantly يَعُلُّ; &c. It is to be observed, however, that the verb يَحِبُّ حَبَّ is of rare occurrence in the Language; being generally superceded by its own derivative يُحِبُّ اَحَبَّ which is commonly used in the same sense.

RULE NINTH.

AN INTRANSITIVE verb of the class termed مُضَاعَف, will generally form its Aorist on the Measure يَفْعِلُ; if the past tense be formed on فَعَلَ. Examples: فَرَّ "He fled;" Aorist يَفِرُّ;

نَدَّ "The cattle wandered on the road;" Aorist يَنِدُّ; &c. Yet there are examples, in which the Aorist is formed on the Measure يَفْعُلُ; either necessarily, as آبَّ "He was seized with an inclination to visit the place of his nativity;" Aorist يَئُبُّ; or optionally, as جَدَّ "He laboured;" Aorist يَجُدُّ or more elegantly يَجِدُّ; &c. It follows from the EIGHTH and NINTH rules, that the Aorist, in the cases described in those rules, is rarely formed on the Measure يَفْعَلُ; yet some examples of that kind may be found in the Languge, as ثَعَّ "He vomited;" Aorist يَثِعُّ; or يَثُعُّ; &c.

RULE TENTH.

ANY triliteral radical verb without exception, may form its Aorist on the Measure يَفْعُلُ, whenever it shall be employed for the purpose known by the term مُغَالَبَة, or SUPERIORITY, to be explained hereafter, in treating of the properties of the conjugations. Example: يُضَارِبُنِي فَأَضْرِبُهُ "We beat or strike each other, but I get the better or prevail against him." The Aorist of the verb is أَضْرِبُ, in the first person singular; here converted into أَضْرُبُ, because it is employed for the purpose signified by the term مُغَالَبَة.

SECTION THIRD.

ON THE FORMATION OF THE AORIST FROM THE MEASURE فَعِلَ

The Aorist, in this case, is most generally formed on the Measure يَفْعَلُ, with فَتْحَة; as شَرِبَ "He drank;" Aorist يَشْرَبُ; وَجِلَ "He feared;" Aorist يَوْجَلُ; &c. There are many examples, however, in which it is formed on the Measure يَفْعِلُ; with كَسْرَة; either necessarily: as وَمِقَ "He loved;" Aorist يَمِقُ; وَرِثَ "He inherited;" Aorist يَرِثُ; &c. or optionally: in which case, فَتْحَة is also accurate: as حَسِبَ "He supposed;" Aorist يَحْسِبُ; or يَحْسَبُ; نَعِمَ "He lived comfortably;" Aorist يَنْعِمُ; or يَنْعَمُ; &c. The occurrence of a guttural letter rarely affects the Aorist formed from the Measure فَعِلَ; yet some examples of its influence have been noticed by Grammarians, such as وَسِعَ "It became large or ample;" Aorist يَسَعُ; (originally يَسِعُ, otherwise the letter و would not fall out;) and وَطِئَ "He trod under foot;" Aorist يَطَأُ; (originally يَطِئُ, for the same reason;) &c.

The Measure يَفْعُلُ, is never applicable to the Aorist of a verb having the past tense formed on the Measure فَعِلَ; yet يَفْعُلُ فَعِلَ is sometimes observed to occur in the Language, being always the result of that operation already described

cribed under the term تَدَاخُل : as فَضِلَ "He excelled;" Aorist يَفْضُلُ ; قَنِطَ "He despaired;" Aorist يَقْنُطُ ; نَكِلَ "He punished such a one as an example to others;" Aorist يَنْكُلُ ; &c. These three verbs are accurately inflected on either of the conjugations سَمِعَ ; or نَصَرَ ; and the third form of inflexion results from the combination of the other two. I have nothing more to observe on the formation of the Aorist from the Measure فَعِلَ.

SECTION FOURTH.

FORMATION OF THE AORIST FROM THE MEASURE فَعُلَ.

The Aorist, in this case, is always formed on the Measure يَفْعُلُ : as كَرُمَ "He was generous;" Aorist يَكْرُمُ ; شَرُفَ "He was noble;" Aorist يَشْرُفُ ; &c. It has been generally observed that verbs of the class termed مُضَاعَف ; or of the class termed أَجْوَف, having the letter ياء for the medial radical; are very rarely inflected on this conjugation, though some examples of their occurrence are noticed by Grammarians: such as لَبُبْتَ "You were wise;" (second person singular masculine,) Aorist تَلُبُّ ; and sometimes تَلَبُّ by the effect of تَدَاخُل ; and هَيُؤَ "He possessed a fine shape;" Aorist يَهْوُءُ ; though the verb is most commonly inflected on other conjugations,

namely هَاءَ يَهَاءُ or يَهِيْءُ; &c. The verb كَادَ "He was near," (doing so and so,) having its third person plural feminine كِدْنَ, originally كَوِدْنَ, is, from that circumstance, known to be inflected on the conjugation سَمِعَ; and though كُدْنَ, soemtimes though rarely employed for كِدْنَ, would certainly *seem* to indicate كَرُمْنَ, the fact is, that the vowel ضَمَّة is here employed for another purpose; namely, to indicate the rejection of the letter واو. It cannot, therefore, be maintained that يَكَادُ كَادَ furnishes an instance of the effect of تَدَاخُل because it is inflected on the Measure فَعِلَ; يَفْعَلُ; not on the Measure فَعُلَ; يَفْعَلُ; as the word كُدْنَ would seem to imply.

CONCLUSION.

The preceding are all the observations I am able to offer on the formation of the Aorist from the Measures فَعَلَ; فَعِلَ; or فَعُلَ; and the question that relates to the form of the past tense, so far as it admits of illustration at all, will be considered hereafter, when we come to treat of the properties of the conjugations. I proceed, therefore, in the following chapter, to detail the rules applicable to the formation of the tenses of those Arabic verbs, which do not belong to the triliteral radical class.

CHAPTER

CHAPTER FIFTH.

SECTION FIRST.

QUADRILITERAL VERBS, RADICAL OR AUGMENTED.

I HAVE often had occasion to allude to the operation of the rules of permutation, coalescence or rejection, to be detailed in a subsequent part of this work. Those rules are applicable, first, to the occurrence, in any given word, of the letters HUMZA; ALIF; WAO; or YA; and, secondly, to the occurrence of two homogeneous letters in the same word; as مُرُوْر To PASS, for example, Measure نُعُوْل; in which the letter ر ء forms at once the medial and final radical. In either of these cases, the inflexions of a verb, whether triliteral or quadriliteral, radical or augmented, are very materially affected by the rules in question; and the reader, therefore, will not be able, until he has mastered the rules, to inflect any one of the verbs to which they are applicable.

ALL other verbs, to what class soever they may happen to belong, may, however, be very easily inflected on the Measure نَعَلَ, provided the forms of the tenses shall first be made known;

known; for whether the form of a given tense be فَعَلَ; as ضَرَبَ "He struck;" or فَعْلَلَ; as دَحْرَجَ "He turned something round;" or اِسْتَفْعَلَ; as اِسْتَنْصَرَ "He demanded assistance;" or تَفَعْلَلَ; as تَدَحْرَجَ "It revolved;" &c. the inflexions of number, gender and person, are precisely the same in every case. Thus the reader knows that the Measure فَعَلَ, becomes فَعَلْتُنَّ in the second person plural of the feminine gender; whence it follows that from ضَرَبَ, we have ضَرَبْتُنَّ; from دَحْرَجَ, دَحْرَجْتُنَّ; from اِسْتَنْصَرَ, اِسْتَنْصَرْتُنَّ; from تَدَحْرَجَ, تَدَحْرَجْتُنَّ; &c. and the same principle is applicable to the Aorist or the Imperative, as well as to the past tense; to the passive, as well as to the active voice of every verb in the Arabic Language, without so much as a single exception.

It cannot, therefore, be necessary to detail, in this work, the inflexions of any other than the verb فَعَلَ, with which the reader is already acquainted; and it is my intention, accordingly, in the case of all the verbs of which I am about to treat, to state merely the FORMS OF THE TENSES and of the IMPERATIVE MODE active and passive; leaving the reader to infer the inflexions of number, gender and person, according to the principle which I have just now furnished. It should be observed, however, that the particles لَنْ لَمْ and لَمَّا, and the letter لَامُ التَّاكِيْد with NOON SUKEELA, or KHUFEEFA, are indifferently applicable to the aorist or imperative of all verbs; producing on all, the same

effects

effects which the reader has already remarked in the case of their application to the aorist or imperative of the verb فَعَلَ.

The Arabs, like other nations, have many neuter verbs, which cannot be accurately employed in the passive voice; but every verb, whether active or neuter, has been rendered susceptible of the passive form of the conjugation to which it belongs; and there is always a chance that it *may* assume that form, because a verb naturally neuter, may be rendered active and transitive by means of prepositions; in which case, it may be accurately employed in the passive voice: as جَاءَ "He came;" جَاءَ بِالْمَاءِ "He brought water;" جِيءَ بِالْمَاءِ "Water was brought;" &c. It is my intention, therefore, to detail the passive, as well as the active forms of every conjugation; without regard to the transitive or neuter character of the examples to be adduced in the way of illustration; that point being easily determined, simply by a reference to the sense of each example: as دَحْرَجَ "He turned something round;" which is plainly active; تَدَحْرَجَ "It turned round or revolved;" which is a neuter verb derived from the same root.

Quadriliteral radical verbs, termed in Grammar اَلرُّبَاعِيُّ الْمُجَرَّدُ, are pretty numerous in the Arabic Language: as بَعْثَرَ "He excited;" قَرْمَطَ "He wrote;" عَسْكَرَ "He levied an army;" قَنْطَرَ "He built a bridge;" دَحْرَجَ

" He turned it round;" &c. And as all are inflected by the same rules, so the inflexions of all may be easily inferred from the following table, in which (as in all the succeeding tables,) I have specified the masculine form of the past tense and the aorist, (third person singular;) and the masculine form of the imperative mode, in the second person singular active and passive.

اَلرُّبَاعِيُّ الْمُجَرَّدُ

QUADRILITERAL RADICALS.

EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
دَحْرِجْ	يُدَحْرِجُ	دَحْرَجَ	ACTIVE.	فَعْلِلْ	يُفَعْلِلُ	فَعْلَلَ
دُحْرِجْ	يُدَحْرَجُ	دُحْرِجَ	PASSIVE.	اِفْعَلَّلْ	يُفَعْلَلُ	فُعْلِلَ

FROM the roots of this class are derived THREE (and in the opinion of some Grammarians FOUR) conjugations of augmented quadriliterals, termed, in Grammar, مَزِيدٌ فِيهِ. Of these, the first conjugation is invariably formed on the Measure تَفَعْلَلَ: as تَدَحْرَجَ "It revolved;" تَسَرْبَلَ "He put on a vest;" تَبَخْتَرَ "He strutted;" تَبَرْقَعَ "He put on a veil;" &c. They are inflected according to the following table.

اَلْبَابُ الْاَوَّلُ مِنَ الرُّبَاعِيِّ الْمَزِيْدِ فِيْهِ

FIRST CONJUGATION OF AUGMENTED QUADRILITERALS.

EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
تَدَحْرَجْ	يَتَدَحْرَجُ	تَدَحْرَجَ	ACTIVE.	تَفَعْلَلْ	يَتَفَعْلَلُ	تَفَعْلَلَ
تُدُحْرِجْ	يُتَدَحْرَجُ	تُدُحْرِجَ	PASSIVE.	لِتُفَعْلَلْ	يُتَفَعْلَلُ	تُفُعْلِلَ

VERBS of the second conjugation of augmented quadriliterals, are invariably formed on the Measure اِفْعَنْلَلَ; as اِحْرَنْجَمَ "The people assembled;" اِبْرَنْشَقَ "He was pleased;" or "It blossomed;" اِعْرَنْكَسَ "His hair became very black;" اِسْلَنْطَحَ "He fell upon his face;" &c. They are inflected according to the following table,

اَلْبَابُ الثَّانِيْ مِنَ الرُّبَاعِيِّ الْمَزِيْدِ فِيْهِ

SECOND CONJUGATION OF AUGMENTED QUADRILITERALS.

EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
اِحْرَنْجِمْ	يَحْرَنْجِمُ	اِحْرَنْجَمَ	ACTIVE.	اِفْعَنْلِلْ	يَفْعَنْلِلُ	اِفْعَنْلَلَ
اُحْرُنْجِمْ	يُحْرَنْجَمُ	اُحْرُنْجِمَ	PASSIVE.	اِتُفْعَنْلِلْ	يُفْعَنْلَلُ	اُفْعُنْلِلَ

VERBS

Verbs of the third conjugation of augmented quadriliterals, are originally formed on the Measure اِفْعَلَلَّ; afterwards converted into اِفْعَلَّ, by the coalescence of the two last letters under the sign تَشْدِيد: as اِكْفَهَرَّ (originally, اِكْفَهْرَرَ) "The star shone bright;" اِقْشَعَرَّ "His hair stood on end;" &c. They are inflected according to the following table.

اَلْبَابُ الثَّالِثُ مِنَ الرُّبَاعِيِّ الْمَزِيْدِ فِيْهِ

THIRD CONJUGATION OF AUGMENTED QUADRILITERALS.

EXAMPLE.				MEASURE.		
Imperative.	Aorist.	Preterite.		Imperative.	Aorist.	Preterite.
اِكْفَهِرَّ	يَكْفَهِرُّ	اِكْفَهَرَّ	Active.	اِفْعَلِلَّ	يَفْعَلِلُّ	اِفْعَلَلَّ
لِتَكْفَهِرَّ	يُكْفَهَرُّ	اُكْفُهِرَّ	Passive.	لِتُفْعَلِلَّ	يُفْعَلَلُّ	اُفْعُلِلَّ

Verbs of the fourth conjugation of augmented quadriliterals are invariably formed on the Measure اِفْعَنْلَلَ: as اِخْرَمَّسَ "He was silent;" اِجْرَمَّزَ "The tribe assembled;" اِنْرَمَّجَ "He or it entered a thing, and was concealed in it;" اِهْرَمَّعَ "He walked fast;" &c. It is to be observed, however, that اِخْرَمَّسَ (and so also, of all the other examples of this conjugation,) is supposed to have been originally اِخْرَنْمَسَ; the letter نُوْن being changed into مِيْم and afterwards coalescing with the other مِيْم under

under the sign تَشْدِيد. In this case, the verbs of the FOURTH conjugation belong, in fact, to the second conjugation, (اِحْرَنْجَمَ) which is the general opinion; but اَبُو حَيَّان (for what reason I cannot tell,) has assigned them a place in the class of augmented triliterals, of which I am now about to treat.

SECTION SECOND.

AUGMENTED TRILITERALS OF THE CLASS TERMED مُطْلَق.

THERE are TWELVE conjugations of this class; under which, are comprised all augmented triliterals (اَلثُّلَاثِيُّ الْمَزِيْدُ فِيْهِ) not included under the term مُلْحَق; the sense of which, I shall have occasion to explain in the following section of this chapter. The twelve conjugations in question are generally divided into two classes: the first termed مُمَاثِل or SIMILAR; and the second غَيْرُ مُمَاثِل or DISSIMILAR. The similar conjugations are those in which the letter هَمْزَةُ الْوَصْل or "The conjunctive Humza" does not occur; and the letter Humza is termed conjunctive, when employed merely for the purpose of preventing the occurrence of a quiescent letter at the beginning of a word; in which case it must be dropped in utterance, whenever the word shall happen to follow a moveable letter: as اِسْتَنْصَرَ Is-TUN-SU-RA "He demanded assistance;" وَاسْتَنْصَرَ WUS-TUN-SU-RA; not WA Is-TUN-SU-RA; "And he demanded assistance;" &c. The letter Humza of

the word أَكْرَمَ Ak-ru-ma "He honored," and other verbs of that conjugation, is not, therefore, the conjunctive Humza; because it cannot be accurately omitted in utterance: as وَأَكْرَمَ Wa Ak-ru-ma; not Wuk-ru-ma "And he honored;" &c. Under the class termed مُمَاثِل, are comprised FIVE CONJUGATIONS, distinguished by that term because they must correspond, in the number of letters, and in the number and length of every syllable, with some one or other of the quadriliteral conjugations, radical or augmented. Thus the word أَكْرَمَ; for example, corresponds, in the number of letters and syllables, with the word دَحْرَجَ, which is a quadriliteral radical; and the same observation is applicable to the word تَقَابَلَ, considered with reference to the augmented quadriliteral تَدَحْرَجَ "It revolved;" &c.

THE FIRST CONJUGATION of the class termed مُمَاثِل, is invariably formed on the Measure أَفْعَلَ: as أَكْرَمَ "He honored;" أَخْرَجَ "He expelled;" أَحْمَدَ "He was praise-worthy;" أَسْلَمَ "He embraced the Moohummudan faith;" &c. The examples of its occurrence are very numerous in the Arabic Language, and they are inflected according to the following table.

اَلْبَابُ الْاَوَّلُ مِنَ الثُّلَاثِيِّ الْمَزِيْدِ فِيْهِ الْمُطْلَقِ

FIRST CONJUGATION OF AUGMENTED TRILITERALS.

EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
اَكْرِمْ	يُكْرِمُ	اَكْرَمَ	ACTIVE.	اَفْعِلْ	يُفْعِلُ	اَفْعَلَ
لِتُكْرَمْ	يُكْرَمُ	اُكْرِمَ	PASSIVE.	لِتُفْعَلْ	يُفْعَلُ	اُفْعِلَ

THE SECOND CONJUGATION is invariably formed on the Measure فَعَّلَ: as صَرَّفَ "He changed or inflected;" حَمَّدَ "He praised;" خَلَّطَ "He mixed;" نَزَّلَ "He caused to descend;" &c. The examples of its occurrence are very numerous, and they are inflected according to the following table.

اَلْبَابُ الثَّانِيْ مِنَ الثُّلَاثِيِّ الْمَزِيْدِ فِيْهِ الْمُطْلَقِ

SECOND CONJUGATION OF AUGMENTED TRILITERALS.

EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
صَرِّفْ	يُصَرِّفُ	صَرَّفَ	ACTIVE.	فَعِّلْ	يُفَعِّلُ	فَعَّلَ
لِتُصَرَّفْ	يُصَرَّفُ	صُرِّفَ	PASSIVE.	لِتُفَعَّلْ	يُفَعَّلُ	فُعِّلَ

THE THIRD CONJUGATION is invariably formed on the Measure فَاعَلَ: as ضَارَبَ "The party beat each other;" قَاتَلَ "The party

party slew each other;" شَاتَمَ "The party abused each other;" حَارَبَ "The party fought together;" &c. The examples of its occurrence are very numerous, and they are inflected according to the following table.

اَلْبَابُ الثَّالِثُ مِنَ الثُّلَاثِيِّ الْمَزِيْدِ فِيْهِ الْمُطْلَقِ

THIRD CONJUGATION OF AUGMENTED TRILITERALS.

EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
ضَارِبْ	يُضَارِبُ	ضَارَبَ	ACTIVE.	فَاعِلْ	يُفَاعِلُ	فَاعَلَ
لِتُضَارَبْ	يُضَارَبُ	ضُوْرِبَ	PASSIVE.	لِتُفَاعَلْ	يُفَاعَلُ	فُوْعِلَ

THE FOURTH CONJUGATION is invariably formed on the Measure تَفَعَّلَ: as تَقَبَّلَ "He accepted;" تَعَلَّمَ "He learned;" تَكَبَّرَ "He shewed pride;" تَلَطَّفَ "He shewed kindness or mildness;" تَكَلَّمَ "He conversed;" &c. The examples of its occurrence are very numerous, and they are inflected according to the following table.

اَلْبَابُ الرَّابِعُ مِنَ الثُّلَاثِيِّ الْمَزِيْدِ فِيْهِ الْمُطْلَقِ

FOURTH CONJUGATION OF AUGMENTED TRILITERALS.

EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
تَقَبَّلْ	يَتَقَبَّلُ	تَقَبَّلَ	ACTIVE.	تَفَعَّلْ	يَتَفَعَّلُ	تَفَعَّلَ
لِتُقَبَّلْ	يُتَقَبَّلُ	تُقُبِّلَ	PASSIVE.	لِتُفَعَّلْ	يُتَفَعَّلُ	تُفُعِّلَ

THE

THE FIFTH CONJUGATION is invariably formed on the Measure تَفَاعَلَ: as تَقَابَلَ "He confronted;" تَجَاهَلَ "He pretended ignorance;" تَمَارَضَ "He pretended sickness;" تَغَافَلَ "He pretended negligence or inattention;" &c. The examples of its occurrence are very numerous, and they are inflected according to the following table.

اَلْبَابُ الْخَامِسُ مِنَ الثُّلَاثِيِّ الْمَزِيْدِ فِيْهِ الْمُطْلَقِ

FIFTH CONJUGATION OF AUGMENTED TRILITERALS.

EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
تَقَابَلْ	يَتَقَابَلُ	تَقَابَلَ	ACTIVE.	تَفَاعَلْ	يَتَفَاعَلُ	تَفَاعَلَ
لِتُتَقَابَلْ	يُتَقَابَلُ	تُقُوْبِلَ	PASSIVE.	لِتُتَفَاعَلْ	يُتَفَاعَلُ	تُفُوْعِلَ

THE preceding are all the conjugations of the class termed مُمَاثِل; and of those termed غَيْرُ مُمَاثِل or DISSIMILAR, there are seven conjugations, generally divided into two classes; the first termed خُمَاسِي or QUINQUELITERAL; and the second, سُدَاسِي; because they have SIX letters in the past tense. Of these seven conjugations, the first letter is invariably هَمْزَةُ الْوَصْل; and they are known by the term غَيْرُ مُمَاثِل or DISSIMILAR, because they differ from quadriliterals radical or augmented, either in the number of letters or syllables;

or in the length of the corresponding syllables. These distinctions being very unimportant, it is enough to have noticed that they are generally recognised by Arabian Grammarians; and I shall not, therefore, treat the غَيْرُ مُمَاثِل as a new series of Arabic verbs; but merely as a continuation of the series already begun.

The first conjugation of the غَيْرُ مُمَاثِل constitutes, therefore, the sixth conjugation of augmented triliterals; and is invariably formed on the Measure اِفْتَعَلَ: as اِقْتَدَرَ "He was powerful;" اِجْتَنَبَ "He went on one side; or abstained;" اِلْتَمَسَ "He sought;" اِمْتَنَعَ "He refrained;" اِلْتَقَطَ "He picked up;" &c. The examples of its occurrence are very numerous and they are inflected according to the following table.

اَلْبَابُ السَّادِسُ مِنَ الثُّلَاثِيِّ الْمَزِيْدِ فِيْهِ الْمُطْلَقِ

SIXTH CONJUGATION OF AUGMENTED TRILITERALS.

EXAMPLE.				MEASURE.		
Imperative.	Aorist.	Preterite.		Imperative.	Aorist.	Preterite.
اِقْتَدِرْ	يَقْتَدِرُ	اِقْتَدَرَ	Active.	اِفْتَعِلْ	يَفْتَعِلُ	اِفْتَعَلَ
لِتُقْتَدَرْ	يُقْتَدَرُ	اُقْتُدِرَ	Passive.	لِتُفْتَعَلْ	يُفْتَعَلُ	اُفْتُعِلَ

The seventh conjugation is invariably formed on the Measure اِنْفَعَلَ: as اِنْطَلَقَ "He went;" اِنْكَسَرَ "It broke;" اِنْغَلَقَ

"It

"It shut;" اِنْغَلَقَ "He received or sustained an impression;" &c. The examples of its occurrence are very numerous, and they are inflected according to the following table.

اَلْبَابُ السَّابِعُ مِنَ الثُّلَاثِيِّ الْمَزِيْدِ فِيْهِ الْمُطْلَقِ

SEVENTH CONJUGATION OF AUGMENTED TRILITERALS.

EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
اِنْطَلِقْ	يَنْطَلِقُ	اِنْطَلَقَ	ACTIVE.	اِنْفَعِلْ	يَنْفَعِلُ	اِنْفَعَلَ
لِتُنْطَلَقْ	يُنْطَلَقُ	اُنْطُلِقَ	PASSIVE.	لِتُنْفَعَلْ	يُنْفَعَلُ	اُنْفُعِلَ

THE EIGHTH CONJUGATION is invariably formed on the Measure اِفْعَلَّ: as اِحْمَرَّ "It was very red;" اِخْضَرَّ "It was very green;" اِصْفَرَّ "It was very yellow;" اِبْلَقَّ "It was very spotted;" &c. The examples of its occurrence are not numerous; and they are inflected according to the following table.

اَلْبَابُ الثَّامِنُ مِنَ الثُّلَاثِيِّ الْمَزِيْدِ فِيْهِ الْمُطْلَقِ

EIGHTH CONJUGATION OF AUGMENTED TRILITERALS.

EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
اِحْمَرَّ	يَحْمَرُّ	اِحْمَرَّ	ACTIVE.	اِفْعَلَّ	يَفْعَلُّ	اِفْعَلَّ
لِتَحْمَرَّ	يُحْمَرُّ	اُحْمُرَّ	PASSIVE.	لِتُفْعَلَّ	يُفْعَلُّ	اُفْعُلَّ

THE

The three conjugations just now detailed, are all quinqueliteral, and the four following have six letters each. Of these, the first, which constitutes the NINTH CONJUGATION of augmented triliterals, is invariably formed on the Measure اِسْتَفْعَلَ: as اِسْتَخْرَجَ "He extracted;" اِسْتَنْصَرَ "He demanded assistance;" اِسْتَغْفَرَ "He asked pardon;" اِسْتَقْبَلَ "He advanced;" &c. The examples of its occurence are very numerous, and they are inflected according to the following table.

اَلْبَابُ التَّاسِعُ مِنَ الثُّلَاثِيِّ الْمَزِيْدِ فِيْهِ الْمُطْلَقِ

NINTH CONJUGATION OF AUGMENTED TRILITERALS.

EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
اِسْتَخْرِجْ	يَسْتَخْرِجُ	اِسْتَخْرَجَ	ACTIVE.	اِسْتَفْعِلْ	يَسْتَفْعِلُ	اِسْتَفْعَلَ
لِتُسْتَخْرَجْ	يُسْتَخْرَجُ	اُسْتُخْرِجَ	PASSIVE.	لِتُسْتَفْعَلْ	يُسْتَفْعَلُ	اُسْتُفْعِلَ

THE TENTH CONJUGATION is invariably formed on the Measure اِفْعَوْعَلَ: as اِجْلَوَّذَ "He travelled expeditiously;" اِعْلَوَّطَ "He mounted a camel by the neck;" and اِخْرَوَّطَ "He travelled expeditiously." These are perhaps the only examples of its occurrence in the Language, and they are inflected according to the following table.

اَلْبَابُ الْعَاشِرُ مِنَ الثُّلَاثِيِّ الْمَزِيْدِ فِيْهِ الْمُطْلَقِ

TENTH CONJUGATION OF AUGMENTED TRILITERALS.

EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
اِجْلَوِّنْ	يَجْلَوِّنُ	اِجْلَوَّنَ	ACTIVE.	اِفْعَوِّلْ	يَفْعَوِّلُ	اِفْعَوَّلَ
لِتُجْلَوَّنْ	يُجْلَوَّنُ	اُجْلُوِّنَ	PASSIVE.	لِتُفْعَوَّلْ	يُفْعَوَّلُ	اُفْعُوِّلَ

THE ELEVENTH CONJUGATION is invariably formed on the Measure اِفْعَوْعَلَ: as اِعْشَوْشَبَ "It was very grassy;" اِحْدَوْدَبَ "He was very crooked;" اِمْلَوْلَحَ "It was full of salt;" اِخْلَوْلَقَ "His cloaths were very old;" &c. The examples of its occurrence are not at all numerous, and they are inflected according to the following table.

اَلْبَابُ الْحَادِيْ عَشَرَ مِنَ الثُّلَاثِيِّ الْمَزِيْدِ فِيْهِ الْمُطْلَقِ

ELEVENTH CONJUGATION OF AUGMENTED TRILITERALS.

EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
اِعْشَوْشِبْ	يَعْشَوْشِبُ	اِعْشَوْشَبَ	ACTIVE.	اِفْعَوْعِلْ	يَفْعَوْعِلُ	اِفْعَوْعَلَ
لِتُعْشَوْشَبْ	يُعْشَوْشَبُ	اُعْشُوْشِبَ	PASSIVE.	لِتُفْعَوْعَلْ	يُفْعَوْعَلُ	اُفْعُوْعِلَ

THE TWELFTH CONJUGATION is invariably formed on the Measure اِفْعَالَّ: as اِحْمَارَّ "It was very red;" اِدْهَامَّ "It was very black;" اِسْمَارَّ "It was very straw-colored;" اِكْمَاتَّ "The horse was bay-colored;" &c. The examples of its occurrence are not at all numerous, and they are inflected according to the following table.

اَلْبَابُ الثَّانِيْ عَشَرَ مِنَ الثُّلَاثِيِّ الْمَزِيْدِ فِيْهِ الْمُطْلَقِ

TWELFTH CONJUGATION OF AUGMENTED TRILITERALS.

EXAMPLE.				MEASURE.		
IMPERATIVE.	AORIST.	PRETERITE.		IMPERATIVE.	AORIST.	PRETERITE.
اِحْمَارَّ	يَحْمَارُّ	اِحْمَارَّ	ACTIVE.	اِفْعَالَّ	يَفْعَالُّ	اِفْعَالَّ
لِتُحْمَارَّ	يُحْمَارُّ	اُحْمُوْرَّ	PASSIVE.	لِتُفْعَالَّ	يُفْعَالُّ	اُفْعُوْلَّ

CONCLUSION.

HAVING now detailed the twelve conjugations of augmented triliterals, it remains to point out to the notice of the reader, a few individual examples, irregularly formed on various Measures, which cannot properly be reduced to any rules. The following examples of this nature, are generally noticed by Arabian Grammarians.

سَآلْتُهُ I ASKED HIM.

THIS word is generally thought to be formed on the Measure فعاعلته;

فَعَا عُلْتُهُ; not فَعَا يَلْتُهُ; and does not constitute a separate conjugation, though it exhibits a form or measure peculiar to itself. The difficulty is, to account for the mark مَدَّة over the letter Alif; for if that mark be taken away, we shall then have سَا يَلْتُهُ "I asked him;" Measure فَا عَلْتُهُ; regularly formed on the third conjugation of augmented triliterals, from the root سَيْل "To flow as water;" and more rarely, "To ask a question;" of which the letter Ya is the medial radical. But there is another word, سُؤَال "To ask a question;" of which the letter Humza is the medial radical; and this Humza is thought to be irregularly introduced after the letter Seen of the word سَا يَلْتُهُ; which is thus converted into سَآ يَلْتُهُ; Measure فَعَا عَلْتُهُ; as already explained.

تَتَقَطَّعَتْ She or It cut.

The regular form of this word is تَقَطَّعَتْ; Measure تُفُعِّلَتْ; in the third person singular feminine of the past tense of the fourth conjugation. The irregularity consists in affixing a supernumerary تا, and thus converting the word into تَتَقَطَّعَتْ; Measure تَتَفَعَّلَتْ. The same irregularity occurs in the case of تَشَّا بَهَتْ "She resembled;" Measure تَفَّا عَلَتْ; originally تُشَا بَهَتْ; Measure تَفَا عَلَتْ. The supernumerary تا (تَتَشَا بَهَتْ) is here, however, converted into Sheen; after which, it coalesces with the other Sheen under the sign تَشْدِيد; and thus, the word becomes تَشَّا بَهَتْ.

اِجْأَوَّى The horse was dark brown.

This word has been supposed by some Grammarians, to constitute a separate conjugation, formed on the Measure اِفْعَلَّى. It is generally admitted, however, to belong to the eighth conjugation اِفْعَلَّ; originally اِفْعَلَلَ; whence it follows that اِجْأَوَّى was originally اِجْأَوَيَ; afterwards changed into اِجْأَوَّى by the operation of one of the rules of permutation.

اِهْبَيَّخَ He walked pompously or proudly.

This word has been generally admitted to constitute a separate conjugation, formed on the Measure اِفْعَيَّلَ. There are also other conjugations, according to the opinion of certain Grammarians, formed on various Measures: such as اِفْعَأَلَّ; as اِزْيَأَنَّ "He was ornamented;" اِشْعَأَلَّ "It flamed;" or اِفْوَعَلَّ; as اِكْوَهَدَّ "He suffered hardship;" اِكْوَأَلَّ "He was little;" or اِفْتَعْأَلَ; as اِسْتَلْأَمَ "He kissed the stone;" or اِفْعَوْلَى; as اِذْلَوْلَى "He hastened;" or اِنَّا عَلَ; as اِدَّارَسَ "The party studied together;" or اِفَّعَلَ; as اِزَّمَّلَ "He wrapped himself up in a garment;" &c. It is to be observed, however, that the words اِكْوَأَلَّ اِكْوَهَدَّ and اِسْتَلْأَمَ have been referred, by many Grammarians, to the THIRD CONJUGATION of augmented quadriliterals: namely اِكْفَهَرَّ; Measure اِفْعَلَلَّ; and that اِدَّارَسَ and اِزَّمَّلَ have been referred to تَدَارَسَ; Measure تَفَاعَلَ; and تَزَمَّلَ; Measure تَفَعَّلَ. The words اِدَّارَسَ and اِزَّمَّلَ have the Aorist يَدَّارَسُ and يَزَّمَّلُ

and

and the infinitive اِدِّيْرَاسٌ or اِزَّمَّلٌ and اِدَّارُسٌ; and اِزْمَالٌ.

اِسْتَكَانَ He was humble; &c.

This word is generally believed to be formed on the Measure اِسْتَفْعَلَ of the ninth conjugation of augmented triliterals; and has been variously derived, first, from كَانَ "He was;" Aorist يَكُوْنُ; and, secondly, from كَانَ "He practised humility;" Aorist يَكِيْنُ. In the first case, it signifies "He was reduced from one state of being to another;" namely, "from a state of prosperity, to a state of adversity;" and in the second, it signifies "He was humble." Some Grammarians, however, consider the letter Seen as radical; in which case, it is formed on the Measure اِفْتَعَلَ; and ought regularly to be اِسْتَكَنَ; afterwards changed irregularly into اِسْتَكَانَ. The word اِسْتَكَنَ cannot however be accurately employed in the Language, and is invariably superceded by اِسْتَكَانَ.

SECTION THIRD.

AUGMENTED TRILITERALS OF THE CLASS TERMED مُلْحَق.

I have already had occasion to remark that the Schools of Koofa have assigned all the roots of the Arabic Language to the triliteral class; though many of those roots are elsewhere generally admitted to be quadriliteral: as جَعْفَرٌ "A small

stream; or The name of a man;" or quinquiliteral: as جَحْمَرِشٌ "An old woman;" &c. But many roots, apparently quadriliteral, have yet been assigned to the triliteral class, not merely by the schools of KOOFA, but by all the writers on Arabic Grammar: as شَمْلَلَ "He hastened;" Measure فَعْلَلَ; هَوْذَلَ "He trembled, or ran in a state of perturbation;" Measure فَوْعَلَ; بَيْطَرَ "He practised as a farrier or cattle doctor;" Measure فَيْعَلَ; &c.

Now there is very good proof that many of these roots do, in fact, belong to the triliteral class; for if we take away the servile letter YA, from the word بَيْطَرَ, we have the triliteral root بَطَرَ "To lay open a wound;" from which, it seems reasonable to believe that بَيْطَرَ has in reality been formed; because the connexion between them, in point of sense, is sufficiently obvious to warrant that inference. But there are many examples of this class, in which the quadriliteral form of a given root, (as شَمْلَلَ "He hastened;") has no apparent connexion, in point of sense, with the triliteral root, (as شَمَلَ "It comprised;" &c.) to which, however, it has been referred; and the reference, therefore, of the one to the other, is determined, in this case, not certainly by adverting to the SENSE, but simply by adverting to the GENERAL ANALOGY of the Arabic Language; by which it appears that many triliteral roots do occasionally assume the quadriliteral form; either by doubling the final radical, (as شَمْلَلَ;) or by

other

other means (as بَيْطَرَ,) to be fully explained in the course of this section.

But since the word شَمْلَلَ has no apparent connexion, in point of sense, with the root شَمَلَ to which it is referred; it would be very hazardous, in my opinion, to affirm the certain accuracy of this reference; for it may be, that the word شَمْلَلَ is really A QUADRILITERAL ROOT, not referable to the root شَمَلَ; with which, in its origin, it may have had no connexion at all, but that resulting from the unity (merely accidental) of the radical letters employed in the composition of either verb. This, indeed, is the natural inference to be drawn from the utter absence of that connexion between them, in point of sense, which ought to accompany their family connexion (if it has any existence) in point of etymology; but the inference in question is opposed by a contrary inference, drawn, as I have already stated, from the general analogy of the Arabic Language; and the reader is at liberty to chuse between them. In my opinion, he will do well, in every example of this nature, to adopt the decisions of Arabian writers; and it is in conformity with their decisions, (whether right or wrong is a matter of little importance in my estimation,) that I mean to determine all such questions.

A TRILITERAL root assuming the form of a quadriliteral, must be augmented by the addition of one letter: as شَمْلَلَ; بَيْطَرَ; هَوْدَلَ;

هَوْزَلَ ; &c. And this letter, though not radical in the strict and proper sense of the term, (for then, the root must be quadriliteral,) is practically treated as a radical letter; because introduced, in fact, for no other purpose than that of enabling the root to assume the quadriliteral form, according to which, it must be inflected. A root, so augmented, is termed in Grammar مُلْحَقٌ بِالرُّبَاعِيِّ "Joined to quadriliterals;" or "Correlative with quadriliterals;" because it is then susceptible of all the quadriliteral forms of inflexion whether radical or augmented; though, in point of fact, it is seldom or never significant in more than one form of inflexion; sometimes, for example, in the radical form: as شَمْلَلَ or بَيْطَرَ; inflected as دَحْرَجَ; and sometimes in one or other of the augmented forms: as تَجَلْبَبَ; inflected as تَدَحْرَجَ; اِقْعَنْسَسَ; inflected as اِحْرَنْجَمَ; &c.

The radical letters of a real quadriliteral are always represented by the Measure فَعْلَلَ; whereas the Measure of a triliteral occurring under the form of a quadriliteral, will generally (not invariably) exhibit the letter which may have been assumed in order to the attainment of that form: as هَوْزَلَ; Measure فَوْعَلَ; بَيْطَرَ; Measure فَيْعَلَ; &c. But the man who is able to inflect فَعْلَلَ (the inflexions of which have already been detailed,) will be easily able to inflect فَوْعَلَ; simply by treating فَوْعَلَ, in the one case, as the word فَعْلَلَ is treated in the other: as فَعْلَلَ; يُفَعْلِلُ; فَعْلِلْ: فَوْعَلَ; يفوعل;

يُفَوْعِلٌ ; فَوْعِلٌ ; &c. And as this principle is applicable to all triliterals occurring in the form of quadriliterals, so, it cannot be necessary to detail the inflexions of these forms; because they may be easily discovered, in every instance, simply by a reference to the inflexions of those real quadriliterals (already detailed,) of which they may happen to assume the forms. I mean therefore, to state, merely, the third person singular of the past tense of each conjugation of those triliteral verbs which are found to assume the quadriliteral forms; leaving the reader to inflect such verbs according to the principle which I have just now furnished.

Form of the verb دَحْرَجَ.

Triliterals assuming this form, have many Measures; but seven only, are of common occurrence in the Arabic Language: namely, 1st. فَعْلَلَ; as شَمْلَلَ "He hastened;" 2d. فَوْعَلَ; as هَوْدَلَ "He trembled or ran in a state of perturbation;" 3d. فَيْعَلَ; as بَيْطَرَ "He practised as a farrier or cattle doctor;" 4th. فَعْوَلَ; as جَهْوَرَ "He raised his voice;" 5th. فَعْيَلَ; as جَرْيَلَ "He guilded;" 6th. فَعْنَلَ; as قَلْنَسَ "He put on a cap;" 7th. فَعْلَى; as جَعْبَى "He threw;" &c.

To these may be added the following Measures, which are comparatively speaking of rare occurrence in the Language: namely, 1st. يَفْعَلَ; as يَرْنَأَ "He painted his beard with the coloring

matter of the حِنَّاء Hinna;" otherwise termed يُرْنَاء Yoorna; (which is red;) 2d. تَفْعَلَ; as تَرْمَسَ "He concealed intelligence;" and تَرْنَلَ "He walked gracefully;" 3d. تَفْعَلَ; as تَنَرْجَسَ "He mixed (the medicine) with the flower Nurgis;" 4th. هَفْعَلَ; as هَلْقَمَ (synonimous with لَقَمَ) "He swallowed many mouthfuls;" 5th سَفْعَلَ; as سَنْبَسَ (synonimous with نَبَسَ) "He spoke rapidly;" 6th. مَفْعَلَ; as مَرْحَبَ and مَسْهَلَ; according to the phrase, مَرْحَبَكَ اللّٰهُ وَمَسْهَلَكَ "May God make matters broad and easy for you;" 7th. فَنْعَلَ; as فَنْزَصَ (synonimous with فَزَصَ) "He cut;" 8th. فَهْعَلَ; as دَهْبَلَ "He took large mouthfuls;" 9th. فَنْعَلَ; as دَنْقَعَ "He became needy or poor;" 10th. فَعْمَلَ; as طَرْمَحَ "He lengthened the building;" 11th. فَعْلَمَ; as غَلْصَمَ (synonimous with غَلَصَ) "He cut the throat of any one;" 12th. فَعْلَسَ; as خَلْبَسَ "He stole the heart of such a one;" 13th. فَعْلَنَ; as عَلْوَنَ according to the phrase, عَلْوَنَ الْكِتَابَ اَىْ عَلَاهُ "He put a preface to the book;" &c. It is to be observed, however, that the letter و ا not the letter نون of the word عَلْوَنَ, is held to be servile by many Grammarians; and, in this case, the verb عَلْوَنَ is formed on the Measure فَعْوَلَ; like the verb جَهْوَرَ aleady mentioned. The words عُلْوَان or عُنْوَان are indifferently used to signify "The beginning or preface of a book."

The preceding are all the measures applicable to the formation of triliteral verbs assuming the form of the quadriliteral دَحْرَجَ; and

and I proceed, therefore, to detail the measures applicable to the formation of other triliterals, assuming the form of the first class of augmented quadriliterals, and therefore inflected as the verb تَدَحْرَجَ.

Form of the verb تَدَحْرَجَ.

Triliterals assuming the form of this conjugation, are generally inflected on one or other of the eight following Measures: namely, 1st. تَفَعْلَلَ; as تَجَبْبَ "He wore a sheet or covered himself with it;" 2d. تَفَوْعَلَ; as تَجَوْرَبَ "He wore socks on his feet;" 3d. تَفَيْعَلَ; as تَشَيْطَنَ "He assumed the manners and character of a Demon;" 4th. تَفَعْوَلَ; as تَرَهْوَكَ "He walked with a swimming motion like that of the waves;" 5th. تَفَعْيَلَ; as تَحَمْيَرَ "His morals were bad;" 6th. تَفَعْنَلَ; as تَقَلْنَسَ "He put on a cap;" 7th. تَفَعْلَى; as تَجَعْبَى "He fell;" 8th. تَمَفْعَلَ; as تَمَسْكَنَ "He became poor;" تَمَدْرَعَ "He wore a مِدْرَعَة or species of garment made of wool;" تَمَنْطَقَ "He spoke;" تَمَسْلَمَ "He became a Moosulman;" &c. To these may be added the verb تَعَفْرَتَ, "He assumed the character and manners of an عِفْرِيت or Demon;" Measure تَفَعْلَتَ; but no other verb, formed on that Measure, has been observed to occur in the Language.

Form of the verb اِحْرَنْجَمَ.

Triliterals assuming the form of this conjugation, are generally inflected

inflected on one or other of the three following Measures: namely, 1st, اِفْعَنْلَلَ, as اِقْعَنْسَسَ "His breast protruded and his back bent inwards;" 2d. اِفْعَنْلَى, as اِسْلَنْقَى "He slept on his back;" 3d. اِفْوَنْعَلَ, as اِحْوَنْصَلَ "The crop or stomach of the bird protruded;" &c. To these may be added the Measure اِفْعَنْلَأَ, as اِحْبَنْطَأَ "The belly of the animal was swelled;" from the root حَبَطَ "The swelling of an animal's belly in consequence of eating a certain kind of grass;" اِحْلَنْظَأَ "He slept on his back, having his feet raised high;" اِطْلَنْقَأَ "He lay on the ground;" &c. It is to be observed, however, that some Grammarians consider the last mentioned verbs as real quadriliterals, formed like اِحْرَنْجَمَ on the Measure اِفْعَنْلَلَ while others, maintaining their triliteral character, are yet of opinion that the last letter is YA; not HUMZA; in which case, we shall have اِحْبَنْطَى; not اِحْبَنْطَأَ; (and so also of all the rest,) formed like اِحْرَنْبَى or اِسْلَنْقَى, Measure اِفْعَنْلَى; as already stated. The word اِحْرَنْبَى, supposed to be derived from حَرْب "Fighting;" signifies "His hair stood up on end."

FORM OF THE VERB اِقْشَعَرَّ.

TRILITERALS assuming the form of this conjugation, are very generally inflected on the Measure اِفْعَلَلَّ: as اِبْيَضَّ "He became white;" &c. Other Measures have been observed, however, to occur in the Language: as اِعْثَوْجَجَ "He used dispatch in conducting the affair;" Measure اِفْعَوْلَلَ; اِسْمَأَدَّ "He was enraged;"

enraged;" Measure اِفْعَأَلَّ ; اِسْتَلَمَ "He kissed the stone;" Measure اِفْتَعَلَ ; &c. The word اِسْتَلَمَ has nevertheless been supposed, by some Grammarians, (as remarked on a former occasion,) to constitute a class or conjugation of the augmented triliterals already described under the term مُطْلَق. It only remains to be remarked that two of the conjugations of which I have now been treating, namely, that formed on the Measure اِفْوَنْعَلَ ; as اِحْوَنْصَلَ "The stomach or crop of the bird protruded;" and that formed on the Measure اِفْعَوْلَلَ ; as اِعْثَوْجَجَ "He employed dispatch in conducting the affair;" have not been noticed by سِيبَوَيْهِ in his great work termed اَلْكِتَاب or THE BOOK; a term assumed, perhaps, by way of pre-eminence; and confirmed by the suffrage of all the Arabs, who hold his decisions in the highest reverence. The conjugations in question rest, therefore, on the authority of خَلِيل, another Grammarian of great celebrity, who has noticed them in his work termed كِتَابُ الْعَيْن.

CONCLUSION.

HAVING now gone through the numerous conjugations of Arabic verbs, I shall take this opportunity of submitting to my readers a few detached rules, first, on the formation of the Imperative of all verbs, to what class soever they may happen to belong; and, secondly, on the formation of the aorist of all verbs, with the exception of those, only, which belong to the triliteral radical class.

RULES FOR THE FORMATION OF THE IMPERATIVE.

RULE FIRST.

The imperative active (second person singular masculine,) is invariably formed from the aorist by rendering the last letter quiescent, and cutting off the first letter; after which, nothing more remains to be done if the following or second letter shall happen to be moveable. Examples: وَضَعَ "He placed;" Aorist يَضَعُ; Imperative ضَعْ; تَعَلَّمَ "He learned;" Aorist يَتَعَلَّمُ; Imperative تَعَلَّمْ; سَمّٰى "He named;" Aorist يُسَمِّي; Imperative سَمِّ; (deprived of the final YA, by one of the rules of permutation and rejection;) &c.

RULE SECOND.

But if the letter following the mark of the aorist, shall happen to be quiescent, the letter هَمْزَةُ الْوَصْل must be employed, in order to prevent the occurrence of a quiescent letter at the beginning of the Imperative: as ضَرَبَ; يَضْرِبُ; اِضْرِبْ: قَتَلَ; يَقْتُلُ; اُقْتُلْ: &c. And if the penultimate letter shall happen to be مَضْمُوم, then the vowel ضَمَّة will be also given to هَمْزَةُ الْوَصْل; which receives the vowel كَسْرَة in every other case: as اُقْتُلْ from يَقْتُلُ; اِضْرِبْ from يَضْرِبُ; اِجْتَنِبْ from يَجْتَنِبُ; &c.

The Imperative أَكْرِمْ "Honor thou," (and so, also, of other verbs of the first conjugation of augmented triliterals,) is formed from the Aorist تُكْرِمُ; originally تُاَكْرِمُ; simply by rejecting the first letter of the aorist, and giving the quiescent mark to the last letter, according to the operation of the first rule.

RULES APPLICABLE TO THE FORMATION OF THE AORIST.

RULE FIRST.

The verb, not being of the triliteral radical class, will give to the penultimate letter of its aorist active, the vowel Kus-ra; unless the first letter be تا not radical. Examples: أَكْرَمَ; يُكْرِمُ: دَحْرَجَ; يُدَحْرِجُ: صَرَّفَ; يُصَرِّفُ: اِجْتَنَبَ; يَجْتَنِبُ: &c. But if the first letter be تا not radical, the penultimate will receive the vowel Fut-ha. Examples: تَعَلَّمَ; يَتَعَلَّمُ: تَدَحْرَجَ; يَتَدَحْرَجُ: تَنَجَاهَلَ; يَتَنَجَاهَلُ: &c.

RULE SECOND.

The letters comprised in the word أَتَيْنَ of the aorist, will receive the vowel Zum-ma in the active voice, if the past tense shall consist of four letters, whether servile or radical. Examples: أَكْرَمَ; يُكْرِمُ: صَرَّفَ; يُصَرِّفُ: دَحْرَجَ; يُدَحْرِجُ: جَلْبَبَ; يُجَلْبِبُ: &c. In every other case, that is to say, whether the past tense comprise more or less than four letters, the mark of the aorist active is generally مَفْتُوحْ: as ضَرَبَ; يضرب:

يَضْرِبُ : تَقَدَّمَ ; يَتَقَدَّمُ : اِسْتَخْرَجَ ; يَسْتَخْرِجُ : &c. And though the Grammarian اَلثَّمَانِينِيُّ adverts to the occasional use of يُسْتَخْرِجُ for يَسْتَخْرِجُ in the active voice, that pronunciation has not been approved, and must be considered as of rare occurrence.

RULE THIRD.

But all the Arabs, with the exception only of the people of حِجَازٌ, hold it admissible to give the vowel Kus-ra to three of the four letters comprised in اَتَيْنَ ; (the letter يا being the exception ;) first, when the verb is formed on the Measure نَعِلَ ; يَفْعَلُ ; as عَلِمَ ; يَعْلَمُ ; and secondly, when it begins with the letter هَمْزَةُ الْوَصْلِ, as اِسْتَخْرَجَ ; or تا servile; as تَقَبَّلَ ; &c. They may accurately say, therefore, اِعْلَمْ ; اِسْتَخْرِجْ ; اِتَقَبَّلْ ; in the first person singular; or نِعْلَمْ ; نِسْتَخْرِجْ ; نِتَقَبَّلْ ; in the first person plural; or تِعْلَمْ ; تِسْتَخْرِجْ ; تِتَقَبَّلْ ; in the second person singular; &c. The tribe of كَلْب apply the same rule to the letter يا ; and may therefore say يِعْلَمْ ; &c. in the third person singular. To this rule, must be referred the verbs اِخَالُ (more elegant than اَخَالُ) I IMAGINE ; اِغَصُّ I AM GRIEVED OR ANGRY ; اِشْقَى I AM UNFORTUNATE ; &c.

RULE FOURTH.

Neuter verbs, being formed on the Measure عَلِمَ ; يَعْلَمُ ; and having

having the letter يا for the primal radical, and the letter هَمْزَة for the medial radical, may have ALL the letters comprised in اَتَيْنَ rendered moveable by the vowel KUS-RA. Example: يِيْأَسُ "He despairs;" تِيْأَسُ "Thou despairest;" اِيْأَسُ "I despair;" نِيْأَسُ "We despair;" &c. And the same rule is optionally applicable to neuter verbs formed on عَلِمَ, and having the letter واو for the primal radical: as يِيْجَلُ (for يَوْجَلُ) "He fears;" and so, also, in the other persons of the same tense: as تِيْجَلُ; اِيْجَلُ; نِيْجَلُ; &c. The verbs اَبِىَ and يَابِلَ and يَحِبَّ حَبَّ are also irregularly subjected to the occasional operation of this rule: as يِيْبَى; تِيْبَى; اِيْبَى; نِيْبَى: يِحِبُّ; تِحِبُّ; اِحِبُّ; نِحِبُّ. And so, also, are the verbs ذَهَبَ and لَحُنَ: as تِذْهَبُ for تَذْهَبُ; تِلْحَنُ for تَلْحَنُ; &c. though such examples are of rare occurrence. Nay, the rule is sometimes, though very rarely, permitted to extend to verbs formed on فَعَلَ; يَفْعُلُ: as نِعْبُدُ for نَعْبُدُ "We worship;" &c. It only remains to be observed, that the Aorist يَوْجَلُ is sometimes irregularly changed into يَيْجَلُ; تَيْجَلُ; اَيْجَلُ; نَيْجَلُ; or يَاجَلُ; تَاجَلُ; آجَلُ; نَاجَلُ: whereas there is no irregularity in changing WAO into YA, (as تِيْجَلُ for تَوْجَلُ,) when the first letter has been previously rendered مَكْسُوْر.

* * * * *

THE third and fourth rules above detailed [illegible] optional

 but

but not of necessary observance, I advise the reader to disregard them entirely; except in the single case of the word اِخَالُ "I imagine," in which I have already stated KUS-RA to be more elegant than FUT-HA, though اَخَالُ cannot be considered as an error. In every other case, the aorist should be formed in the manner stated in the first and second rules, which are alone generally observed by the foreign students of the Arabic Language, and are certainly preferable, on account of their simplicity, to the perplexing canons by which they are followed.

CHAPTER SIXTH.

خَوَاصُّ الْاَبْوَاب

PROPERTIES OF THE CONJUGATIONS.

IT appears from the details comprised in the two last chapters of this work, that the Arabs boast of more than FIFTY conjugations; viz. SIX of the triliteral radical class; ONE of the class of quadriliteral radicals; THREE of the class of augmented quadriliterals; TWELVE of the class of augmented triliterals; and upwards of THIRTY of the class termed مُلْحَق, which are really triliteral, though they are found to assume the quadriliteral forms.

Now every triliteral root is susceptible of every existing form of inflexion, and they are commonly significant in several forms, as in the case of عِلْم KNOWLEDGE, from which are derived the

verbs

verbs عَلِمَ "He knew;" أَعْلَمَ "He conveyed knowledge or information;" إِسْتَعْلَمَ "He sought knowledge or information;" عَلَّمَ "He taught; or conveyed instruction;" تَعَلَّمَ "He studied or acquired knowledge;" &c. And as the distinction of sense between these verbs, depends entirely on the properties of the conjugations, which are found to operate, not merely in the case of augmented or derivative verbs, but even in the six primitive or radical forms, (since it often happens that the same root is differently translated under two or more of the radical forms, as خَفِيَ (like عَلِمَ) "He lay hid;" خَفَى (like ضَرَبَ) "He hid or concealed somebody else;" &c.) so, it behoves the reader to make himself master of those properties, without reference to which, he can have no clear idea of the true meaning of many an Arabic verb that will occur to his notice in the course of his progress. I proceed, therefore, to detail the properties of ALL the conjugations, beginning with those having فَعَلَ for the Measure of the past tense.

بَعْضُ خَوَاصِّ فَعَلَ بِالْفَتْحِ

مِنْ ضَرَبَ وَنَصَرَ وَمَنَعَ

CERTAIN PROPERTIES OF THE CONJUGATIONS ضَرَبَ; نَصَرَ; *AND* مَنَعَ.

THE properties of these conjugations are too numerous to be comprised in any grammatical treatise whatever; but the following

lowing have been generally recorded by Arabian writers. 1st. اَلْاِصَابَةُ ; or "The ARRIVAL of the agent at the sense of the radical;" which, in this case, is often significant of the name of a substance: as جَلَدَهُ (like ضَرَبَهُ) "He flogged him with a whip, and it reached his skin;" بَطَنَهُ (like نَصَرَهُ) "He reached or hit his belly;" رَأَسَهُ "He reached or hit his head;" &c. 2d. اَلْاِعْطَاءُ ; by which, "The agent BESTOWS the sense of the radical on a given object:" as شَحَمَهُ or لَحَمَهُ (like مَنَعَهُ) "He fed him with fat; or flesh;" &c. 3d. اَلْعَمَلُ ; or "The FORMATION, by the agent, of the sense of the radical:" as جَدَرَ (like نَصَرَ) "He formed or built a wall;" بَأَرَ (like مَنَعَ) "He made a well;" &c. 4th. اَلْاَخْذُ ; or "The ASSUMPTION, by the agent, of the sense of the radical:" as ثَلَثَهُ (like نَصَرَهُ) "I assumed or took a third part of his property;" and so, also, of the other numbers up to TEN: as عَشَرَهُ "I took a TENTH part of his property;" &c. 5th. اَلتَّصْيِيرُ ; by which, "The agent puts the object in POSSESSION of the sense of the radical:" as ثَنَيْتُهُ (like ضَرَبْتُهُ) "I seconded him; or put him in possession of the number TWO;" (whereas he previously stood alone;) and so, also, of the other numbers up to TEN: as ثَلَثْتُ الْاِثْنَيْنِ "I became third to the two;" رَبَعْتُ الثَّلَثَةَ "I became fourth to the three;" &c. It is to be observed that verbs formed from the numerals for either of the purposes specified under the 4th and 5th properties, must be inflected on the conjugation مَنَعَ ; يَمْنَعُ ; when the last letter happens

1st. Property.

2d. Property.

3d. Property.

4th. Property.

5th. Property.

happens to be guttural: as رَبَعَ; يَرْبَعُ; from the number 4; سَبَعَ; يَسْبَعُ; from the number 7; and تَسَعَ; يَتْسَعُ; from the number 9. In every other case, they are to be inflected on the respective conjugations already detailed. 6th. اَلْكَسْرُ; or "The BREAKING, by the agent, of the sense of the radical:" as ثَغَرْتُهُ (like مَنَعْتُهُ) "I broke his teeth;" &c. 7th. اَلْبُلُوْغُ; or "The ENTRANCE of the agent, into the sense of the radical:" as عَرَضَ (like نَصَرَ) "He entered عُرُوْضَ;" one of the names of MECCA and MEDEENA and the circumjacent territory; &c. 8th. اَلتَّعْدِيَةُ; or "The conversion of a NEUTER into an ACTIVE verb:" as خَفِيَ (like رَضِيَ; that is, عَلِمَ;) "He lay hid;" خَفَيْتُهُ (like رَمَيْتُهُ; that is, ضَرَبْتُهُ;) "He hid or concealed somebody else;" &c. 9th. اَلسَّلْبُ; or "The REMOVAL, by the agent, of the sense of the radical from a given object:" as خَفَاةٌ (like ضَرْبَةٌ) "He removed from such a thing, the sense of obscurity or concealment;" and consequently, "explained it, or brought it to light."

6th. Property.

7th. Property.

8th. Property.

9th. Property.

بَعْضُ خَوَاصِّ عَلِمَ

CERTAIN PROPERTIES OF THE CONJUGATION عَلِمَ.

THE properties of this conjugation are very numerous; but the following alone, have been generally recorded by Arabian Writers. 1st. اَلْكَثْرَةُ; or "The ABUNDANCE of the sense of the radical in a given object which is the nominative

1st. Property.

to the verb;" as كَلِئَتِ الْاَرْضُ "The earth became grassy; or

2d. Property. abounded in grass;" &c. 2d. اَلتَّصَوُّق; or "The JUNCTION of the agent, with the sense of the radical:" as تَرِبَ "He became

3d. Property. poor;" literally, "He fell to the earth;" &c. 3d. اَلرُّؤْيَة; or "The SEEING, by the agent, of the sense of the radical:" as بَقَرَا الْكَلْبُ "The dog saw the cattle, and was greatly delighted;"

4th. Property. &c. 4th. اَلْمُمَاثَلَة; or "The RESEMBLANCE of the agent to the sense of the radical:" as ذَئِبَ "He became (greedy) as a wolf;" synonimous with ذَئَبَ; Measure كَرُمَ; &c.

5th. Property. 5th. اَلتَّخَوُّف; which indicates that "The agent FEARS the sense

6th. Property. of the radical:" as اَسِدَ "He was afraid of a lion;" &c. 6th. اَلصَّيْرُوْرَة; which indicates that "The agent BECOMES POSSESSED of the sense of the radical:" as جَرِبَ "He had the itch;"

7th. Property. &c. 7th. اَلْمُطَاوَعَة; or "SUBMISSION:" in which case, it follows an active verb formed on the Measure فَعَلَ; and indicates that the sense of the first verb, namely, فَعَلَ, has taken effect on its object; which object is assumed as the agent of the second verb; both being derived from the same root: as جَدَعَهُ فَجَدِعَ "He cut off his hand, and his hand was cut off;" or "submitted to the sense of the verb TO CUT;" &c.

IT is to be observed that verbs formed on the Measure فَعِلَ are generally of the NEUTER, and more rarely of the TRANSITIVE class; and they are commonly significant of SICKNESS or HEALTH: as مَرِضَ "He was ill;" سَلِمَ "He recovered his health;" &c. Or

JOY and GRIEF: as فَرِحَ "He was pleased or joyful;" حَزِنَ "He was afflicted;" &c. Or COLORS: as تَهِبَ "It was of a whitish brown color;" شَهِبَ "It was of a mixed color in which white predominates over black;" &c. Or DEFECTS and ORNAMENTS: as عَوِرَ "He had but one eye;" عَمِيَ "He was blind;" عَيِنَ "The pupil of his eye was large;" بَلِجَ "He had open eyebrows;" &c. And in most of those senses, the Measures فَعِلَ and فَعُلَ are often used with equal accuracy: as أَدِمَ "He was brown;" سَهِرَ "He was straw colored;" خَرِقَ "He was ignorant;" نَحِفَ "He was lean;" سَقِمَ "He was ill;" &c. The verbs كَدِرَ "He or It was muddy or disturbed;" and رَعِنَ "He was a fool;" have their medial radical moveable, indifferently, by any one of the three vowel points. It is farther worthy of remark, that the medial radical of فَعِلَ and فَعُلَ are both sometimes rendered quiescent; not necessarily, but at the pleasure of the speaker: as بَذْخَ الرَّجُلُ "The man was proud;" جَسْمَ الْفَرَسُ "The horse was strong;" &c. And sometimes, the utterance of such verbs is very various, if the medial radical be a guttural letter: as شَهِدَ or شَهْدَ or شِهَدَ or شِهْدَ "He was present;" &c.

خَاصِّيَّةُ فَعُلَ بِالضَّمِّ

PROPERTIES OF THE CONJUGATION كَرُمَ.

VERBS formed on this conjugation almost invariably denote the QUALITIES of an object; either naturally inherent in that object;

or

or such as, being originally acquired, have become inherent by the force of habit; or such as are supposed to resemble these: as حَسُنَ "He was beautiful;" قَبُحَ "He was ugly;" صَغُرَ "He was small;" كَبُرَ "He was large;" قَصُرَ "He was short;" طَالَ (originally طَوُلَ) "He was long;" سَهُلَ "It was soft;" صَعُبَ "It was hard;" فَقُهَ "He was wise;" خَبُثَ "He was base;" نَجُسَ "It was impure;" كَرُمَ "He was noble or generous;" لَؤُمَ "He was unworthy;" &c.

All the verbs of this class are therefore neuter; unless we except such verbs as رَحُبَ in the phrase رَحُبَكُمُ الدُّخُولُ فِي طَاعَةِ الْكِرْمَانِيِّ "Your admission under the government of the people of Kirman has been advantageous to you;" and طَلُعَ, in the phrase إِنَّ بُسْرًا قَدْ طَلُعَ الْيَمَنَ; the sense of which I do not clearly understand, though أَبُو حَيَّان states that طَلُعَ is here equivalent to بَلَغَ or وَصَلَ "He arrived;" or perhaps "He reached;" in an active sense. The difficulty in the phrase consists in determining the meaning of the word بُسْر which signifies "Green or unripe dates; Rain; The Sun; and (more rarely, I believe,) The name of a man;" in which sense only, the Arabic phrase is intelligible to me. It is certain, however, that the verbs in question might be followed by the preposition بِ (رَحُبَ بِكُمْ; or طَلُعَ بِالْيَمَنِ;) in which case, they resume their natural character as neuter verbs; and indeed, it is only when employed in some other than the literal sense, that verbs of this class ever acquire a transitive character.

بَابُ حَسِبَ

THE CONJUGATION حَسِبَ.

Grammarians have assigned no properties to this conjugation; and indeed the following are perhaps the only verbs that can be accurately inflected on it: namely, وَثِقَ "He loved;" وَمِقَ "He was firm;" وَنِقَ "It accorded;" وَرِثَ "He inherited;" وَرِمَ "It swelled;" نَعِمَ "He lived pleasantly;" بَئِسَ "He was bold in war;" يَئِسَ "He despaired;" وَغِرَ "He became angry or filled with hatred;" وَلِهَ "He was fascinated with love;" وَهِلَ "He feared;" وَرِعَ "He abstained from sin;" وَلِعَ "He eagerly desired;" وَلِغَ "He (the dog) lapped water with his tongue;" وَحِرَ "He conceived enmity;" وَهِنَ "He was weak;" وَبِقَ "He perished;" وَصِبَ "He was ill;" وَعِمَ "He wished prosperity to such a one;" وَحِمَتِ الْحُبْلَى "The pregnant woman longed for something to eat;" وَكِمَ "He was afflicted;" وَهِمَ "He fancied;" وَرِهَ "The woman's fat was abundant;" وَقِهَ "He obeyed;" وَرِيَ "The fire flew from the flint;" وَنِيَ "He was weak;" وَهِيَ "He was a fool;" يَبِسَ "It was dry;" وَطِئَ "He pranced with his feet;" وَجِدَ "He became wealthy;" &c. It is to be observed, however, that many of these verbs may be accurately inflected on other conjugations besides that to which they have here been assigned.

CONCLUSION.

اَلْمُغَالَبَةُ *SUPERIORITY.*

THERE is yet one property of the conjugation نَصَرَ ; يَنْصُرُ ; with which the reader has not been made acquainted; and I have purposely reserved it for this place, because it affects all triliteral radical verbs, to whatever class they may happen to belong. The property in question is termed مُغَالَبَةٌ or SUPERIORITY: and is always subservient to another property, termed مُشَارَكَةٌ ; applicable, as we shall see in the sequel, to the third conjugation of augmented triliterals, of which the infinitive is formed on the Measure مُفَاعَلَةٌ. The word مُشَارَكَةٌ signifies PARTICIPATION; and a verb of the third conjugation of augmented triliterals, subject to the operation of this property, indicates "the participation of two or more nouns in the sense of the radical;" insomuch that either noun is at once the agent and the object of the verb; though not verbally, yet by the sense of the sentence: as كَاتَبَنِي زَيْدٌ "ZYDE wrote to me and I wrote to him;" or in other words, "We corresponded together;" and so, also, of ضَارَبَنِي زَيْدٌ "ZYDE and I beat each other;" &c. Now a given sentence of this nature, is often followed by the radical form of the verb; employed, in this case, to determine which party prevailed in the contest; and this is the meaning of the term مُغَالَبَةٌ ; or "The prevailing of one party over the other." But in order to indicate this prevalence, the verb, (to which soever of the six conjugations of triliteral radicals it may in reality happen to belong,) must assume

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the inflexions of the conjugation نَصَرَ; and will consequently have its medial radical in the Aorist مَضْمُوْم: as كَاتَبَنِيْ فَكَتَبْتُهُ "We corresponded together, but I prevailed over him, or wrote more than him, in that correspondence;" يُكَاتِبُنِيْ فَاَكْتُبُهُ "We correspond together, but I prevail over him;" or يَكْتُبُنِيْ "He prevails over me;" ضَارَبَنِيْ فَضَرَبْتُهُ "We struck each other, but I prevailed;" يُضَارِبُنِيْ فَاَضْرِبُهُ "We strike each other, but I prevail against him;" or يَضْرِبُنِيْ "He prevails against me." And so, also, of فَاخَرَنِيْ فَفَخَرْتُهُ ; يُكَارِمُنِيْ فَاُكْرِمُهُ ; كَارَمَنِيْ فَكَرَمْتُهُ ; يُعَالِمُنِيْ فَاَعْلَمُهُ ; عَالَمَنِيْ فَعَلِمْتُهُ ; يُفَاخِرُنِيْ فَاَفْخَرُهُ ; مَانَعَنِيْ فَمَنَعْتُهُ ; يُمَانِعُنِيْ فَاَمْنَعُهُ ; &c.

But if a verb of the triliteral radical class shall have the letters Wao or Ya for the primal radical, or the letter Ya for the medial or final radical, then it must be inflected on the verb ضَرَبَ; not نَصَرَ; in order to indicate the property signified by the term مُغَالَبَة: as وَاعَدَنِيْ فَوَعَدْتُهُ "We made promises to each other, but I prevailed; or made more promises than him;" or in the Aorist يُوَاعِدُنِيْ فَاَعِدُهُ. And so, also, of يَاسَرَنِيْ فَيَسَرْتُهُ ; يُسَايِرُنِيْ فَاَسِيْرُهُ ; سَايَرَنِيْ فَسِرْتُهُ ; يُيَاسِرُنِيْ فَاَيْسِرُهُ ; يُرَامِيْنِيْ فَاَرْمِيْهِ ; رَامَانِيْ فَرَمَيْتُهُ ; &c. And though اَخْصِمُهُ with Kusra, has been employed in the phrase يُخَاصِمُنِيْ فَاَخْصِمُهُ, yet اُخْصُمُهُ with Zumma, which is more regular, is also much more generally used; because neither of the letters Wao or Ya occur as radicals in that word.

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The accuracy of the preceding observations has been determined by the general decision of the Learned, without reference to the occurrence, or otherwise, of a guttural letter; which is supposed to make no difference in the case. The Grammarian كِسَائِي is of opinion, however, that the occurrence of a guttural as the medial radical, requires that the verb should be inflected on the conjugation مَنَعَ; and consequently have its medial radical in the Aorist مَفْتُوْح; as يُشَاعِرُنِيْ فَأَشْعُرُهُ with Fut-ha; not أَشْعُرُهُ with Zumma. And so, also, of يُفَاخِرُنِيْ فَأَفْخَرُهُ not أَفْخُرُهُ; &c. According to another opinion reported of him, we are told that he preferred مَنَعَ to نَصَرَ in all cases; those only excepted, in which نَصَرَ had been established by the authority of prescription.

It must be obvious to the reader that the property signified by the term مُغَالَبَة is, to verbs, what the degrees of comparison are to adjective nouns; and as the second verb is always put into the conjugations نَصَرَ; or ضَرَبَ; &c. to which I have adverted; so, the first verb is always put into the augmented conjugation فَاعَلَ; يُفَاعِلُ; without reference to the fact of its significance, or otherwise, under that form, on any other occasion. Both verbs being derived from the same root, and the forms of either being such as I have now stated, it may be inferred, therefore, that when they come together, the second *must* be subject to the operation of the property signified by the term مُغَالَبَة.

SECTION

SECTION SECOND.

خَاصِّيَّةُ الْاِنْفِعَال

PROPERTIES OF THE FIRST CONJUGATION OF AUGMENTED TRILITERALS.

Among the properties of this conjugation, I have to enumerate, 1st. اَلتَّعْدِيَة; by which, a NEUTER verb is rendered ACTIVE: as بَصُرَ زَيْدٌ "Zyde possessed the faculty of sight or vision;" اَبْصَرْتُهُ "I saw him." Or an ACTIVE verb is rendered transitive to TWO objects: as حَفَرَ زَيْدٌ نَهْرًا "Zyde dug a canal;" اَحْفَرْتُهُ نَهْرًا "I caused him to dig a canal." Or to THREE objects, if it were previously applicable to two: as عَلِمَ زَيْدٌ عَمْرًا فَاضِلًا "Zyde knew Amr to be Learned;" اَعْلَمْتُهُ عَمْرًا فَاضِلًا "I caused him to know that Amr was Learned;" &c. 1st. Property.

2d. اَلتَّصْيِيْر; by which, the agent puts the object in POSSESSION of the sense of the radical: as اَقْبَلْتُ النَّعْلَيْنِ "I fastened straps to my shoes;" from قِبَال "The fore-strap of an Arabian shoe, attached to the point, and tied at the ancle;" اَنْصَلْتُ السَّهْمَ "I pointed the arrow; or put a point to it;" &c. 2d. Property.

3d. اَلتَّعْرِيْض or EXPOSITION; by which, the agent EXPOSES the object to the sense of the radical: as اَقْتَلْتُ زَيْدًا "I exposed Zyde to slaughter;" or "took him to the place of execution." 3d. Property.

4th. اَلْاِعَانَة or ASSISTANCE; by which, the agent AIDS the object in the perform- 4th. Property.

ance of the sense of the radical: as أَحْلَبْتُ زَيْدًا "I assisted
3th. Property. ZYDE in milking the cows or camels;" &c. 5th. اَلْوِجْدَان; in which case, the agent FINDS or OBTAINS the sense of the radical: as أَثْأَرْتُ "I obtained blood;" (due to me by the law of retaliation.) Or finds or obtains something to which the sense of the radical is applicable: as أَبْخَلْتُهُ "I found him avarici-
6th. Property. ous;" أَحْمَدْتُهُ "I found him praiseworthy;" &c. 6th. اَلسَّلْب; by which the agent REMOVES the sense of the radical: as أَشْكَيْتُهُ "I removed or took away the cause of his complaint:" أَثْغَرَ الْغُلَامُ "The boy cast his teeth;" (at the usu-
7th. Property. al age;) &c. 7th. اَلْمُبَالَغَة; or the EXCESSIVE existence of the radical sense: as أَسْفَرَ الصُّبْحُ "The morning was very bright;"
8th. Property. أَثْمَرَ النَّخْلُ "The palm tree bore much fruit;" &c. 8th. اَلْإِعْطَاء; by which the agent BESTOWS the sense of the radical: as أَعْظَمْتُ الْكَلْبَ "I fed ZYDE with dates;" أَتْمَرْتُ زَيْدًا
9th. Property. "I fed the dog with bones;" &c. 9th. اَلصَّيْرُورَة; which indicates that the agent BECOMES POSSESSED of the sense of the radical: as أَلْحَمَ "He became fleshy." Or of something to which the sense of the radical is applicable: as أَطْفَلَتِ الظَّبْيَةُ "The hind had young ones;" أَجْرَبَ He became possessed of camels having the itch." Or of something occurring in the SEASON, &c. signified by the radical: as أَخْرَفَتِ النَّاقَةُ "The camel produced young or became possessed of young
10th. Property. in the season of autumn;" &c. 10th. اَللِّيَاقَة or FITNESS: as أَلْوَمَ زَيْدٌ "ZYDE merited censure; or was fit to

be

be censured;" &c. 11th. اَلْحِيْنُوْنَةُ; which indicates the PROXIMITY OF THE SEASON at which the agent will be fit to undergo the sense of the radical: as اَحْصَدَ الزَّرْعُ "The reaping season is at hand;" or "The harvest will be shortly fit to be reaped;" &c. 11th. Property.

12th. اَلْبُلُوْغُ; or the ARRIVAL of the agent at the sense of the radical: as اَصْبَحَ زَيْدٌ "ZYDE arrived in the morning;" اَشْتَى "He arrived in winter;" اَعْرَقَ "He arrived in Irak;" اَكْدَى "He reached land of a thick unyielding nature, not easily dug or turned up by the plow;" (such land being termed كُدْيَةٌ by the Arabs;) اَعْشَرَتِ الدَّرَاهِمُ "The dirhums (a small coin) reached or amounted to the number of TEN;" &c. 12th. Property.

13th. اَلْاِتْيَانُ; which indicates, that the agent COMES with something, or BRINGS something, to which the sense of the radical is applicable: as اَقَلَّ "He came with little; or brought little;" اَكْثَرَ "He brought much;" اَطَابَ "He brought or produced eloquent discourse, or excellent food;" &c. 13th. Property.

14th. اَلتَّسْمِيَةُ or NAMING: by which the agent ACCUSES THE OBJECT of the sense of the radical: as اَكْفَرْتُهُ "I called him an infidel;" اَخْطَأْتُهُ "I accused him of error;" &c. 14th. Property.

15th. اَلدُّعَاءُ or PRAYER; when the agent PRAYS for the object, in the sense of the radical: as اَسْقَيْتُهُ "I said to him سَقَاكَ اللّٰهُ MAY GOD REFRESH YOU;" &c. It is to be observed, however, that the two last properties, being rarely applicable to this conjugation, and very commonly applicable to the second conjugation of augmented triliterals, of which the infinitive is formed on the Measure تَفْعِيْلٌ, have been therefore 15th. Property.

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accounted by some Grammarians, as examples of the use of اِنْفِعَال in the sense of تَفْعِيْل; but the majority consider them as properties really belonging to the conjugation اِنْفِعَال; and I have thought it right to adopt this opinion, though the properties in question are of rare occurrence. 16th. قَدْ يُلْزِمُ It sometimes converts a TRANSITIVE into a NEUTER verb: as حَمِدَ "He praised;" اَحْمَدَ "He was praiseworthy;" &c. 17th. اَلْمُطَاوَعَة or SUBMISSION; first, to the sense of the verb on the Measure فَعَلَ; as كَبَبْتُهُ فَاكَبَّ "I threw him on his face, and he FELL on his face;" قَشَعَتِ الرِّيْحُ السَّحَابَ فَانْقَشَعَ "The wind dispersed the clouds, and they were dispersed;" &c. And secondly, to the sense of the verb under the form تَفْعِيْل: as بَشَّرْتُهُ فَابْتَشَرَ "I gave him good tidings, and he received them;" فَطَّرْتُهُ فَانْفَطَرَ "I made him break his fast, and he broke his fast;" &c.

16th. Property.

17th Property.

THE preceding are all the properties usually ascribed to the form اِنْفِعَال; unless we except, first, that property termed اَلْمُوَافَقَة; by which it is occasionally employed in the sense of the radical: as حَزَنَهُ or اَحْزَنَهُ "He grieved or afflicted such a one;" دَجَا اللَّيْلُ or اَدْجَى اللَّيْلُ "The night was dark;" &c. And, secondly, that property termed اَلِابْتِدَاء; in which case, the radical is either not used in the Language at all; or not used in the sense of its derivative; as اَشْفَقْتُ "I feared;" synonimous with شَفَقْتُ, according to the opinion of اِبْنُ دُرَيْد; but not so

according

according to the general decision of the Learned, who believe it to have no connexion with شَفَقَةٌ KINDNESS, in point of sense*.

THE form اِفْعَال is also occasionally found to assume properties more rightfully belonging to other conjugations, such as فَعَّلَ: as اَذْ هَبَهُ or ذَ هَّبَهُ "He gilded it or covered it with gold;" اَتْمَرَ الرُّطَبُ or تَمَّرَ "The green dates became ripe;" (in which state only, they are termed تَمْر.) Or تَفَعَّلَ: as اَخْبَى الْخِبَاءَ وَتَخَبَّاهُ "He pitched the tent." Or اِسْتَفْعَلَ: as اَرْهَبَ or اِسْتَرْهَبَ "He frightened such a one;" اَعْظَمَهُ or اِسْتَعْظَمَهُ "He accounted such a man great;" &c.

خَاصِّيَّةُ التَّفْعِيل

PROPERTIES OF THE SECOND CONJUGATION OF AUGMENTED TRILITERALS.

AMONG the properties of this conjugation, I have to enumerate, 1st. اَلتَّعْدِيَة: as فَرَّحْتُ زَيْدًا "I made ZYDE happy;" اَدَّبْتُ الصَّبِيَّ "I corrected the child;" عَلَّمْتُهُ حَقًّا "I taught him the truth;" &c. It is to be observed, however, that no verb formed on this conjugation can be rendered transitive to three objects. 2d. اَلتَّصْيِير: as نَيَّرْتُ الثَّوْبَ "I marked or printed the garments

1st. Property.

2d. Property.

* THE phrase اَشْفَقْتُ عَلَيْهِ signifies "I feared for him;" or "My affection for him excited my fears on his account;" and in this sense, the derivative *seems* to be connected with the primitive, though I will not undertake to affirm the fact. The phrase اَشْفَقْتُ مِنْهُ signifies "I was afraid of him;" or "He was an object of terror to me;" and in this sense, there does not seem to be any connexion between them.

with figures termed نِيرٌ;" commonly, I believe, woven into the cloth; وَتَّرْتُ الْقَوْسَ "I strung the bow;" &c. 3d. اَلْمُبَالَغَةُ: as حَمَّدْتُهُ "He praised him very much;" جَوَّلَ "He exercised his horse very much;" صَرَّحَ الْحَقُّ "The truth became very obvious;" &c. 4th. اَلسَّلْبُ: as قَرَّدْتُ الْبَعِيرَ "I loused, or removed the lice (قُرَادٌ) from the camel;" جَلَّدْتُهُ "I skinned him; or stript him of his skin;" &c. 5th. اَلصَّيْرُورَةُ: as نَوَّرَ الشَّجَرُ "The tree blossomed;" &c. 6th. اَلْبُلُوغُ: as خَيَّمَ "He reached his tent;" &c. 7th. اَلْإِعْطَاءُ: as عَمَّلْتُهُ "I gave him his hire;" (termed by the Arabs عُمَالَةٌ;) شَوَّيْتُهُ "I gave him baked meat;" termed by the Arabs شِوَاءٌ; &c. 8th. اَلتَّسْمِيَةُ: as فَسَّقْتُ زَيْدًا "I called Zyde wicked; or imputed wickedness to him;" &c. 9th. اَلدُّعَاءُ: as سَقَّيْتُ زَيْدًا "I said to Zyde, سَقْيًا لَكَ May God refresh you;" جَدَّعْتُهُ "I said to him, جَدْعًا لَكَ May your hands, ears or lips be cut off;" &c. 10th. اَلْإِلْبَاسُ: by which the agent clothes the object with the sense of the radical: as جَلَّلْتُهُ "I clothed the horse with a جُلٌّ or covering;" &c. 11th. اَلتَّطْلِيَةُ: by which the agent stains the object with the sense of the radical: as ذَهَّبْتُ السَّيْفَ "I gilded the sword; or stained it with gold;" &c. 12th. اَلتَّحَوُّلُ: or the change of the agent into the sense of the radical: as رَوَّضَ الْمَكَانُ "The place became a garden;" تَيَّبَتِ الْمَرْأَةُ "The woman became a widow;" &c. Or into something resembling the sense of the radical: as قَوَّسَ الرَّجُلُ "The man became bent like a bow;" (from age;) &c. 13th.

التحويل

اَلتَّحْوِيْل: or the CONVERSION of the object, by a given agent, into the sense of the radical; or something resembling the sense of the radical: as رَدَّيْتُ الثَّوْبَ "I converted the cloth into a رِدَاء or piece of sheeting usually thrown over the shoulders;" خَيَّمْتُ الرِّدَاءَ "I converted the رِدَاء into something resembling a tent;" &c. 14th. اَلتَّوَجُّه: or the TURNING of the agent towards the radical: as شَرَّقَ "He turned to the East;" كَوَّفَ "He turned towards Koofa;" &c. 15th. اَلْاِخْتِصَار or ABBREVIATION: in which case, the speaker BORROWS the necessary number of letters from a given sentence, in order to form a verb which shall indicate the utterance, by the agent, of the whole sentence: as هَلَّلَ "He bore testimony to the unity of GOD; or repeated the Moohummudan confession of faith;" لَا اِلٰهَ اِلَّا اللّٰهُ "THERE IS NO GOD BUT GOD;" رَجَّعَ "He repeated the phrase;" اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ "Verily we are of GOD, and to HIM we must certainly return;" &c. The reader will observe that the letters composing the words هَلَّلَ and رَجَّعَ, are borrowed, for the purpose of abbreviation, from either of the sentences implied in the significance of these verbs. 16th. اَلتَّوْقِيْت: which indicates the performance of an action by the agent, at a GIVEN TIME signified by the radical; or his going somewhere at that time: as غَلَّسَ "He did something, or went somewhere, at the time signified by the term غَلَس; that is, a little before day light in the morning;" هَجَّرَ "He did something, or went somewhere, at the time signified by the term هَاجِرَة; that is,

14th. Property.

15th. Property.

16th. Property.

in

17th. Property. in the noon-tide heat of the day;" &c. 17th. اَلْاِبْتِدَاء: or the use of the Measure فَعَّلَ in the first instance; that is to say, where the radical is not used as a verb, in any sense connected with that of the derivative apparently formed from it: as بَقَّرَ "He played at the game termed بُقَّيْرَى;" commonly known to Arab children; وَرَّثَ النَّارَ "He stirred up the fire;" apparently derived from the root وِرَاثَة INHERITANCE; with 18th. Property. which it has no connexion by sense. 18th. اَلْمُوَافَقَة: in which case, it corresponds, in point of sense, with its primitive: as قَدَّرَ or قَدَّ "He valued any thing or judged of its value;" تَمَّرَ or تَمَّرَ "He fed such a one with dates;" &c. Or with the Measure تَفَعَّلَ: as تَدَلَّى or دَلَّى "He was near;" تَتَرَّسَ or تَرَّسَ "He covered himself with a shield;" (تُرْس) &c. It only remains to be added, that verbs of this conjugation are often followed by their own radicals, for the purpose of indicating the property already described under the term مُطَاوَعَة or SUBMISSION: as عَلَّمْتُهُ فَعَلِمَ "I taught him and he was taught or knew;" فَرَّحْتُهُ فَفَرِحَ; "I made him joyful, and he was or became joyful;" &c.

خَاصِّيَّةُ الْمُفَاعَلَة

PROPERTIES OF THE THIRD CONJUGATION OF AUGMENTED TRILITERALS.

ALMOST the only property of this conjugation is that known by the term اَلْمُشَارَكَة or PARTICIPATION; which indicates the participation

ticipation of the agent and object of the verb; *first*, in the performance of the action signified by the verb; and, *secondly*, in the transition of that action to either noun. It follows, therefore, that though verbally one is the AGENT, and the other the OBJECT of the verb; yet, in reality, either noun is at once, by sense, the agent and the object of the same verb: as نَاضَلَ زَيْدٌ عَمْرًا "ZYDE and AMR mutually shot arrows at each other;" &c. This property implies a power of converting a NEUTER into a TRANSITIVE verb; but the verb will be transitive to those nouns only, which may be accurately assumed as the agent: as كَارَمَ زَيْدٌ عَمْرًا "ZYDE and AMR were mutually generous to each other;" &c. And a verb transitive in the radical form, to an object which cannot, in this form, be accurately assumed as the agent, will become transitive, in this form, to *another* object which may be accurately assumed as the agent: as جَذَبْتُ الثَّوْبَ "I pulled the clothes;" جَاذَبْتُ زَيْدًا ثَوْبًا "ZYDE and I mutually pulled each other's clothes;" &c. But the two nouns are sometimes put into the nominative case, and فَاعَلَ then corresponds with تَفَاعَلَ: as شَاتَمَا or تَشَاتَمَا "The two persons abused each other;" &c. Verbs of this conjugation are sometimes employed in a sense corresponding with that of the root: as سَافَرْتُ or سَفَرْتُ "I travelled." Or with that of اَفْعَلَ: as بَاعَدْتُهُ or اَبْعَدْتُهُ "I removed him to a distance;" or شَارَفْتُ عَلَى الْبَلَدِ "I approached the city." Or with that of فَعَّلَ: as ضَاعَفْتُهُ or ضَعَّفْتُهُ "I doubled such a thing." Or with that of اِسْتَفْعَلَ: as كَاثَرْتُ الشَّيْءَ or اِسْتَكْثَرْتُهُ "I demanded much

of any thing;" &c. As an example of the employment of فَاعَلَ in the first instance, (لِلْاِبْتِدَاءِ) the word قَاسَى "He suffered sorrow;" has been adduced.

خَاصِّيَّةُ التَّفَعُّلِ

PROPERTIES OF THE FOURTH CONJUGATION OF AUGMENTED TRILITERALS.

AMONG the properties of this conjugation, I have to enumerate,

1st. Property. Ist. اَلْمُطَاوَعَةُ; in which case, it generally follows the Measure فَعَّلَ: as أَدَّبْتُهُ فَتَأَدَّبَ "I corrected him, or taught him manners, or knowledge, &c. and he was corrected." And more rarely the radical form of the verb: as هَدَيْتُهُ فَتَهَدَّى "I guided him to the right way and he was guided;" فَشَّعْتُ الْقَوْمَ فَتَفَشَّعُوا "I dispersed the tribe, and they were dispersed;" &c. 2d. اَلتَّكَلُّفُ; or the INDUSTRY AND PERSEVERANCE of the agent in acquiring the sense of the radical: as تَشَجَّعَ "He persevered in acquiring or shewing bravery;" تَحَلَّمَ "He persevered in the acquisition of mildness;" &c. Or in acquiring a RELATION to the sense of the radical: as تَكَوَّفَ "He persevered in imitating the manners of the people of Koofa;" &c. 3d. اَلتَّجَنُّبُ; or the ABSTINENCE of the agent from the sense of the radical: as تَأَثَّمَ "He abstained from sin;" &c. 4th. اَلتَّعَمُّلُ; or the APPLICATION, by the agent, of the sense of the radical to its proper use: as تَقَمَّصَ "He put on a shirt;" تَخَتَّمَ "He wore a seal-ring;" تَخَيَّمَ "He pitched a tent;" &c. 5th. اَلاِتِّخَاذُ;

2d. Property.

3d. Property.

4th. Property.

5th. Property.

اَلْاِتِّخَاذ; which indicates, *first*, the FORMATION, by the agent, of the sense of the radical: as تَحَجَّرَ اَلْحُجْرَةَ "He formed a cell." Or, *secondly*, the CHUSING, by the agent, of the sense of the radical: as تَحَرَّزَ عَنْ زَيْدٍ "He chose or took refuge against ZYDE." Or, *thirdly*, the USE of an object in the sense of the radical: as تَوَسَّدَ اَلْحَجَرَ "He took a stone for his pillow." Or, *finally*, "the RECEPTION of an object into the sense of the radical:" as تَأَبَّطَهُ "He took him or it under his arm;" &c. 6th. اَلتَّدَرُّج; or the gradual and dilatory REPETITION of an action: as تَجَرَّعَ "He drank slowly and gradually by little and little;" تَحَفَّظَ "He committed to memory by degrees;" &c. 7th. اَلتَّحَوُّل; as تَهَوَّدَ "He became a Jew; or like a Jew;" تَيَمَّنَ "He became like an inhabitant of YUMUN;" تَرَجَّلَتِ اَلْمَرْأَةُ "The woman assumed the manners of a man;" &c. 8th. اَلصَّيْرُورَة: as تَمَوَّلَ "He became wealthy;" &c. 9th. اَلْمُوَافَقَة; in which case, it corresponds with the sense of the radical: as تَقَبَّلَهُ or قَبِلَهُ "He accepted, admitted or consented to such a thing;" تَعَدَّاهُ or عَدَاهُ "He over-stepped or went beyond such a thing." Or with the sense of اَفْعَلَ: as تَهَجَّدَ or اَهْجَدَ "He awoke; or dispelled sleep;" which is the meaning of the radical, namely, هُجُود: تَجَبَّلَ or اَجْبَلَ "He entered the mountain;" &c. Or with the sense of فَعَّلَ: as تَكَذَّبَهُ or كَذَّبَهُ "He accused him of falshood; or called him a liar;" تَهَجَّرَ or هَجَّرَ "He travelled in the middle of the day;" &c. Or with the sense

6th. Property.

7th. Property.

8th. Property.

9th. Property.

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of تَفَاعَلَ: as تَشَبَّعَ or تَشَابَعَ "He pretended satiety." Or with the sense of اِسْتَفْعَلَ: as تَحَوَّجَ or اِسْتَحْوَجَ "He demanded what he wanted;" تَعَظَّمَهُ or اِسْتَعْظَمَهُ "He accounted him great;" &c. As an example of its application in the first instance, (لِلاِبْتِدَاء) the verb تَكَلَّمَ "He spoke," has been adduced.

خَاصِّيَّةُ التَّفَاعُل

PROPERTIES OF THE FIFTH CONJUGATION OF AUGMENTED TRILITERALS.

AMONG the properties of this conjugation, I have to enumerate,

1st. Property. 1st. اَلْمُشَارَكَةُ; or PARTICIPATION; as already explained in treating the properties of the third conjugation. Here, however, both nouns are verbally assumed as AGENTS of the verb, which is not generally true of the third conjugation: as تَضَارَبَ زَيْدٌ وَعَمْرٌو "ZYDE and AMR beat each other." And therefore a verb requiring two objects under the form فَاعَلَ, will have but one object under the form تَفَاعَلَ: as تَنَازَعَا الْحَدِيْثَ "The two persons disputed about such a saying;" تَجَاذَبَا ثَوْبًا "The two persons pulled each others clothes;" &c. And if the verb under فَاعَلَ require one object, it will receive no object under تَفَاعَلَ: as تَجَادَلَا "The two persons disputed together;" تَنَاضَلَا "The two persons shot arrows at each other;" &c. It is to be observed, also, that the property of participation sometimes indicates merely the participation of both

both nouns in bringing to pass the sense of the verb: as تَرَافَعَا حَجَرًا "The two persons by their joint efforts lifted a stone;" &c. 2d. اَلتَّخْيِيلُ; or DECEPTION: in which case, the agent endeavours to make others BELIEVE that he really possesses the sense of the radical, which, in reality, he does not possess: as تَمَارَضَ "He pretended sickness;" تَجَاهَلَ "He pretended ignorance;" &c. 3d. اَلْمُوَافَقَةُ: in which case, it corresponds, in point of sense, with its own root: as تَوَانَى or وَنَى "He was feeble;" تَعَالَى or عَلَى "He was high;" &c. Or with the form اَفْعَلَ: as اَيْمَنَ or تَيَامَنَ "He entered YUMUN;" &c. 4th. اَلْمُطَاوَعَةُ: in which case, it follows فَاعَلَ occurring in the sense of اَفْعَلَ: as بَاعَدْتُهُ فَتَبَاعَدَ "I removed him to a distance and he was removed;" &c. As an example of its occurrence in the first instance, (لِلِابْتِدَاءِ) the verb تَبَارَكَ "He was pure," has been adduced.

2d. Property.

3d. Property.

4th. Property.

خَاصِّيَّةُ الِافْتِعَالِ

PROPERTIES OF THE SIXTH CONJUGATION OF AUGMENTED TRILITERALS.

AMONG these, I have to enumerate, 1st. اَلْمُطَاوَعَةُ: in which case, it follows the radical: as غَمَمْتُهُ فَاغْتَمَّ "I grieved him and he was grieved;" شَوَى اللَّحْمَ فَاشْتَوَى "He baked the meat and it was baked;" &c. Or the Measure فَعَّلَ: as لَوَّمَهُ فَالْتَامَ "He reproached him vehemently and

1st. Property.

he was reproached;" &c. Or اَفْعَلَ: as اَوْقَدَ النَّارَ فَاتَّقَدَتْ "He lighted the fire and it was lighted;" &c. 2d. اَلْاِتِّخَاذ: as اِجْتَحَرَ "He made a mouse hole;" اِجْتَنَبَ "He went to one side;" اِغْتَذَى اللَّحْمَ "He took flesh for his food;" اِحْتَجَرَهُ "He took him in his bosom;" (from حَجْر THE BOSOM OF A MAN;) &c. 3d. اَلْاِجْتِهَاد: (sometimes termed اَلتَّسَبُّب; or اَلتَّصَرُّف;) that is to say, the LABOR and PERSEVERANCE of the agent in the sense of the radical: as اِكْتَسَبَ "He labored to acquire;" &c. 4th. اَلتَّخَيُّر: or the performance of an action by a given agent FOR HIS OWN SAKE: as اِكْتَالَ "He measured for himself;" اِكْتَحَلَ "He anointed his own eyes with collyrium;" &c. 5th. اَلْمُوَافَقَة: in which case, it corresponds, in point of sense, with its own radical: as قَدَّرَ or اِقْتَدَرَ "He valued something." Or with the form اَفْعَلَ: as اَحْجَرَ or اِحْتَجَرَ "He entered Hijaz." Or with the form تَفَعَّلَ: as تَرَدَّى or اِرْتَدَى "He put on a sheet." Or with the form تَفَاعَلَ: as تَخَاصَمُوا or اِخْتَصَمُوا "They practised enmity against each other." Or with the form اِسْتَفْعَلَ: as اِسْتَأْجَرَ or اِيْتَجَرَ "He demanded hire;" &c. As an example of its occurrence لِلْاِبْتِدَاء, the word اِسْتَلَمَ "He kissed the stone," has been adduced; being derived from the primitive سَلِمَةٌ, A STONE.

خَاصِّيَّةُ الْإِنْفِعَال

PROPERTIES OF THE SEVENTH CONJUGATION OF AUGMENTED TRILITERALS.

Among these, I have to enumerate, 1st. اَللُّزُوْمُ وَالْعِلَاج: which indicates that the verbs of this class must be INTRANSITIVE by their own nature; and significant of actions performed by the members of the body: (as the hands or feet; &c.) as اِنْكَسَرَ "It was broke;" اِنْصَرَفَ "He returned; or went back;" اِنْقَطَعَ "It was cut;" &c. The words لَا يَنْبَصِرُ "He does not see;" and اِنْعَدَمَ "It has been annihilated," though sometimes used, have been condemned as inaccurate by all Grammarians. 2d. اَلْمُطَاوَعَة: in which case, it follows the radical: as بَعَثَهُ فَانْبَعَثَ "He appointed or sent him, and he was appointed or sent." And more rarely, the form اَنْفَعَلَ: as اَغْلَقْتُهُ فَانْغَلَقَ "I shut it, and it was shut;" &c. 3d. اَلْمُوَافَقَة: in which case, it corresponds, in point of sense, with the radical form: as كَسَدَ or اِنْكَسَدَ "The market was unfrequented;" طَفِئَتِ النَّارُ وَانْطَفَأَتِ النَّارُ "The fire was extinguished;" &c. Or with the form اَفْعَلَ: as اَحْجَزَ or اِنْحَجَزَ "He entered Hijaz;" &c. 4th. اَلْاِبْتِدَاء: as اِنْطَلَقَ "He walked or went;" &c.

1st. Property.

2d. Property.

3d. Property.

4th. Property.

It is to be observed of the verbs of this class, that the letters لَام; مِيْم; نُوْن; رَاء; وَاو; يَاء; hardly ever occur as the primal

mal radical; and in the event of their occurrence under the radical form, the verb, when it happens to be employed to denote the property termed مُطَاوَعَة or SUBMISSION, must be formed on the Measure اِنْتَعَلَ; which then supplies the place of اِنْفَعَلَ: لَوَيْتُهُ فَالْتَوَى "I twisted it, and it was twisted;" مَدَدْتُهُ فَامْتَدَّ "I lengthened it, and it was lengthened;" نَقَلْتُهُ فَانْتَقَلَ "I removed it, (from one place to another,) and it was removed;" رَدَعْتُهُ فَارْتَدَعَ "I restrained him from evil, and he was restrained;" وَصَلْتُهُ فَاتَّصَلَ "I joined it, and it was joined;" &c. The example مِزْتُهُ فَانْمَازَ "I separated it, and it was separated," is therefore anomalous; because, though the letter مِيم is the primal radical, it is yet formed on the Measure اِنْفَعَلَ, for the purpose of denoting the property of SUBMISSION.

خَاصِّيَّةُ الْاِفْعِلَالِ وَالْاِفْعِيلَالِ

PROPERTIES OF THE EIGHTH AND TWELFTH CONJUGATIONS OF AUGMENTED TRILITERALS.

VERBS of the EIGHTH conjugation are commonly significant, *first*, of COLORS, and will be generally found to have a superlative sense: as اِحْمَرَّ "It was very red;" &c. Or *secondly*, of FAULTS or DEFECTS: as اِحْوَلَّ "He squinted:" اِعْوَجَّ "He was crooked;" &c. They are sometimes مُقْتَضَب; that is to say, not formed from any SIGNIFICANT radical; or formed from a significant radical, employed in a sense wholly DIFFERENT from that which they themselves possess: as اِقْطَرَّ الرَّجُلُ "The man

man was enraged;" &c. The technical difference, in point of sense, between the terms اِقْتِضَاب and اِبْتِدَاء consists merely in this: that in the case of اِبْتِدَاء there must be a radical form of the verb in use, though of a different sense from the derivative form; as it happens in the case of اِسْتَلَمَ "He kissed the stone;" as opposed to سَلِمَ "He was safe." Whereas, in the case of اِقْتِضَاب, though often synonimous with اِبْتِدَاء, it is not necessary that the radical form should be in use; as it happens in the case of اِكْفَهَرَّ النَّجْمُ "The Star shone in darkness;" as opposed to كَفْهَرَ, which has never been used. It follows therefore that اِبْتِدَاء always implies اِقْتِضَاب, though the latter does not always imply اِبْتِدَاء.

THE preceding observations, which I have applied to the EIGHTH, are equally applicable to the TWELFTH conjugation; and indeed the same verbs are very commonly inflected on both: as اِحْمَارَّ "It was very red;" اِخْضَارَّ "It was very green;" اِحْوَالَّ "He squinted;" اِعْوَاجَّ "It was crooked;" اِقْطَارَّ "He was enraged;" &c. This circumstance has given occasion to خَلِيْل, to express his opinion that both together form but one conjugation; the Measure اِفْعَلَّ according to him, being a mere abbreviation of the Measure اِفْعَالَّ. It is common to both, to have their verbs INTRANSITIVE; and they must generally double the final radical, for the purpose of coalescence under the sign تَشْدِيْد as the reader will observe, on reference to the examples already adduced. To

this remark, some few exceptions may yet be observed to occur in the Language: as اِحْوَاوَى or اِحْوَوَى "The horse was dark brown;" where the last letter is permuted into ALIF; and does not therefore coalesce with the other under the sign تَشْدِيد.

خَاصِّيَّةُ الْاِسْتِفْعَال

PROPERTIES OF THE NINTH CONJUGATION OF AUGMENTED TRILITERALS.

1st. Property. AMONG these, I have to enumerate, 1st. اَلطَّلَب: or the DEMAND, by the agent, of the sense of the radical: as اِسْتَكْتَبْتُهُ "I asked him to write;" اَسْتَغْفِرُ اللّٰهَ "I ask pardon of GOD;" 2d. Property. اِسْتَنْصَرْتُهُ "I demanded his assistance;" &c. 2d. اَلْلِيَاقَة: or the FITNESS of the agent to undergo the sense of the radical: as اِسْتَرْقَعَ الثَّوْبُ "The garment was fit to be mended or patched;" &c. 3d. Property. 3d. اَلْحِينُونَة: or the APPROACH of the SEASON of the operation of the radical: as اِسْتَحْصَدَ الزَّرْعُ "The season of harvest approached;" &c. 4th. Property. 4th. اَلْوِجْدَان: or the DISCOVERY, by the agent, of the sense of the radical in a given object: as اِسْتَكْرَمْتُهُ "I found him generous;" &c. 5th. Property. 5th. اَلْحِسْبَان; or the SUPPOSITION of the existence of the sense of the radical in a given object: as اِسْتَحْسَنْتُهُ "I thought or believed such a person or thing to be good or beautiful;" &c. 6th. Property. 6th. اَلتَّحَوُّل: or the CHANGE of the agent into the sense of the radical: as اِسْتَحْجَرَ الطِّيْنُ "The clay became stone." Or into something RESEMBLING the sense of the radical: as

استقوس

اِسْتَقْوَسَ الْحَاجِبُ "Her eye-brows were bent as a bow;" &c. 7th. اَلْاِنْتِحَاذ: as اِسْتَوْطَنَهُ "He made such a place his home;" &c. 8th. اَلْمُطَاوَعَة: in which case, it follows the radical: as وَسَقْتُهُ فَاسْتَوْسَقَ "I collected it and it was collected." Or the form اَفْعَلَ: as اَحْكَمْتُهُ فَاسْتَحْكَمَ "I strengthened it and it was strengthened." Or the form فَعَّلَ: as اَدَّبْتُهُ فَاسْتَأَدَّبَ "I corrected him and he was corrected;" &c. 9th. اَلْمُوَافَقَة: in which case, it corresponds, in point of sense, with the radical form: as قَرَّ or اِسْتَقَرَّ "He rested or remained stationary." Or with the form اَفْعَلَ: as اَعْتَبْتُهُ or اِسْتَعْتَبْتُهُ "I removed his anger." Or with the form فَعَّلَ: as رَجَّعَ or اِسْتَرْجَعَ "He repeated the sentence اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ VERILY WE ARE OF GOD, AND TO HIM WE MUST CERTAINLY RETURN." Or with the form تَفَعَّلَ: as تَخَبَّيْتُ or اِسْتَخْبَيْتُ "I pitched the tent." Or with the form اِفْتَعَلَ: as اِكْتَثَرَ الْمَاءَ or اِسْتَكْثَرَهُ "He demanded much water for himself;" &c. As an example of its occurrence لِلْاِبْتِدَاء, the verb اِسْتَعَانَ "He shaved the hair, termed عَانَة:" (Pubes tum maris tum feminæ,) has been adduced.

7th. Property.

8th. Property.

9th. Property.

خَاصِّيَّةُ الْاِفْعِوَّال

PROPERTIES OF THE TENTH CONJUGATION OF AUGMENTED TRILITERALS.

THERE is little to be said of the verbs of this conjugation, which are generally مُقْتَضَب: as اِجْلَوَّذَ "He travelled expeditiously;" اِخْرَوَّطَ "He travelled expeditiously;" &c. Though generally

ly neuter, they are sometimes active: as اِعْلَوَّطَ الْبَعِيْرَ "He mounted the camel by the neck;" &c. The examples of its occurrence are not numerous; and according to the opinion of some Grammarians, it possesses the two properties termed اَلْمُبَالَغَة or Excess: and كَثْرَةُ الْفِعْل or the ABUNDANT OCCURRENCE of the action signified by the verb: though these two properties are nearly akin, and may perhaps be accurately considered as the same.

خَاصِّيَّةُ الْاِنْفِعَال

PROPERTIES OF THE ELEVENTH CONJUGATION OF AUGMENTED TRILITERALS.

THE verbs of this class are not very numerous; yet they are found to possess a good many properties; such as, 1st. اَلْمُبَالَغَة or EXCESS: as اِخْشَوْشَبَ or اِجْشَوْشَبَ "It was very coarse;" &c. 2d. اَلْمُطَاوَعَة: in which case, it follows the radical form: as ثَنَيْتُهُ فَانْثَنَى "I turned it, and it was turned;" &c. 3d. اَلْمُوَافَقَة: in which case, it corresponds, in point of sense, with the radical form: as حَلَا or اِحْلَوْلَى "It was sweet." Or with the form اَفْعَلَ: as اَخْشَنَ or اِخْشَوْشَنَ "He possessed coarse clothes;" &c. Or with the form تَفَعَّلَ: as تَخَشَّنَ or اِخْشَوْشَنَ "He wore coarse clothes; or spoke harshly;" &c. Or with the form اِسْتَفْعَلَ: as اِسْتَحْلَيْتُهُ or اِحْلَوْلَيْتُهُ "I thought such a thing sweet;" &c. 4th. اَلْاِقْتِضَاب: as اِنْذَلَقَ "He stole away in disgrace;" Primitive ذَلَقَ الرُّطَبَ "He plucked the dates;" &c. It is to be observed, however, that some Grammarians

1st. Property.

2d. Property.

3d. Property.

4th. Property.

marians derive it from the Primitive ذُلٌّ DISGRACE; in which case, it belongs to another conjugation. Verbs of this class are generally neuter: as اِغْدَوْدَنَ "The grass was of a dark green color;" اِفْعَوْعَمَ "The channel was full;" &c. but sometimes active: as اِعْرَوْرَيْتُ الْفَرَسَ "I mounted the bare-back of the horse;" that is to say, "without a saddle;" &c.

* * * * *

I HAVE now gone through the properties of the twelve conjugations of augmented triliterals; and have only farther to remark that the examples of all are sometimes ACTIVE; and sometimes NEUTER; with the exception only of اِنْفِعَال; اِفْعِلَال; and اِفْعِيلَال; on which, no transitive verbs have ever been formed. I proceed, in the following section, to treat the properties of QUADRILITERAL VERBS; and of TRILITERALS assuming the quadriliteral forms; beginning, as usual, with the radical class; of which the infinitive is formed on the Measure فَعْلَلَة,

SECTION THIRD.

خَاصِّيَّةُ الْفَعْلَلَة

PROPERTIES OF THE QUADRILITERAL RADICAL CLASS.

VERBS of this class are TRANSITIVE or NEUTER; and they have several properties; among the number of which, the following have been generally remarked by Grammarians. 1st. 1st. Property.

اَلْعَمَلُ وَالْبُلُوْغُ: as قَرْمَصَ "He dug a hole for pigeons;" or "entered the hole;" termed by the Arabs قِرْمِص; or قِرْمَاص; &c. 2d. اَلْمُمَاثَلَة or RESEMBLANCE: as عَقْرَبَ الشَّيْءَ "He twisted something into the form of a scorpion;" &c. 3d. اَلْقَصْر or ABBREVIATION: as بَسْمَلَ "He repeated the sentence بِسْمِ اللّٰهِ In the name of God;" حَمْدَلَ "He repeated the sentence اَلْحَمْدُ لِلّٰهِ Praise be to God;" &c. 4th. اَلْمُطَاوَعَة: in which case, it follows the form فَعْلَلَ, which is its own form; that is to say, the verb must be repeated; being first employed in an active, and afterwards in an intransitive sense: as غَطْرَشَ اللَّيْلُ بَصَرَهُ فَغَطْرَشَ "The night hid its eyes and they were hid;" &c.

2d. Property. 3d. Property. 4th. Property.

خَاصِّيَّةُ التَّفَعْلُلِ

PROPERTIES OF THE FIRST CONJUGATION OF AUGMENTED QUADRILITERALS.

THESE are not numerous, and the following have alone been generally noticed by Grammarians. 1st. اَلْمُطَاوَعَة: in which case, it follows the quadriliteral radical form: as دَحْرَجْتُهُ فَتَدَحْرَجَ "I turned it round and it revolved." 2d. اَلْمُوَافَقَة: in which case, it corresponds, in point of sense, with the radical form: as تَغَدْمَرَ or غَدْمَرَ "He called aloud;" (from anger;) &c. 3d. اَلِاقْتِضَاب: as تَهَبْرَسَ "He strutted or walked gracefully;" of which, the radical form has never been used in the Language.

1st. Property. 2d. Property. 3d. Property.

خَاصِّيَّةُ الِافْعِنْلَال

PROPERTIES OF THE SECOND CONJUGATION OF AUGMENTED QUADRILITERALS.

THE verbs of this class are generally, or almost invariably, NEUTER; and very few properties have been ascribed to them. Among these, I shall notice; 1st. اَلْمُبَالَغَة or EXCESS: as 1st. Property. اِسْحَنْفَرَ "He hastened;" &c. 2d. اَلْمُطَاوَعَة: in which 2d. Property. case, افعنلل follows the radical فعلل: as ثَعْجَرْتُهُ فَانْثَعْنَجَرَ "I poured out the water and it was poured out;" &c. 3d. 3d. Property. اَلِانْقِضَاب: as اِعْرَنْقَطَ "It was shut or contracted;" &c. of which, the radical form has never been used. As an example of the occasionally transitive sense of this conjugation, the following verse has been adduced; but the probability is, that each of the two verbs comprised in it, ought to be followed by some preposition, which is understood, though not verbally expressed; and, in this case, both verbs must be assigned to the intransitive class.

إِنِّي أَرَى النُّعَاسَ يَغْرَنْدِينِي
أَطْرُدُهُ عَنِّي وَيَسْرَنْدِينِي

"VERILY I perceive that sleep overpowers me; I drive it off, but it still overpowers me."

خَاصِّيَّةُ الإِفْعِلَّال

PROPERTIES OF THE THIRD CONJUGATION OF AUGMENTED QUADRILITERALS.

THESE are nearly the same with the properties of the preceding conjugation: as اِزْلَعَبَّ السَّيْلُ "The torrent was very great;" طَمْأَنْتُهُ فَاطْمَأَنَّ "I pacified him and he was pacified;" اِكْفَهَرَّ النَّجْمُ "The Star appeared or shone in the midst of darkness;" &c. Of this last verb, I have already observed that the radical form كَفْهَرَ has never been observed to occur in the Language. As an example of the property termed اَلْمُوَافَقَة, the words جَرْمَزَ and اِجْرَمَزَّ "The tribe assembled or collected together;" have been adduced.

اَحْكَامُ الْمُلْحَقَات

PROPERTIES OF TRILITERAL VERBS ASSUMING THE FORMS OF QUADRILITERALS.

ALL that can be said on this subject may be comprised in the compass of a single sentence; since such verbs are supposed to possess THE VERY SAME PROPERTIES with those verbs of the quadriliteral class, of which they are found to assume the forms.

CONCLUSION.

I HAVE now detailed the most remarkable properties of each conjugation; but the reader would form a very erroneous estimate

of

of the truth, who should be thence led to infer, that no conjugation has any properties but those, merely, which I have detailed. On the contrary, many conjugations have more properties than can be comprised in any Grammatical treatise whatever; but the nature of others will be easily inferred from those which have already been adduced: as أَشْهَرَ "He remained in a given place for a month;" أَقْمَرَ "He waited or expected the rising of the Moon;" صَيَّفَنِي "It served or sufficed for me during the summer;" شَتَّى or تَشَتَّى "He passed the winter at any given place;" تَقَمَّرَ "He hunted by Moon-light;" تَغَرَّبَ "He came from the West;" دَجْدَجَ "He called around him the tame fowls saying, دَجْ دَجْ or CHICK CHICK;" عَرْجَنَ الثَّوْبَ "He marked the clothes with figures resembling a crooked stick or branch, termed عُرْجُون by the Arabs;" عَسْلَجَتِ الشَّجَرَةُ "The tree put forth its tender shoots, termed عُسْلُوج by the Arabs;" &c. &c.

AND, on the other hand, it must be remarked, that as there is no criterion but that of GENERAL USAGE, by which to determine the significant forms of every root; so the precise significance of every form, is also determined by general usage. We cannot, therefore, derive أَنْصَرَ or نَصَّرَ from the root نَصَرَ "He assisted;" &c. because general usage has determined otherwise; and if we derive أَعْلَمَ "He caused to know;" from the root عَلِمَ "He knew;" it is merely, because general usage is here

in our favor. The Grammarian اَخْفَشْ was wrong, therefore, according to the general decision of the Learned, in stating his opinion that اَخَالَ may be derived from خَالَ "He thought;" اَحْسَبَ from حَسِبَ "He supposed;" اَرَىٰ from رَاَىٰ "He saw;" &c. just as اَعْلَمَ is derived from عَلِمَ: because, in most of the cases of this nature, we are not permitted to reason by analogy; and must be guided implicity by general usage, which condemns the accuracy of all these verbs, never hitherto employed in the Language.

And on the same principle, we must employ the verbs اَدْخَلَ "He caused to enter;" اَذْهَبَ "He caused to go, or took away;" &c. in the sense here imputed to either, which has been confirmed by general usage; whence it follows that we cannot use اَذْهَبَ, for example, in the sense of اَزَالَ الذَّهَابَ "He put an end to his going, or caused him to stop;" or عَرَّضَ لِلذَّهَابِ "He exposed him to the act of going;" though the two properties termed اَلسَّلْب or Deprivation; and اَلتَّعْرِيْض or Exposition; are both common properties of the conjugation to which it belongs. General usage, therefore, and nothing else, determines, at once, the significant forms of every root; and the precise sense in which, alone, those forms can be accurately employed in the Language.

It is a principle of Arabic Grammar, that augmented verbs of every

every class should generally denote SOMETHING MORE than the bare sense of the roots from which they are formed; for if the radical فَعَلَ were generally synonimous with the augmented اَفْعَلَ or فَعَّلَ for example; it must follow, as a matter of necessity, that the augmented forms would be of no use. Accordingly, the letter هَمْزَة of the form اَفْعَلَ; and the doubled medial of the form فَعَّلَ; (and so also of other conjugations;) are thought, in various examples, to denote one or other of the various properties already ascribed to those conjugations: as اَلصَّيْرُوْرَة; اَلتَّعْدِيَة; اَلتَّعْرِيْض (; اَلنَّقْل otherwise termed) &c. But as مُوَافَقَة is a property of most conjugations, it must be admitted that augmented verbs are sometimes (perhaps not unfrequently) used in a sense exactly corresponding with that of the root. In this case, it may be affirmed, on general principles, that the radical form should receive the preference; for, cœteris paribus, there can be no reason why the radical should give place to its own derivative, when both are really synonimous terms. Yet if general usage be more favorable to the latter, it will commonly supercede the radical form; for the dominion of usage cannot be controlled, though its influence I think, in many cases, may be reasonably accounted prejudicial to the true perfection of speech.

THUS usage, for example, as we have already seen, condemns the formation of اَخَالَ from the root خَالَ; and sanctions the

formation

formation of أَعْلَمَ from the root عَلِمَ; yet أَخَالَ would signify "He caused to suppose:" as أَعْلَمَ signifies "He caused to know;" and every Arab would so understand it. The tendency of usage, in this and a multitude of other cases, is therefore to cramp the comprehensive genius of the Arabic Language, which provides amply for the formation of derivatives of every kind; and as analogy is permitted, in other instances, to operate in defiance of general usage, so Grammarians, perhaps, would have done well to affirm instead of rejecting the opinion of أَخْفَشْ, by whom أَخَالَ has been supported.

The influence of usage, on the properties of the conjugations, has been also, I think, highly unfavorable to the theoretic excellence of the Arabic Language: for the theory of the Language seems to be that the properties of every conjugation should be entirely peculiar to itself. The corruption of the theory, incident to practice, and in Language perhaps inseparable from it, has probably occasioned, in process of time, the assumption of properties by one conjugation, which were originally intended to belong to another; and thus it happens that the same properties are now more or less common to many conjugations, though the original properties peculiar to each, may yet be traced by adverting to the comparative frequency of their occurrence.

In the formation of a perfect system of speech, the properties of

the

the conjugations would doubtless be carried to a great extent; because nothing can be more finely imagined, or more conducive to brevity and force of expression, than that comprehensive system by which we are enabled, as it were, to derive from every root a hundred verbs, significant of as many actions, somehow or other connected with the root. But in order to derive the utmost possible advantage from the system, it should seem that the same properties ought not to be applicable to more than one conjugation; and that the number of conjugations ought to be multiplied (among the Arabs a very simple operation,) rather than that of the properties applicable to each*.

In this case, the number of both being nearly commensurate, each conjugation would be restricted to ONE, or at least to a FEW definite properties, entirely peculiar to that conjugation; and applicable to it by the force of analogy, rather than the arbitrary authority

* The reader is aware that the inflexions of all Arabic verbs are precisely the same; because the distinction between one conjugation and another, is very happily thrown, not on the inflexions, but on the form or body of the verb itself. The Measure تَفَعَّلَ, for example, presents the form of an existing conjugation; and by changing the letter تـ for ثـ or any other letter of the alphabet, as ثَفَعَّلَ; &c. the Arabs might have formed, if necessary, more than twenty new conjugations, not one of which is to be found in the Language as it now exists. It is plain therefore, as stated in the text, that they might, and in my opinion they ought, to have multiplied the number of existing conjugations; assigning but a few properties to each, and not permitting the same properties to be expressed by more than one conjugation.

of usage, which is often at variance with general principles, because it proceeds on no principle but that of caprice.

If these observations be founded in truth, it follows that the properties of the conjugations, as they now exist in the Arabic Language, are subject to the imputation of important defects; yet we cannot refuse to admire a system of speech which, like this of Arabia, will be always found to aspire at the highest order of excellence; and to point out, even in its very failures, the means by which it may be attained.

CHAPTER SEVENTH.

SECTION FIRST.

DEFINITION OF THE INFINITIVE.

The INFINITIVE is known in Arabic Grammar by the term المصدر, The SOURCE; because it is, in fact, the great source of derivation; without which, there would be no such thing as VERBS, PARTICIPLES and other ATTRIBUTIVES. It is defined by Grammarians to be THE NAME OF AN EVENT; اسم حدث: and may assume a great variety of measures or forms, many of them common to other nouns. It is impossible therefore, in many cases, to discover an infinitive by adverting to its FORM; and those who desire to recognise its occurrence, must be compelled to determine the question by having recourse to this definition.

THE NAME OF AN EVENT is properly opposed to THE NAME OF A SUBSTANCE; known in Grammar by the term جامد FROZEN or CONGEALED. And so comprehensive are these terms, that with a few exceptions, they will be found to embrace ALL the possible substantive nouns that can be imagined to exist in speech. The exceptions to which I allude, chiefly or entirely consist of nouns significant of the names of any portion of TIME OR SPACE: as A MONTH; A YEAR; A MILE; &c. or of objects, the nature of which, though we know their existence, is placed beyond the reach of our faculties; as MIND; SOUL; SPIRIT; &c. Such nouns are not properly the names of events; nor can they be accurately included under the term substance; (though we sometimes speak of spiritual substance;) yet they are well described by the term جامد FROZEN or CONGEALED, because they do not generally give birth to derivatives of any kind. There is another species of practical substantive nouns, which I shall shew in the sequel to be real attributives; as FRIEND OR FOE; SERVANT; SLAVE; TYRANT; VICTIM; &c. &c. but with these and other similar exceptions, I may venture, I think, to assume the proposition that "a great majority of all the substantives of every Language, if not significant of the name of a substance, must denote the name of an event*."

THE name of a substance may be generally known as the

* NOUNS have been divided in Europe into two classes, termed "Notæ rerum quæ permanent;" and "Notæ rerum quæ fluunt:" two phrases unquestionably, I think, intended to designate the name of a SUBSTANCE, as contradistinguished from the name of an EVENT.

direct

direct object of some of the senses: as MAN; HORSE; TOWN; CITY; GOLD; IRON; AIR; SILVER; &c. And the name of an event is known, on the contrary, merely by the observation of its occurrence: as LOVE or HATRED; JOY or GRIEF; VIRTUE; VICE; HUNGER; &c. In either case, we have nothing more than a simple substantive; but the former has a steady, insulated or independent existence in nature; whereas the latter is often transitory, and can, at any rate, have no existence, except in combination with those objects from which in nature it is wholly inseparable, though the case is otherwise in human speech.

The EXPLOSION OF GUN-POWDER for example, is an event obviously of a transitory nature; the occurrence of which, suddenly perceived, is instantly followed by its extinction. And though LOVE and HATRED may acquire the permanency of fixed habits, and consequently operate on the mind for ever; they are properly assigned to the class of EVENTS, since either may be succeeded by the other, which may in its turn give place to INDIFFERENCE. But the word ETERNITY, which, like other attributes, is plainly the source of a neuter verb, does not apparently denote an event; and in order to include such nouns in the class of infinitives, it might be well, perhaps, (though I leave the question to be determined by the judgment of the reader,) to extend the Arabian definition of a مَصْدَر, to every noun which is the name of an ATTRIBUTE; since every attribute is not an EVENT.

THE

THE name of a substance is not necessarily the source of derivation, because it is not necessarily connected with derivatives of any kind. We hear the word HORSE for example, and recognise it as the name of a noble and useful animal, from which certain derivatives might be conveniently formed, such as PONEY; DEALER; JOCKEY; or GROOM. But the HORSE is not the source of the PONEY, nor has either any necessary connexion with the derivatives DEALER; JOCKEY; or GROOM. The primitive, in this case, is therefore connected with its own derivatives, merely by the loose ties of convenience; and as the Arabs refuse to apply the term اِشْتِقَاق to this species of derivation, they have therefore defined a جَامِد to be a word لَا يُشْتَقُّ وَلَا يُشْتَقُّ مِنْهُ "which is itself not derivative, and from which no derivatives are formed."

BUT the name of a substance may become, in time, the name of an event; as "TO FIRE A HOUSE, or SET IT ON FIRE;" "TO WATER A FIELD, or IRRIGATE THE SOIL;" &c. and in this case, it acquires all the properties of an infinitive or مَصْدَر, termed by the Arabs مُشْتَقٌّ مِنْهُ or "A word from which derivatives are formed." Now the term EVENT will easily guide us to the nature of the infinitive, and of those derivatives which are formed from it; and being the most important of the parts of speech, it will therefore merit particular attention.

THE name of an event, considered without reference to its occurrence,

currence, is not an infinitive properly speaking, but an اِسْمُ مَصْدَرٍ "A verbal noun;" or "Noun from which the infinitive proceeds." The infinitive itself, is the same, or sometimes another form of the noun, employed to denote "the OCCURRENCE of the event;" and having, therefore, the same government which may happen to belong to the corresponding verb. In the case of a neuter verb for example, the infinitive may accurately govern the nominative; and the accusative also, if the verb be transitive: as ضَرْبٌ زَيْدٌ عَمْرًا "The beating of AMR by ZYDE;" &c. But though the nouns ZYDE and AMR here assume the same cases which would be required by the corresponding verb: as ضَرَبَ زَيْدٌ عَمْرًا "ZYDE beat AMR;" yet one or other of these nouns (it matters not which,) is commonly put into the genetive case: as ضَرْبُ زَيْدٍ عَمْرًا "The beating of AMR by ZYDE;" ضَرْبُ اللِّصِّ الْجَلَّادُ "The beating of the thief by the executioner;" &c.

BUT as the other noun, being the AGENT, always retains the nominative case, it is clear that the infinitive governs the nominative; and as the other noun, being the OBJECT, always retains the accusative case, it is clear that it governs the accusative too. And though, as a common substantive noun, it also governs the genetive case, yet this circumstance does not at all affect the accuracy of the preceding observation, namely, that "every infinitive, as an infinitive, has the same government with its own verb". The اِسْمُ مَصْدَرٍ or NOUN OF THE INFINITIVE, considered

ed as distinct from the infinitive itself, has, on the contrary, no government but that of the genetive case, which belongs to all substantive nouns; and thus, the difference between them is plainly that which exists between the substantive LOVE, and the infinitive LOVING; or TO LOVE; either of which may accurately govern the accusative case, and might have reasonably governed the nominative too, had not the idiom of our Language determined otherwise.

I HAVE stated that the infinitive, among the Arabs, is sometimes distinguished by its form from the اِسْمُ مَصْدَر; as حَلْف SWEARING and حِلْف AN OATH; but more commonly, the same form of the noun is indifferently employed in both senses: as ضَرْب "BEATING or A BLOW;" &c. And as it may be connected, by means of the relation of the genetive case, with the AGENT or OBJECT of its own verb; so the phrase ضَرْبُ زَيْدٍ "The beating of ZYDE," clearly admits of TWO senses; *first*, the sense of the active voice, when it so happens that ZYDE is the agent or BEATER; and, *secondly*, the sense of the passive voice, (THE BEING BEATEN OF ZYDE,) when ZYDE happens to be the object or person BEATEN.

To determine which of these two senses may be intended on a given occasion, we must therefore have recourse to the context alone; for if I speak, for example, of "the love of women;" it will

will depend entirely on the subsequent use of the prepositions *for* or *by* their sweet-hearts, &c. whether they are the agents or objects of the verb. And this aptitude of an Arabic infinitive (and of the verbal nouns in every other tongue) to assume an active sense when connected with an agent, and a passive sense when connected with an object, (in the absence of an agent,) by means of the relation of the genetive case, is the true reason why the Arabs have invented no distinctive form to express the infinitive in the passive voice; insomuch that ضَرْب signifies "BEATING or BEING BEATEN;" قَتْل "SLAYING or BEING SLAIN;" &c.

IF these observations shall be well understood, the reader will easily comprehend the true nature of an Arabic infinitive, which has no inflexions of tense or time, and consequently does not, like the various tenses of a Latin infinitive, refer the occurrence of a given event to past, present, or future time. And though many of the derivatives formed from it, are practically speaking substantive nouns, they are really attributive in my opinion, and by a necessary consequence a species of adjective nouns. The word مَقْتَل "The time or place of slaughter," for example, is practically speaking a substantive noun; yet it is not properly an arbitrary name, but plainly, I think, a descriptive epithet; indiscriminately applicable to any time or place in which SLAUGHTER may be committed.

AND

And though it becomes a substantive in the usage of Speech, by the necessary omission of the substantive noun to which, as an attributive, it must be applicable, the reason of the fact will be obvious to those who consider that the expression of the substantive must be generally superfluous, *first*, because we know, a priori, that it must be significant of a given TIME or PLACE, in which slaughter may have been committed; and, *secondly*, because the context, in the absence of the substantive noun, will generally enable us to determine between them.

If we except, therefore, the single case of the derivation of one infinitive from another: as إِخْرَاجٌ EXPULSION, derived from the primitive خُرُوجٌ GOING OUT, I am disposed to believe that all derivatives formed from an infinitive are really attributive by their own nature; and consequently, VERBS, PARTICIPLES, or EPITHETS; though not ADJECTIVE NOUNS, for reasons to be fully detailed hereafter. From the infinitive قَتْلٌ SLAUGHTER, for example, we derive the active participle قَاتِلٌ A SLAYER, which is an attributive applicable to the agent of the verb; the passive participle مَقْتُولٌ SLAIN, which is an attributive applicable to the object of the verb; the verb itself, through all its forms: as قَتَلَ HE SLEW; قُتِلَ HE WAS SLAIN; &c. which is plainly attributive, since it imputes the commission or sufferance of slaughter to a given object or substantive noun; the إِسْمُ الظَّرْفِ or NOUN OF TIME OR PLACE; and the إِسْمُ الْآلَةِ or NOUN OF INSTRUMENT; as مَقْتَلٌ "The time or place of slaughter;"

 مِقْتَالٌ

مِقْتَل "The instrument of slaughter;" two practical substantive nouns, but real attributives by their own nature, because they are plainly descriptive of a given time, place or instrument, IN, or WITH which, slaughter may have been committed.

IT appears, therefore, that all derivatives formed from an infinitive, impute the sense of that infinitive to a given object or substantive noun with which it is somehow or other connected; and the relation between the one and the other seems to be that of necessary connexion, since all are mutually implied by each. We can have no idea of the event signified by the word قَتْل without reference to ALL the derivatives here formed from that little word; and, on the contrary, we can have no idea of the sense of any one of its derivatives, unless we understand the primitive too. And though, in the case of a JAMID, as فَرَس A HORSE, from which we derive فَارِس A HORSEMAN, the sense of the derivative certainly includes that of the primitive, without reference to which it would be unintelligible, the converse of the proposition cannot be maintained; since the idea entertained of the word HORSE is perfectly intelligible without reference to any other word. Here, then, we have an obvious distinction between the two kinds of derivation to which I have adverted; namely, that traced to the name of an EVENT; and that traced to the name of a SUBSTANCE; but though the term اِشْتِقَاق is commonly applicable to the former alone, it is sometimes employed in the more extended sense of the term صَوْغ to indicate "Derivation of any kind."

HAVING

HAVING now defined the nature of the idea signified by an Arabic infinitive, it is obvious to remark that the accidental form of a given infinitive may, in a given Language, prevent its becoming the source of a verb. The Arabs, for example, have no verbs of the quinqueliteral class; whence it follows that no quinqueliteral noun can be the source of an Arabic verb. A quinqueliteral noun significant of the name of an event or the name of an attribute, though an infinitive on principles of General Grammar, will not, therefore, be an infinitive in the technical Language of Arabic Grmmar, since it cannot possibly be the source of a verb. And if there be no infinitive or مَصْدَر of the quinqueliteral class, it follows, a fortiori, that there can be no مُشْتَقّ of the same class, (in the ordinary sense of the term مُشْتَقّ,) since the latter is always derived from the former.

ACCORDINGLY all quinqueliteral nouns have in fact been assigned to the class termed جَامِد, without the least reference to the sense which they are formed to denote; and though some of them, for aught I know to the contrary, may be found to possess the sense of infinitives, as others are certainly simple attributives; yet they are most generally significant of the name of a substance; and consequently JAMIDS, not merely in the technical Language of Arabic Grammar, but with reference to the reason and common sense of the case. I now proceed to detail the rules and measures applicable to the formation of primitive infinitives of the triliteral radical class.

SECTION

SECTION SECOND.

اَلْمَصْدَرُ الْمِيْمِيُّ مِنَ الثُّلَاثِيِّ الْمُجَرَّدِ

THE MUSDUR TERMED MEEMEE OF TRILITERAL RADICAL VERBS.

The six conjugations of triliteral radical verbs have two kinds of the infinitive; the first being termed مِيْمِي, because it must begin with the letter مِيم; and the second being simply termed the infinitive or مَصْدَر, because it has no characteristic of this nature. Both are of equally common occurrence in the Language, but while the form of the latter depends on the authority of prescription alone, that of the former is determined by the following general rules.

RULE FIRST.

The infinitives of this class are generally formed on the Measure مَفْعَلٌ (or sometimes مَفْعَلَةٌ;) applicable, by analogy, to the six conjugations of all triliteral radical verbs; with the exception, only, of those noticed in the following rules. Examples: مَقْتَلٌ Slaying; مَضْرَبٌ Beating; مَفَرٌّ (originally مَفْرَرٌ) Fleeing; &c. &c.

RULE SECOND.

Verbs of the class termed مِثَال, having the letter وا for the primal radical, will form this species of the infinitive on the Measure

Measure مَفْعِلٌ or sometimes مَفْعَلَةٌ; *first*, if the final radical be not infirm; and, *secondly*, if it be not homogeneous with the medial radical. Examples: مَوْعِدٌ or مَوْعِدَةٌ Promising; مَوْجِلٌ Fearing; مَوْضِعٌ Placing; &c. But if the final radical shall be an infirm letter, or if it shall happen to be homogeneous with the medial radical, the infinitive will then be formed on مَفْعَلٌ or sometimes مَفْعَلَةٌ: as مَوْعًى Committing to memory; مَوْلًى Being near; مَوَدَّةٌ (originally مَوْوَدَدَةٌ) Friendship; &c.

RULE THIRD.

In the case of a مِثَال having the letter و for the primal radical, that letter may or may not fall out in the aorist. It will generally fall out on the Measure يَفْعِلُ: as يَعِدُ (originally يَوْعِدُ) "He does or will promise;" but not so, on the Measure يَفْعَلُ: as يَوْجَلُ "He does or will fear;" &c. If it fall out, then the infinitive termed مِيمِي, will be formed according to the preceding rule. If it shall not fall out, then either of the Measures مَفْعَلٌ or مَفْعِلٌ may be formed with equal accuracy; but the former alone has the sense of the infinitive, the latter being the اِسْمُ الظَّرْف or Noun of time or place. Examples: مَوْجَلٌ Fearing; مَوْجِلٌ "The time or place of fear:" مَوْحَلٌ Being muddy; مَوْحِلٌ "The time or place of being muddy;" &c. This rule has received the sanction of the Grammarian جَوْهَرِي the author of the صِحَاح; but other Grammarians form the infinitive according to the preceding rule, whether the letter و falls out in the aorist or not.

RULE FOURTH.

In the general opinion of the Learned, an اَجْوَف having the letter يا for the medial radical, always forms the infinitive on مَفْعَلٌ, and the اِسْمُ الظَّرْف on مَفْعِلٌ, if the aorist be formed on يَفْعِلُ. Examples: مَبَاعٌ Selling; مَبِيعٌ "The time or place of selling:" مُغَابٌ Being absent; مَغِيبٌ "The time or place of absence;" &c. But some Grammarians maintain that either form may be accurately employed in the sense of the infinitive; and others as اَبُوْحَيَّان of Andalusia, believe, that prescription alone determines the question; since we cannot, according to him, substitute مَعِيْشٌ for مَعَاشٌ Living; nor can we substitute مَحَاصٌ for مَحِيْصٌ "The struggling of a deer under the knife of the butcher;" &c. In the opinion of جَوْهَرِى, both forms may be accurately employed in either sense: as مَعَاشٌ or مَعِيْشٌ Living; or "The time or place of living;" &c.

CONCLUSION.

Certain infinitives of this class are sometimes irregularly formed on مَفْعُلٌ: as مَكْرُمٌ "Being generous or noble;" مَعُوْنٌ "Giving assistance;" مَأُلُكٌ "Sending a message;" &c. Or مَفْعِلٌ: as مَكْبِرٌ "Being great;" مَرْجِعٌ "Returning;" &c. Or مَفْعَلَةٌ: as مَعْرِفَةٌ "Knowing;" مَغْفِرَةٌ "Forgiving;" مَعْذِرَةٌ "Accepting an excuse or apology;" &c. Or مِفْعَالٌ: as مِقْدَارٌ synonimous with مَقْدِرَةٌ "Power;"

er;" &c. Others are formed, indifferently, on مَفْعَلٌ or مَفْعِلٌ; or مَفْعَلَةٌ or مَفْعِلَةٌ: as مَحْمَدَةٌ "Praising;" مَذَمَّةٌ "Censuring;" مَعْجَزٌ or مَعْجِزٌ "Being weak or helpless;" مَظْلَمَةٌ "Committing tyranny;" مَعْتَبَةٌ "Conceiving anger;" مَحْسَبَةٌ "Supposing;" مَضَنَّةٌ "Parsimony;" &c. There are yet others, in which the medial radical admits, indifferently, any one of the three vowel points: as مَهْلَكٌ or مَهْلِكَةٌ "Perishing;" مَقْدَرَةٌ "Power;" مَأْرَبَةٌ "Wanting;" &c. &c.

I SHALL only farther observe that the presence or absence of the final ة in the Measures مَفْعَلٌ or مَفْعَلَةٌ; مَفْعِلٌ or مَفْعِلَةٌ; is not supposed to alter these Measures; because ة, in theory at least, seems to be a mere termination which may be retained or rejected at pleasure. But though this is perhaps the true original theory of the Language, the retention or rejection of the letter ة seems, at this day, in many examples, to depend on the authority of prescription alone, insomuch that it can neither be accurately retained nor rejected in opposition to the dictates of that arbitrary power. I now proceed to detail the Measures applicable to the formation of the simple infinitive of verbs of the triliteral radical class.

SECTION

SECTION THIRD.

أَوْزَانُ الْمَصَادِرِ مِنَ الثُّلَاثِيِّ الْمُجَرَّدِ

MEASURES OF THE SIMPLE INFINITIVE OF TRILITERAL RADICAL VERBS.

THESE Measures are very numerous, insomuch that there are more in the Language, in all probability, than have been hitherto noticed by any Grammarian. They are divided into two classes; namely, those which denote, simply, the occurrence of a given event; and those which denote the EXCESSIVE occurrence of a given event; being therefore termed أَوْزَانُ الْمُبَالَغَةِ or "Measures of the infinitive in the superlative degree." The difference between them, though clearly established in many examples, has been contested in many others; insomuch that the same form of the infinitive which is accounted superlative by certain Grammarians, is not, by others, admitted to belong to the superlative class. I shall therefore distinguish three classes of triliteral infinitives; the FIRST comprising those which are simple according to the opinion of all Grammarians; the SECOND comprising those which are simple according to the general opinion of the Learned, opposed, however, by the opinion of certain Grammarians of eminence who believe them to belong to the superlative class; and the THIRD comprising those assigned to the superlative class by the concurring testimony of all the Arabs.

ALL the forms of each class which I have been able to collect in the Language will be found, accordingly, in the following tables; together with a single example of each form, which the reader will do well to commit to his memory. For though some of the forms are very rarely observed to occur, insomuch that they may never meet the eye of the Learner in any other than a Grammatical treatise, there are others of constant use in the Language, such as نَعْلٌ ; نِعْلٌ ; نُعْلٌ ; &c. of which the examples are almost innumerable. To multiply the number of such examples would therefore be a task of no difficulty; but one illustration is as good as many, and in this work, I have no room for any unnecessary illustrations at all.

As many of the forms about to be detailed are common to infinitives and other nouns, as فَرَسٌ A HORSE, which is a JAMID formed on the Measure كَرَمٌ GENEROSITY, an infinitive of the triliteral radical class; it is obvious to observe that the mere form of a noun will often furnish a very imperfect criterion by which to determine its place among the parts of Speech. On the contrary, the man who desires to analyse accurately, must be always guided, as an ultimate criterion, by a reference to the sense as well as the form; and if the measure and the sense shall be found at variance, the former must always give way to the latter, because the distinctive nature of the parts of Speech would still continue to be unquestionably true, though the distinctions of form were altogether lost. The following are the three tables of triliteral infinitives of the radical class.

TABLE FIRST.

SIMPLE INFINITIVES.

Meaning.	Examples.	Measures.		Meaning.	Examples.	Measures.	
Shewing the right way.	هُدًى	فُعَلٌ	12	Slaughter.	قَتْلٌ	فَعْلٌ	1
Shewing mercy.	رُحْمٌ	فُعْلٌ	13	Sinning against God.	فِسْقٌ	فِعْلٌ	2
Being good.	صَلَاحٌ	فَعَالٌ	14	Expressing gratitude.	شُكْرٌ	فُعْلٌ	3
Standing.	قِيَامٌ	فِعَالٌ	15	Shewing mercy.	رَحْمَةٌ	فَعْلَةٌ	4
Asking.	سُؤَالٌ	فُعَالٌ	16	Seeking any thing lost.	نِشْدَةٌ	فِعْلَةٌ	5
Having a fine face.	صَبَاحَةٌ	فَعَالَةٌ	17	Being turbid.	كُدْرَةٌ	فُعْلَةٌ	6
Worship.	عِبَادَةٌ	فِعَالَةٌ	18	Being joyful.	فَرَحٌ	فَعَلٌ	7
Arriving suddenly.	فُجَاءَةٌ	فُعَالَةٌ	19	Playing.	لَعِبٌ	فَعِلٌ	8
Walking gently.	ذَبِيبٌ	فَعِيلٌ	20	Prevailing.	غَلَبَةٌ	فَعَلَةٌ	9
Deception.	خَدِيعَةٌ	فَعِيلَةٌ	21	Stealing.	سَرِقَةٌ	فَعِلَةٌ	10
Expecting.	رَقُوبٌ	فَعُولٌ	22	Being little or young.	صِغَرٌ	فِعَلٌ	11

Measure 22 فَعُولٌ. This is a very rare form of the infinitive, insomuch that the Shykh اَلرَّضِيّ has declared it to be applicable only to five Examples: namely, رَقُوبٌ Expecting, وَضُوءٌ Ablution, طَهُورٌ Purification, وَلُوعٌ Desire or Avidity, and وَقُودٌ The being lighted of a fire. To these سِيبَوَيْهِ has added a sixth, namely, قَبُولٌ Acceptance.

Meaning.	Examples.	Measures.		Meaning.	Examples.	Measures.	
Causing one to despair of obtaining any thing.	حِرْمَانٌ	فِعْلَانٌ	35	Entrance.	دُخُوْلٌ	فُعُوْلٌ	23
Shewing gratitude.	شُكْرَانٌ	فُعْلَانٌ	36	Necessity.	ضَرُوْرَةٌ	فَعُوْلَةٌ	24
Leaping.	نَزَوَانٌ	فَعَلَانٌ	37	Difficulty.	صُعُوْبَةٌ	فُعُوْلَةٌ	25
Knowing or Distinguishing.	عِرِفَّانٌ	فِعِلَّانٌ	38	Worship.	عُبُوْدِيَّةٌ	فُعُوْلِيَّةٌ	26
The enmity of a wife to her husband.	فُرُكَّانٌ	فُعُلَّانٌ	39	Complaining.	شَكْوىٰ	فَعْلىٰ	27
Understanding.	فَهَامِيَةٌ	فَعَالِيَةٌ	40	Remembering.	ذِكْرىٰ	فِعْلىٰ	28
Living.	عَيْشُوْشَةٌ	فَعْلُوْلَةٌ	41	Returning.	رُجْعىٰ	فُعْلىٰ	29
Being eternal.	دَيْمُوْمَةٌ	فَيْعُلُوْلَةٌ	42	Walking fast, (as a camel.)	خَطَفىٰ	فَعَلىٰ	30
Hesitation of Speech.	لُدْنُوْنَةٌ	فُعْلُوْلَةٌ	43	Walking fast.	خَيْطَفىٰ	فَيْعَلىٰ	31
Living pleasantly.	رُفَهْنِيَةٌ	فُعَلْنِيَةٌ	44	Walking heavily.	خَوْزَلىٰ	فَوْعَلىٰ	32
Walking heavily.	خَيْزَلٌ	فَيْعَلٌ	45	Being unfaithful.	خَنْسَرىٰ	فَنْعَلىٰ	33
Being a chief.	سُوْدُدٌ	فُعْلُلٌ	46	Shewing enmity.	شَنْآنٌ	فَعْلَانٌ	34

Measure 23 فُعُوْلٌ. This is a common Measure of the infinitive, but the vowel Zumma of the primal radical is sometimes converted into Kusra, in the case of an اَجْوَف having the letter يا for the medial radical: as زِيُوْحٌ originally زُيُوْحٌ Removing to a distance, &c.

Measure 42 فَيْعُلُوْلَةٌ. The Example دَيْمُوْمَةٌ was originally دَيْمُوْمَةٌ.

Meaning.	Examples.	Measure.	
Perishing.	تَهْلُكَةٌ	تَفْعَلَةٌ	54
Perishing.	تُهْلُوكٌ	تُفْعُولٌ	55
Repelling.	تُدْرَأٌ	تُفْعَلٌ	56
Standing.	قَائِمٌ	فَاعِلٌ	57
Speaking nonsense.	لَاغِيَةٌ	فَاعِلَةٌ	58
Knowledge.	مَشْعُورٌ	مَفْعُولٌ	59
Lying.	مَكْذُوبَةٌ	مَفْعُولَةٌ	60

Meaning.	Examples.	Measure.	
Being steady or grave.	تَيْقُورٌ	فَيْعُولٌ	47
Being mad.	عِلَّوْزٌ	فِعَّوْلٌ	48
Separation.	هِجِرٌّ	فِعِلٌّ	49
Being angry.	اَزْفَلٌ	اَفْعَلٌ	50
Censuring.	اِرْزِيزٌ	اِفْعِيلٌ	51
Taking pleasure.	اُزْبِيٌّ	اُفْعُولٌ	52
Playing.	اُلْعُوبَةٌ	اُفْعُولَةٌ	53

Measure 47 فَيْعُولٌ. The Example تَيْقُورٌ was originally وَيْقُورٌ; the letter Wao being changed into تا

Measure 52 اُفْعُولٌ. The Example اُزْبِيٌّ was originally اُزْبُوٌ; the letter Wao being changed into Ya, and the vowel Zumma into Kusra.

REMARKS,

REMARKS.

These are all the measures I have been able to collect for the first table; but the four last measures, namely, فَاعِلَةٌ, فَاعِلٌ, مَفْعُولَةٌ, مَفْعُولٌ, exhibit forms more generally applicable to the participles, active and passive, than they are to the infinitive mode of the verb. It becomes necessary, therefore, to offer a few observations on each of these measures; with regard to which, Grammarians have entertained various opinions.

The word قَائِمٌ Standing, the only example ever adduced of an infinitive formed on the Measure فَاعِلٌ, has been cited by اَبُوْحَيَّان: as قُمْ قَائِمًا for قُمْ قِيَامًا "Stand a standing;" the verb being here followed by its own cognate, (termed by the Arabs مَفْعُولٌ مُطْلَقٌ,) which is the infinitive used as a substantive noun: as when we say in English "He dreamt a dream;" "He rode a ride;" "He died an ignominious death;" &c. But as there is no other example of an infinitive formed on this measure, Grammarians are generally unwilling to assign قَائِمٌ to the class of infinitives; and have therefore very generally declared it to be an active participle, used however in the sense of the infinitive, as the latter, in its turn, may be often observed, in every Language, to supply the place of the active participle. Thus A drudge, in English, commonly means "one who performs offices of drudgery;" as A purge, means "that which occasions purg-

 ing;"

ing;" whereas both nouns, in their literal sense, are plainly the names of the actions themselves, here used to supply the place of the agents or active participles, regularly formed by adding R: as DRUDGER; PURGER; &c. So, also, in the Arabic Language, the infinitives عَدْلٌ JUSTICE, and صَوْمٌ FASTING, may supply the place of the active participles: as زَيْدٌ عَدْلٌ for زَيْدٌ عَادِلٌ "ZYDE is just;" عَمْرٌو صَوْمٌ for عَمْرٌو صَائِمٌ "AMR is fasting;" &c. But though the examples of this nature are very numerous, their accuracy is determined, in every instance, by the arbitrary authority of prescription alone; whence it follows that we cannot use عِشْقٌ LOVE, in the sense of عَاشِقٌ A LOVER, because we have not the authority of general usage in our favor.

THE Measure فَاعِلَةٌ is the regular form of the active participle in the feminine gender; but many infinitives appear to occur on this measure, besides that cited in the text: as لَاغِيَةٌ "Speaking nonsense;" بَاقِيَةٌ "Duration;" تَابِعَةٌ "Following a person;" عَافِيَةٌ "Being in safety;" فَاصِلَةٌ "Separation;" دَالَّةٌ (originally دَالِلَةٌ) "Shewing the road;" &c. Two of these occur in the following examples drawn from the KOOR-AN: namely, هَلْ تَرَىٰ لَهُمْ مِنْ بَاقِيَةٍ meaning هَلْ تَرَىٰ لَهُمْ مِنْ بَقَاءٍ "Do you see any such thing as life or duration for them;" لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ meaning لَيْسَ لِوَقْعَتِهَا كَذِبَةٌ "There is no falshood with regard to its occurrence;" namely, the occurrence of the day of judgment;

ment; or, in other words, "it will certainly occur." But some Grammarians maintain the participial character of these nouns, in which case, مِنْ بَاقِيَةٍ means مِنْ نَفْسٍ بَاقِيَةٍ "Do you see any one of them alive?" as كَاذِبَةٌ means نَفْسٌ كَاذِبَةٌ "There is no falsifier of its occurrence."

The Measures مَفْعُولٌ and مَفْعُولَةٌ exhibit the regular forms of both genders of the passive participle; but in the opinion of the Grammarians اَخْفَش and فَرَّاء they are often infinitives: as شَعَرَ مَشْعُورًا "He knew a knowing;" كَذَبَ مَكْذُوبًا "He lied a lying;" &c. each verb being here followed by its own cognate, according to the preceding explanation of that term. In the opinion of سِيبَوَيْهِ they are not infinitives, but rather a species of adjective nouns, descriptive of a given TIME in which the event signified by the infinitive may happen to occur. In this case شَعَرَ مَشْعُورًا means شَعَرَ زَمَانًا مَشْعُورًا or شَعَرَ زَمَانًا يُشْعَرُ فِيهِ "He knew at the time of knowing:" as كَذَبَ مَكْذُوبًا means كَذَبَ زَمَانًا يُكْذَبُ فِيهِ "He lied at the time of lying;" &c. It is only necessary to add that the infinitive, in every Language, is often used in the sense of the passive participle; as PAINTING for a PICTURE or THING PAINTED; BUILDING for a HOUSE or SOMETHING BUILT; &c. So, also, the Arabs say دِرْهَمٌ ضَرْبٌ "A coined Dirhum;" where ضَرْب occurs in the sense of مَضْرُوب; but though the examples of this kind are pretty numerous, their accuracy must be supported, in

every

every instance, by a reference to the authority of general usage. We cannot therefore use عِشْق LOVE, in the sense of مَعْشُوْق LOVED, because it is not supported by general usage; but an English lover may apply the term "My love" to his mistress, because, with us, the infinitive LOVE has acquired the sense of the passive participle.

TABLE SECOND.

SIMPLE INFINITIVES ASSIGNED BY SOME GRAMMARIANS TO THE SUPERLATIVE CLASS.

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
Swinging the hands in walking; or The excess of it.	مَطِيْطَى	فَعِيْلَى	7	Passing bounds; or The excess of it.	غُلُوَاءُ	فُعَالَاءُ	1
Swinging the hands in walking; or The excess of it.	مُطَيْطَى	فُعَيْلَى	8	Expectation or Delay; or The excess of either.	طُلَوَاءُ	فُعَالَاءُ	2
Speaking nonsense; or The excess of it, in delirium or in sleep.	اِهْجِيْرَى	اِفْعِيْلَى	9	Firmness in battle; or The excess of it.	بَرَاكَاءُ	فَعَالَاءُ	3
Speaking nonsense; or The excess of it, in delirium or in sleep.	اِهْجِيْرَاءُ	اِفْعِيْلَاءُ	10	Firmness in battle; or The excess of it.	بَرُوْكَاءُ	فَعُوْلَاءُ	4
Rejoicing; or The excess of it.	سَارُوْرَاءُ	فَاعُوْلَاءُ	11	Swinging the hands in walking; or The excess of it.	مَطِيْطَاءُ	فَعِيْلَاءُ	5
Knowing; or The excess of it.	مَشْعُوْرَاءُ	مَفْعُوْلَاءُ	12	Swinging the hands in walking; or The excess of it.	مُطَيْطَاءُ	فُعَيْلَاءُ	6

Meaning.	Examples.	Measures.	
Being great; or The excess of it.	جِبْرِيَّةٌ	فِعْلِيَّةٌ	18
Being great; or The excess of it.	جَبَرُوتٌ	فَعَلُوتٌ	19
Being great; or The excess of it.	جُبُرُوتٌ	فُعُلُوتٌ	20
Being great; or The excess of it.	جَبَرُوتَى	فَعَلُوتَى	21
Being great; or The excess of it.	جِبْرِيَاءُ	فِعْلِيَاءُ	22
Being angry; or The excess of it.	بِغْضَةٌ	فِعْلَةٌ	13
Being angry; or The excess of it.	بَغْضَاءُ	فَعْلَاءُ	14
Being great; or The excess of it.	جُبُورَةٌ	فُعُولَةٌ	15
Being great; or The excess of it.	جَبَرُوَّةٌ	فَعَلُوَّةٌ	16
Being great; or The excess of it.	جَبَرِيَّةٌ	فَعَلِيَّةٌ	17

TABLE THIRD.

أَوْزَانُ الْمُبَالَغَةِ

MEASURES OF THE INFINITIVE IN THE SUPERLATIVE DEGREE.

Meaning.	Examples.	Measures.	
The excess of prevailing.	غُلْبَى	فُعْلَى	6
The excess of prevailing.	غُلُبَّةٌ	فُعَلَّةٌ	7
The excess of prevailing.	غَلَبَّةٌ	فَعَلَّةٌ	8
Coming very suddenly.	بَغْتَةٌ	فَعْلَةٌ	9
The excess of silence.	سَاكُوتَةٌ	فَاعُولَةٌ	10
Excessive exercise.	تَجْوَالٌ	تَفْعَالٌ	1
The excess of shewing the road.	دِلِّيلَى	فِعِّيلَى	2
The excess of distinguishing.	خِصِّيصَاءُ	فِعِّيلَاءُ	3
The excess of cutting.	تِقَطَّاعٌ	تِفَعَّالٌ	4
The excess of falshood.	كِذَّابٌ	فِعَّالٌ	5

REMARKS ON TABLE THIRD.

Measure 1st. تَفْعَالٌ. In the opinion of سِيبَوَيْهِ, this Measure is applicable, by analogy, to all infinitives of the triliteral radical class, whenever they are used in a superlative sense: as تَهْذَارٌ "The excess of speaking nonsense;" تَلْعَابٌ "The excess of playing;" تَرْدَادٌ "The excess of repulsion;" &c. The Shykh اَلرَّضِيّ, on the contrary, though he admits the frequency of its occurrence in the Language, maintains that the authority of prescription is indispensably necessary to the accuracy of its employment in every instance. The Grammarian فَرَّاء and the schools of Koofa, believe, on the other hand, that تَفْعَالٌ is another form of تَفْعِيلٌ, the regular infinitive of the second conjugation of augmented triliterals, of which مُبَالَغَة or Excess, is one of the properties; as the reader will perceive on reverting to the chapter in which those properties are treated. In this case, تَرْدِيدٌ is the original form of تَرْدَادٌ; as تَكْرِيرٌ is the original form of تَكْرَارٌ; &c.

There is another Measure, not included in the Table, namely, تِفْعَالٌ: as تِبْيَانٌ Explanation; which is believed by سِيبَوَيْهِ to be an irregular form of the Measure تَفْعِيلٌ, of the second conjugation of augmented triliterals. In this case, تَبْيِينٌ is the regular form of the infinitive تِبْيَانٌ; and as excess is a property of that conjugation, it may possibly signify "The excess of explanation."

nation." Aboo Hy-yan believes تِبْيَانٌ and تِلْقَاءٌ to be simple substantive nouns, used however in the sense of infinitives; and the Grammarian اَعْلَم is of opinion that they are irregular forms of the Measure تَفْعَالٌ in the preceeding table; and ought therefore to have been تَبْيَانٌ and تَلْقَاءٌ; had not the authority of usage determined otherwise.

The Measure تِفْعَالٌ with كَسْرَة is of rare occurrence in the Arabic Language; insomuch that Grammarians have discovered but SIXTEEN words of any kind, commonly formed on that Measure: namely, تِبْيَانٌ Explanation; تِلْقَاءٌ Meeting; تِهْوَارٌ A portion of the night; تِمْسَاحٌ A crocodile; or flatterer; تِلْفَافٌ A garment folded above; تِلْقَامٌ A hasty swallower; تِمْثَالٌ An idol; or picture; تِجْفَافٌ A rubbing cloth; employed to wipe off the perspiration of horses; تِمْرَادٌ A pigeon house; تِقْصَارٌ A necklace; or collar; تِلْعَابٌ A great player; تِنْبَالٌ Short or dwarfish; تِبْرَاكٌ; تِعْشَارٌ; تِرْبَاعٌ; The names of three places; تِضْرَابٌ an attributive descriptive of the time in which the event signified by its primitive ضَرْب may fitly occur: as اَتَتِ النَّاقَةُ عَلَى تِضْرَابِهَا "The camel came at a time when she was fit to be leaped by the male." To these examples may, however, be added the word تِمْشَاءٌ Walking, on the authority of the قَامُوس.

Measure 2d. تَفْعِيلٌ. This Measure sometimes denotes the excess,

excess, not of its primitive, but of the derivative formed on the Measure تَفَاعُل, which is the infinitive of the fifth conjugation of augmented triliterals. Thus رِمِّيَّا signifies كَثْرَةُ التَّرَامِي "The excess of shooting arrows at each other;" as حِجِّيزَى signifies كَثْرَةُ التَّحَاجُزِ "The excess of mutually refraining from the fight." They say, كَانَتْ بَيْنَ الْقَوْمِ رِمِّيَّا ثُمَّ صَارُوا إِلَى حِجِّيزَى meaning تَرَامَوْا ثُمَّ تَحَاجَزُوا "The tribe shot arrows at each other in great abundance, and afterwards refrained very much from the fight." The words فِخِّيرَى "The excess of boasting;" and قِتِّيتَى "The excess of tale-bearing;" furnish examples of the Measure فِعِّيلَى which is of rare occurrence in the Language, and applicable by the authority of prescription alone. Yet some few Grammarians maintain the accuracy of its application by analogy to all the infinitives of the triliteral radical class. Some of its examples receive with equal accuracy, the letter ALIF, MUMDOODA or MUKSOORA: as خِصِّيصَى or خِصِّيصَاءُ "The excess of distinguishing;" and كِسَائِي, in opposition to the general opinion, admits the substitution of Alif مَمْدُودَة for Alif مَقْصُورَة in all the examples of the superlative class: as فِخِّيرَى or فِخِّيرَاءُ; قِتِّيتَى or قِتِّيتَاءُ; دِلِّيلَى or دِلِّيلَاءُ; &c.

SECTION

SECTION FOURTH.

RULES APPLICABLE TO THE FORMATION OF SIMPLE INFINITIVES OF THE TRILITERAL RADICAL CLASS.

THE occurrence of an infinitive on any one or more of the numerous measures which have just been detailed, is very generally determined by the authority of prescription; and the Dictionary, therefore, will furnish a better criterion for the decision of all such questions, than the resources of Grammar can possibly supply. The usual industry of the writers on Arabic Grammar has, nevertheless, been directed to the elucidation of this subject with some tolerable share of success; and the result of their enquiries has furnished the matter from which I have compiled the following rules.

RULE FIRST.

VERBS significant of ARTS, TRADES, PROFESSIONS, OR STATION, &c. to whichsoever of the six conjugations they may happen to belong, will generally form the infinitive on the Measure فِعَالَةٌ. Examples: تِجَارَةٌ "Trading as a merchant;" عِبَارَةٌ "Interpreting dreams;" زِرَاعَةٌ "Cultivating the soil;" كِتَابَةٌ "Writing;" صِيَاغَةٌ "Practising the trade of a goldsmith;" خِيَاطَةٌ "Practising the trade of a taylor;" إِمَارَةٌ "Being a chieftain;" سِيَادَةٌ "Being a chieftain;" &c. But some of them admit فِعَالَةٌ

نِعَالَةٌ also: as دِلَالَةٌ "Shewing the road;" وِلَايَةٌ "Obtaining power." And so, also, according to the opinion of some Grammarians, of نِقَابَةٌ "Being a ruler;" إِمَارَةٌ "Being a chieftain;" &c. Nay both forms are applicable to all the examples of this class according to the authority of سِيبَوَيْهِ who maintains that نِعَالَةٌ is the form of the infinitive or مَصْدَر; whereas نِعَالٌ is the form of the اِسْم or "Simple substantive noun."

RULE SECOND.

VERBS significant of SOUND sometimes form the infinitive on the Measure نِعَالٌ: as صِيَاحٌ "Calling aloud;" نِبَاحٌ "The barking of a dog; or lowing of a deer;" &c. But more commonly on the Measure نُعَالٌ: as صُرَاخٌ "Calling aloud;" نُبَاحٌ "The barking of a dog;" نُغَامٌ "The lowing of a camel, bull, or deer;" نُعَاقٌ "The croaking of a raven;" نُهَاقٌ "The braying of an ass;" &c. Or on the Measure نَعِيلٌ: as ضَجِيجٌ "Crying aloud;" هَدِيرٌ "The lowing of a camel;" صَهِيلٌ "The neighing of a horse;" صَفِيرٌ "The singing of a bird;" نَعِيبٌ "The crowing of a cock or a raven;" &c.

RULE THIRD.

VERBS significant of FLIGHT OR EXCITEMENT pretty generally form the infinitive on the Measure نِعَالٌ. Examples: شِرَادٌ "Running

ning away;" ضِرَابٌ "The coition of camels or other animals;" حِرَانٌ "The being restive of cattle;" طِمَاحٌ The being restive of cattle;" &c.

RULE FOURTH.

Verbs significant of PAIN or DISEASE pretty generally form the infinitive on the Measure فُعَالٌ if the past tense be not formed on فَعِلَ. Examples: سُعَالٌ "Coughing;" دُوَارٌ "The swimming of the head;" &c. But if the past tense be formed on فَعِلَ, the infinitive will then be فَعَلٌ: as وَرَمٌ "Swelling;" وَجَعٌ "Suffering pain;" &c. The Measure فُعَالٌ, applicable to verbs significant of SOUND, PAIN, or DISEASE, is sometimes convertible with the Measure فَعَالٌ: as غُوَاثٌ "Crying for assistance;" سُوَاقٌ "Being sick or unwell;" &c.

RULE FIFTH.

Verbs significant of COLOR generally form the infinitive on the Measure فُعْلَةٌ: as حُمْرَةٌ "Being red;" خُضْرَةٌ "Being green;" سُمْرَةٌ "Being straw colored;" كُدْرَةٌ "Being turbid or muddy;" &c. And verbs significant of MOTION, PERTURBATION, AGITATION, &c. form the infinitive on فَعَلَانٌ: as خَفَقَانٌ "Palpitation of the heart;" or "The irregular motion of a species of vapour often mistaken for water at a distance;" دَوَرَانٌ "Running;" جَرَيَانٌ "Flowing;" غَلَيَانٌ "Boiling;" نَزَوَانٌ "Leaping;" &c.

RULE

RULE SIXTH.

Transitive verbs not significant of any of the senses adverted to in the preceding rules, are most likely to form the infinitive on فَعْلٌ if the past tense be formed on either of the Measures فَعَلَ or فَعِلَ. Examples: ضَرْبٌ "Beating;" قَتْلٌ "Slaughter;" حَمْدٌ "Praise;" &c. And intransitive verbs, under the same circumstances, will commonly form the infinitive on the Measure فُعُوْلٌ if the past tense be فَعَلَ. Examples: دُخُوْلٌ "Entrance;" قُعُوْدٌ "Sitting;" سُجُوْدٌ "Prostration;" جُلُوْسٌ "Sitting;" رُكُوْعٌ "Bending the body;" &c. Or on the Measure فَعَلٌ if the past tense be فَعِلَ. Examples: فَرَحٌ "Rejoicing;" مَرَضٌ "Sickness;" طَرَشٌ "Deafness;" &c.

REMARKS.

The preceding rule, though generally received, and confirmed by the authority of Seebuwyh and Akhfush, is not implicitly admitted by أَبُو الْعَبَّاسِ ابْنُ الْحَاجِّ who believes that فَعَلَ, being intransitive, and having an infirm letter either as the medial or final radical, will rarely form its infinitive on the Measure فُعُوْلٌ and more commonly on the Measure فَعْلٌ: as صَوْمٌ "Fasting;" مَشْيٌ "Walking;" &c. Or فِعَالٌ: as قِيَامٌ "Standing;" &c. Or فَعَالٌ: as نَمَاءٌ "Growing;" &c. For though the Measure فُعُوْلٌ is sometimes, in this case, observed to occur; as غُيُوْبٌ "Absence;" دُنُوٌّ "Proximity;" &c.

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he remarks that it is awkwardly applicable to such nouns, and therefore generally superceded in the Language. FURRAA, on the other hand, states that whether the verb be transitive or neuter, the past tense being فَعَلَ, and the Measure of the infinitive unknown to the speaker, he will be justified in forming the latter on فَعْلٌ by the dialect of HIJAZ; and on فُعُولٌ by the dialect of NUJD.

RULE SEVENTH.

THE past tense of the verb being فَعُلَ, the prevailing form of the infinitive is فَعَالَةٌ: as كَرَامَةٌ "Generosity;" شَرَافَةٌ "Nobility;" خَبَاثَةٌ "Baseness;" قَبَاحَةٌ "Vice; or Ugliness;" فَصَاحَةٌ "Eloquence;" &c. Yet فَعَلٌ فُعْلٌ فَعَالٌ and فُعَلٌ are, in this case, very frequently observed to occur: as جَمَالٌ "Beauty;" حُسْنٌ "Beauty;" كَرَمٌ "Generosity;" عِظَمٌ "Greatness;" &c.

RULE EIGHTH.

THE past tense being فَعَلَ, the infinitive is never formed on the Measures فُعَلٌ or فِعَلٌ; except in the case of verbs termed نَاقِص, having the letters WAO or YA for the final radical, which generally form the infinitive on one or other of these two Measures. Examples: هُدًى "Shewing the road;" سُرًى "Travelling by night;" قِرًى "Hospitality;" قِلًى "Enmity;" &c.

RULE NINTH.

The past tense being فَعَلَ and the Measure of the infinitive فَعْلٌ, the Aorist must be generally يَفْعُلُ: as طَلَبٌ "Asking;" Verb طَلَبَ; يَطْلُبُ; &c. But there are some exceptions to this rule: as جَلَبٌ; from جَلَبَ الْجُرْحُ "The wound began to heal;" Aorist يَجْلِبُ: غَبَنٌ "Cheating a purchaser;" or "Stupidity of understanding;" Aorist يَغْبِنُ: غَلَبٌ "Prevailing;" Aorist يَغْلِبُ: &c. The word غَلَبٌ occurs in the following verse of the Kooran: هُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيُغْلَبُوْنَ "They (the Persians,) after prevailing over them (the Grecians,) will soon be conquered in their turn;" if we read سَيُغْلَبُوْنَ: or "They (the Grecians,) after being conquered by them (the Persians,) will soon prevail in their turn;" if we read سَيَغْلِبُوْنَ in the active voice. Furraa, however, thinks it probable that غَلَبٌ is here a contraction for غَلَبَةٌ which is the more ordinary form of the infinitive; as عِدٌ is a contraction of عِدَةٌ "A promise," in the following verse.

إِنَّ الْخَلِيْطَ أَجَدُّوْا الْبَيْنَ فَانْجَرَدُوْا
وَأَخْلَفُوْكَ عِدَ الْأَمْرِ الَّذِيْ وَعَدُوْا

"Verily these insincere friends were determined to leave thee, and now they are gone! They have broken the pledge of their faith to thee."

SECTION

SECTION FIFTH.

اَلْمَرَّةُ وَالنَّوْعُ مِنَ الثُّلَاثِيِّ الْمُجَرَّدِ

THE INFINITIVE RESTRICTED TO UNITY OR SPECIES.

THE preceding infinitives are capable of restriction to the sense of UNITY; in which case they are termed اَلْمَصْدَرُ لِلْمَرَّةِ or "The infinitive of UNITY;" as ضَرَبْتُ ضَرْبَةً "I struck ONE blow." Or they may be so restricted as to denote the event under SOME ONE of many specific forms in which it may be occasionally observed to occur; being termed, in this case, اَلْمَصْدَرُ لِلنَّوْعِ or "The infinitive of SPECIES;" as جَلَسْتُ جِلْسَةً "I sat down in a CERTAIN SPECIFIC POSTURE;" &c. The following rules regulate the formation of the infinitive employed in either of the senses to which I have now adverted.

RULE FIRST.

THE infinitive, being restricted to the sense of UNITY, must be formed on the Measure فَعْلَةٌ (whatever may have been its original form;) provided the last letter shall not be تْ servile. From ضَرْبٌ "Beating," we have therefore ضَرْبَةٌ "A blow;" or "One beating;" from شُغْلٌ "Employment," شُغْلَةٌ "A single employment;" from دُخُولٌ "Entering," دُخْلَةٌ "A single entrance;" from اِتْيَانٌ "Coming," اِتْيَةٌ "A single coming;" &c. Examples: دَخَلْتُ دُخْلَةً "I entered once;"

خَرَجْتُ

خَرَجْتُ خَرْجَةً "I went out once;" أَتَيْتُهُ اَتْيَةً "I came to him once;" لَقِيْتُهُ لَقْيَةً "I met him once;" &c. But the two last examples are very commonly, perhaps generally, superceded by the phrases أَتَيْتُهُ اِتْيَانَةً "I came to him once;" لَقِيْتُهُ لِقَاءَةً "I met him once;" in which, the infinitives اِتْيَانٌ and لِقَاءٌ are irregularly permitted to retain the original forms.

RULE SECOND.

The preceding rule is applicable, in the general opinion, even to those infinitives which end in the letter تا servile: as دَرَيْتُ دَرْيَةً "I comprehended, one comprehending," نَشَدْتُ نَشْدَةً "I sought (it) once;" كَرُمَ كَرْمَةً "He was generous on one occasion;" بَغَى بَغْيَةً "He desired (it) one desiring;" كَدِرَ كَدْرَةً "It was dirty or muddy for once;" &c. But the celebrated اِبْنُ الْحَاجِبِ and others, have directed us, in this case, to retain the original form of the infinitive, without alteration of any kind; in which case, دِرَايَةٌ; نِشْدَةٌ; كَرَامَةٌ; كُدْرَةٌ; must supercede the form فَعْلَةٌ in the preceding examples, to which many others might be easily added.

RULE THIRD.

The مَرَّةٌ being formed on فَعْلَةٌ, the نَوْعٌ must be formed on فِعْلَةٌ: as جَلْسَةٌ "One sitting;" جِلْسَةٌ "A peculiar mode of sitting;" and thus we say جِلْسَةُ الْمُلُوْكِ "The sitting or posture of kings," for example. And the مَرَّةٌ being left to retain

retain its original form, the نَوْع must retain its original form; in which case, the forms of all being precisely the same, the context must determine the difference of sense. Example: رَحِمَ رَحْمَةً "He shewed mercy;" the word رَحْمَةً being the simple infinitive, because there is no context from which to infer the نَوْع or the مَرَّة. رَحِمَ رَحْمَةً وَاحِدَةً "He shewed mercy on one occasion;" رَحِمَ رَحْمَةً حَسَنَةً "He shewed a beautiful or pleasing species of mercy;" &c.

SECTION SIXTH.

مَصَادِرُ الرُّبَاعِيِّ الْمُجَرَّدِ وَغَيْرِهِ

TRILITERAL OR QUADRILITERAL INFINITIVES NOT HITHERTO TREATED.

I PROPOSE, in this section, to consider the formation of all the infinitives not hitherto treated: and these comprise: FIRST, infinitives of the quadriliteral radical class; SECONDLY, those triliteral infinitives of the class termed مُلْحَق, which assume the form of quadriliteral radicals; THIRDLY, the various classes of augmented quadriliterals; FOURTHLY, the triliterals which assume the forms of these; and, FINALLY, the various classes of augmented triliterals. It would be very tedious, however, to adopt this arrangement in treating the rules applicable to the formation of the infinitive in each class; for though the measure of the infinitive differs in each, there are many classes, triliteral

and quadriliteral, in which it is formed by the application of the same rule. It will be convenient, therefore, to forget for the present, the distinction of classes to which I have adverted; and to consider all the infinitives in question, as distinguished from each other, merely by the number of letters that may happen to occur in the past tense of their respective verbs.

Now the past tense may comprise FOUR LETTERS, which forms the FIRST division; or it may comprise MORE than four letters, in which case the first letter must be ا servile, which forms the SECOND division; or هَمْزَةُ الْوَصْل, which forms the THIRD and LAST. The verbs comprised under the first division, are, *first*, quadriliterals of the radical class: as دَحْرَجَ "He circulated;" Measure فَعْلَلَ: *secondly*, triliterals of the class termed مُلْحَق, which have the quadriliteral radical form: as حَوْقَلَ "He was old and impotent;" Measure فَوْعَلَ: and, *finally*, augmented triliterals, termed مُطْلَق, of the first, second, and third conjugations: as اَكْرَمَ "He honored;" Measure اَفْعَلَ: عَلَّمَ "He instructed;" Measure فَعَّلَ: and قَاتَلَ "The tribe committed mutual slaughter;" Measure فَاعَلَ. The following rules will shew the regular form of the infinitive in each of these classes, as well as those irregular forms on which some of them are occasionally found to occur.

FIRST

FIRST DIVISION.

RULE FIRST.

QUADRILITERAL radicals and those triliterals termed مُلْحَق which assume the quadriliteral radical form, have the infinitive regularly derived from the past tense, simply by adding the letter ة. It follows, therefore, that فَعْلَلَ will make the infinitive فَعْلَلَةٌ: as فَوْعَلَ makes فَوْعَلَةٌ: فَيْعَلَ; فَيْعَلَةٌ: فَعْنَلَ; فَعْنَلَةٌ: فَعْلَى; فَعْلَاةٌ: &c. &c. Examples: دَحْرَجَةٌ "Circulating;" حَوْقَلَةٌ "Being old and impotent;" بَيْطَرَةٌ "Practising the trade of a farrier or cattle doctor;" تَلْنَسَةٌ "Putting on a cap;" جَعْبَاةٌ "Throwing;" &c. This rule is universally applicable to all the verbs comprised under it; but some of them have other forms of the infinitive, irregularly applicable, by the authority of prescription, to those examples in which they are found to occur. The following are some of the forms to which I allude:

فَعْلَالٌ فِعْلَالٌ فُعْلَالٌ فَعْلَلِيلٌ

All these forms may be illustrated by the verb زَلْزَلَ "He shook any thing severely;" which forms its infinitive زِلْزَالٌ and زَلْزَلِيلٌ *. It is to be observed, however, that the form

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* According to the authority of the ارْتِشَاف the verb زَلْزَلَ has yet another irregular form of the Infinitive, namely زِلْزِيلٌ, Measure فِعْلِيلٌ: but this form is not recorded in the قَامُوس.

فعلال

فُعْلَلٌ is of rare occurrence; and فِعْلَلٌ is chiefly applicable to verbs of the class termed مُضَاعَف; as زَلْزَلَ; of which the characteristic is, that the FIRST radical is homogeneous with the THIRD; as the SECOND is, with the FOURTH radical. That it is not entirely restricted to verbs of that class, may be evinced by the examples دِحْرَاجٌ "Circulating;" حِبْقَالٌ "Being old and impotent;" سِرْهَافٌ "Nourishing a child;" or "Providing it with good food;" &c. In the opinion of جَوْهَرِى the form فَعْلَلٌ is properly the infinitive; as opposed to فِعْلَلٌ which is the substantive noun: as قَلْقَالٌ "Agitating violently;" قِلْقَالٌ "Violent agitation;" &c. This proposition, so far as I know, has not been sanctioned or condemned by any other Grammarian. As another example of the form فَعْلَلِيلٌ, the word قَرْقَرِيرٌ "The cooing of a dove;" or "The rumbling of the belly;" may be adduced.

THERE are yet other forms of the infinitive, which these verbs are sometimes irregularly found to assume: namely:

فُعْلُلَى فُعْلُلَاءُ

All these forms may be illustrated by the verb قَرْفَصَ followed by its own COGNATE, which the reader knows to be the infinitive used in the sense of a substantive noun; as when we say in English "He dreamt a dream;" &c. Example: قَرْفَصَ الْقُرْفُصَاءَ or قَرْفَصَ الْقُرْفُصَى "He sat on his hips; his knees, encircled by his arms, being close up to his belly." The cognate is left untranslated by me, because it adds nothing to the sense of the sentence, and cannot be translated without

without violation to the idiom of the English Tongue. It will be observed that any one of the three vowel points may be here applied to the first letter; but there are many examples in which only one vowel point is admissible: as قَرْطَبَى "Throwing a man on his back;" قَهْقَرَى "Retreating backwards without wheeling round;" &c. The same vowel point which is given to the first, must be also given to the third letter; and the use of Alif مَمْدُوْدَة or مَقْصُوْرَة is determined by the authority of prescription alone.

RULE SECOND.

The form of the past tense being اَفْعَلَ that of the infinitive must be اِفْعَالٌ: as اَكْرَمَ "He honored;" اِكْرَامٌ: اَقْبَلَ "He approached;" اِقْبَالٌ: اَسْلَمَ "He embraced the Moohummudan faith;" اِسْلَامٌ: اَقَرَّ "He confirmed;" اِقْرَارٌ: &c. To this rule there are no exceptions; or to speak more accurately, the infinitive, in this class, has no irregular forms at all, unless the following shall be so considered: اَقَرَّ تَقْرِرَةً وَتَقْرَارًا "He confirmed a confirming." It will be observed that the verb اَقَرَّ is here followed by its own cognate; namely: تَقْرِرَةٌ or تَقْرَارٌ: and as the verb and the cognate are generally formed on the same conjugation, these forms, namely: تَقْرِرَةٌ (originally تَقْرِرَةٌ) Measure تَفْعِلَةٌ; and تَقْرَارٌ, Measure تَفْعَالٌ; have been thought, by some Grammarians, to belong irregularly to this conjugation. I am of opinion that they belong to the conjugation فَعَّلَ of which I shall presently have occasion to treat; and it is

 certain,

certain, at least, that though the verb and the cognate generally belong to the same conjugation, the contrary is often observed to occur: as اَنْبَتَ نَبَاتًا "It grew a growing;" اَعْطَى عَطَاءً "He gave a giving;" اَقْرَضَ قَرْضًا "He lent a lending;" (of money;) اَغْلَقَ غَلْقًا "He shut a shutting;" تَبَتَّلَ اِلَيْهِ تَبْتِيْلًا "He relinquished the world and devoted himself to God;" &c.

RULE THIRD.

The form of the past tense being فَعَّلَ that of the infinitive is regularly تَفْعِيْلٌ; provided the final radical shall neither be Wao, Ya, nor Humza. Examples: صَرَّفَ "He inflected;" تَصْرِيْفٌ: عَظَّمَ "He honored;" تَعْظِيْمٌ: بَدَّلَ "He exchanged;" تَبْدِيْلٌ: مَثَّلَ "He exemplified;" تَمْثِيْلٌ: &c. But if the final radical be Wao or Ya; the infinitive, in this conjugation, is regularly formed on تَفْعِلَةٌ: as تَزْكِيَةٌ "Purification;" تَثْنِيَةٌ "Doubling;" &c. And if the letter Humza be the final radical, either measure may be regularly employed with equal accuracy, according to the general opinion of Grammarians: as تَخْطِئٌ or تَخْطِئَةٌ "Accusing any one of error;" تَهْنِئٌ or تَهْنِئَةٌ "Congratulating;" &c. But Sebuwyh believes the Measure تَفْعِلَةٌ to be alone regular in this case; and therefore condemns the general use of the other Measure, namely: تَفْعِيْلٌ; whereas تَفْعِيْلٌ has, in its turn, received the sanction of certain Grammarians who think it inadmissible, except by the authority of prescription, to apply the Measure تَفْعِلَةٌ to any infinitive of this class, having the letter Humza for the final radical.

But

But the Measure تَفْعِيلٌ sometimes, though rarely, gives place to تَفْعَالٌ: as تَمْثِيلٌ or تَمْثَالٌ; تَكْرِيرٌ or تَكْرَارٌ; &c. And it is sometimes applied irregularly, to the formation of infinitives having the letters Wao or Ya for the final radical: as تَأْتِيٌّ for تَأْتِيَةٌ "Making an outlet for water;" تَنْزِيٌّ for تَنْزِيَةٌ "Causing motion;" &c. The word تَنْزِيٌّ occurs in the following verse: فَهِيَ تُنَزِّيْ دَلْوَهَا تَنْزِيًّا كَمَا تُنَزِّيْ شَهْلَةٌ صَبِيًّا "She (the camel) dandles the bucket (on her back,) as an old woman dandles a child."

The Measure تَفْعِلَةٌ is not very uncommonly, though irregularly, applicable to infinitives of this class which have neither Wao, Ya, nor Humza for the final radical: as تَكْرِمَةٌ "Honoring;" تَجْرِبَةٌ "Putting to the proof;" تَقْدِمَةٌ "Giving precedence;" تَفْرِقَةٌ "Dispersing;" تَعِزَّةٌ "Giving strength;" تَغِرَّةٌ "Falling into danger or ruin;" &c.

There is yet another Measure, namely فِعَّالٌ, on which these infinitives are sometimes formed: as كَلَّمْتُهُ كِلَّامًا "I conversed with him;" حَمَّلْتُهُ حِمَّالًا "I bore up the load;" كَذَّبُوْا بِآيَاتِنَا كِذَّابًا (or, as some read it كِذَابًا) "They have ascribed falshood to my words;" or "denied the truth of it," a quotation which the reader will easily refer to the Kooran.

RULE FOURTH.

The form of the past tense being فَعَلَ that of the infinitive is regularly مُفَاعَلَةٌ: as قَاتَلَ "The tribe committed mutual slaughter;" مُقَاتَلَةٌ: خَاصَمَ "The tribe evinced mutual enmity;" مُخَاصَمَةٌ: ضَارَبَ "The tribe beat each other;" مُضَارَبَةٌ: وَاصَلَ "The tribe met or joined each other;" مُوَاصَلَةٌ: &c. But the verbs of this class have four irregular forms of the infinitive; namely:

فِعَالٌ فِيْعَالٌ فِعَّالٌ فَعَالٌ

The form فِعَالٌ is of common occurrence: as قِتَالٌ "Mutual slaughter;" ضِرَابٌ "Beating each other;" مِرَاءٌ "Disputing together;" وِصَالٌ "Meeting together;" جِوَارٌ "Residing in the neighbourhood of each other;" &c. But it is rarely applicable to any verb having the letter Ya for the primal radical, though some examples of the kind may be found in the Language: as يَاوَمَ بِوَامًا "He furnished such a one with a daily subsistence;" &c. The remaining forms may be illustrated by the words قِيْتَالٌ "Mutual slaughter;" Measure فِيْعَالٌ: مِرَّاءٌ "Disputing together;" Measure فِعَّالٌ: جَوَارٌ "Residing in the neighbourhood of each other;" Measure فَعَالٌ: as جَاوَرَ مُجَاوَرَةً وَجِوَارًا وَجَوَارًا "The tribe resided in the neighbourhood of each other;" &c. It is to be observed, however, that جِوَارٌ is here more elegant than جَوَارٌ; and that all the three Measures to which I have now adverted, may be considered as of rare occurrence.

SECOND

SECOND DIVISION.

I NOW proceed to consider the infinitives of the SECOND DIVISION; of which the characteristic is, that they have MORE than four letters in the past tense; the first being the letter تَ servile. Under this class are comprised, FIRST, augmented quadriliterals of the first conjugation: as تَدَحْرَجَ "It revolved;" Measure تَفَعْلَلَ: SECONDLY, augmented triliterals of the class termed مُلْحَق, which are found to assume the form of this conjugation; and of these, the reader will remember that there are EIGHT or NINE classes: as تَجَلْبَبَ "He wore a sheet;" Measure تَفَعْلَلَ: تَجَوْرَبَ "He wore socks;" Measure تَفَوْعَلَ: &c. and, FINALLY, the third and fourth conjugations of augmented triliterals of the class termed مُطْلَق: as تَعَلَّمَ "He acquired knowledge;" Measure تَفَعَّلَ: تَجَاهَلَ "He pretended ignorance;" Measure تَفَاعَلَ: &c.

The Measure تَفَعَّلَ has ONE or perhaps TWO irregular forms of the infinitive; namely تِفْعَالٌ: as تَكَلَّمَ تِكْلَامًا "He conversed;" تَمَلَّقَ تِمْلَاقًا "He flattered;" تَحَمَّلَ تِحْمَالًا "He bore up the load;" &c. and فِعَلَةٌ (according to the opinion of ABOO HY-YAN:) as تَخَيَّرَ خِيَرَةً "He chose a chusing;" تَطَيَّرَ طِيَرَةً "He took a bad omen;" &c. The Measure تَفَاعَلَ has one irregular form of the Infinitive; namely تِفْعَالٌ: as تَطَاعَنَ طِعْنَانًا

 "He

"He threw a spear;" &c. to which it may be added that the verb تَفَاوَتَ "It was distant," forms its Infinitive تَفَاوُتٌ; the letter WAO being indifferently moveable by any one of the three vowel points; a circumstance entirely peculiar to that verb, in which WAO should be regularly moveable by the vowel ZUMMA alone.

IN all the verbs of this division, the infinitive is regularly formed from the past tense, simply by rendering the penultimate moveable by the vowel ضَمَّةٌ: as تَدَحْرَجَ "It revolved;" تَدَحْرُجٌ: تَجَوْرَبَ "He wore a sheet;" تَجَلْبُبٌ: تَجَلْبَبَ "He wore socks;" تَجَوْرُبٌ: تَعَلَّمَ "He acquired knowledge;" تَعَلُّمٌ: تَجَاهَلَ "He pretended ignorance;" تَجَاهُلٌ: &c. And there are no irregular forms of the infinitive applicable to the verbs of this class, with the exception of those which have just been detailed.

THIRD DIVISION.

THE infinitives of the THIRD DIVISION are those which, having هَمْزَةُ الْوَصْلِ for the first letter, have MORE than four letters in the past tense; and under this class are comprised, FIRST, augmented quadriliterals of the second conjugation: as اِحْرَنْجَمَ "The tribe assembled;" Measure اِفْعَنْلَلَ: SECONDLY, the triliteral correlatives of that conjugation: as اِقْعَنْسَسَ "He receded or retired;" Measure اِفْعَنْلَلَ: THIRDLY, augmented

quadriliterals

quadriliterals of the third conjugation: as اِقْشَعَرَّ "His hair erected itself;" Measure اِفْعَلَلَّ: FOURTHLY, the triliteral correlatives of that conjugation: as اِبْيَضَّ "He became white;" Measure اِفْعَلَّ: FIFTHLY, the sixth and all subsequent conjugations of augmented triliterals of the class termed مُطْلَق: as اِكْتَسَبَ "He labored to acquire any thing;" Measure اِفْتَعَلَ; &c. and, FINALLY, a few verbs of uncertain classification: as اِسْتَلَمَ "He kissed the stone;" Measure اِفْتَعَلَ: or formed on Measures peculiar to themselves: as اِهْبَيَّخَ "He walked pompously or proudly;" Measure اِفْعَيَّلَ: &c.

IN all these, the infinitive is regularly formed from the past tense, simply by giving the vowel KUSRA to the third letter; and by introducing a quiescent ALIF before the last letter: as اِحْرَنْجَمَ "The tribe assembled;" Infinitive اِحْرِنْجَامٌ: &c. But though the rule is very simple in itself, the variety of classes to which it is applicable, may possibly be the occasion of some perplexity; and I think it necessary, therefore, to break it into the following rules of detail, in order to abridge the labor of my readers.

RULE FIRST.

THE verb اِحْرَنْجَمَ of the second conjugation of augmented quadriliterals, makes its Infinitive اِحْرِنْجَامٌ; Measure اِفْعِنْلَالٌ. And the following are examples of its correlatives: namely اِقْعَنْسَسَ "He receded;" Infinitive اِقْعِنْسَاسٌ; Measure

sure اِنْعِنْلَالٌ: اِسْلَنْقَى "He slept on his back;" Infinitive اِسْلِنْقَاءٌ; Measure اِنْعِنْلَاءٌ: اِحْوَنْصَلَ "The crop or stomach of the bird protruded;" Infinitive اِحْوِنْصَالٌ; Measure اِفْوِنْعَالٌ: اِحْبَنْطَأَ "The animal's belly swelled;" Infinitive اِحْبِنْطَاءٌ; Measure اِنْعِنْلَاءٌ: &c. To which some have added اِخْرَمَّسَ "He was silent;" Infinitive اِخْرِمَّاسٌ: اِجْرَمَّزَ "The tribe assembled;" Infinitive اِجْرِمَّازٌ: اِدْرَمَّجَ "He or It entered something so as to be entirely concealed in it;" Infinitive اِدْرِمَّاجٌ: اِهْرَمَّعَ "He walked fast;" Infinitive اِهْرِمَّاعٌ: all formed on the Measure اِفْعِلَّالٌ; perhaps originally اِنْعِنْلَالٌ. It is to be observed, however, that the word اِهْرَمَّعَ sometimes irregularly forms its Infinitive هَرَمَّعٌ; Measure فَعَلَّلٌ; &c.

RULE SECOND.

The verb اِكْفَهَرَّ of the third class of augmented quadriliterals, makes the Infinitive اِكْفِهْرَارٌ; Measure اِفْعِلَّالٌ. And the following are examples of its correlatives: namely اِبْيَضَّ "He became white;" Infinitive اِبْيِضَّاضٌ; Measure اِفْعِلَّالٌ: اِطْمَأَنَّ "He was tranquil;" Infinitive اِطْمِئْنَانٌ; Measure اِنْعِئْلَالٌ: &c. To which some have added اِعْثَوْجَجَ "He conducted the affair with dispatch;" Infinitive اِعْثِيجَاجٌ; Measure اِفْعِيلَالٌ: اِسْمَأَدَّ "He was enraged;" Infinitive اِسْمِئْدَادٌ; Measure اِفْعِئْلَالٌ: اِسْتَلَمَ "He kissed the stone;" Infinitive اِسْتِلَامٌ; Measure اِفْتِعَالٌ: &c. But verbs

of

of this class sometimes form the infinitive irregularly, on the Measure تَفْعِلِيلَةٌ: as اِقْشِعْرَارٌ or تَقْشْعِرِيرَةٌ "The being erect of the hair;" اِطْمِئْنَانٌ or طُمَأْنِينَةٌ "Tranquillity;" اِشْرِئْبَابٌ or شُرَأْبِيَةٌ "Stretching the neck to look at any thing;" &c.

RULE THIRD.

AUGMENTED triliterals having five letters in the past tense, are those of the SIXTH, SEVENTH, and EIGHTH conjugations; and of these, the infinitive is invariably formed according to rule: as اِقْتَدَرَ "He possessed power;" Infinitive اِقْتِدَارٌ; Measure اِفْتِعَالٌ: اِنْطَلَقَ "He went or walked;" Infinitive اِنْطِلَاقٌ; Measure اِنْفِعَالٌ: اِحْمَرَّ "He was very red;" Infinitive اِحْمِرَارٌ; Measure اِفْعِلَالٌ: &c. To these examples may be added اِدَّمَجَ (originally اِدْتَمَجَ;) Measure اِفْتَعَلَ; "He entered any thing and was concealed in it;" Infinitive اِدِّمَاجٌ; Measure اِفْتِعَالٌ: and اِجْأَوَى "He was dark brown;" Infinitive اِجْئِوَاءٌ: &c. The verb اِدَّمَجَ is supposed by some, to constitute a separate conjugation, formed on the Measure اِدَّعَلَ; Infinitive اِدِّعَامٌ; and not an example of the SIXTH conjugation, formed on the Measure اِفْتَعَلَ; Infinitive اِفْتِعَالٌ. So, also, the verb اِجْأَوَى, generally believed to belong to the EIGHTH conjugation اِفْعَلَّ; Infinitive اِفْعِلَالٌ; has been supposed, by some Grammarians, to constitute a separate conjugation, formed on the Measure اِفْعَلَى; Infinitive اِفْعِلَاءٌ.

RULE FOURTH.

Augmented triliterals, having six letters in the past tense, are those of the 9th, 10th, 11th, and 12th conjugations; and of these, the infinitive is invariably formed according to rule: as اِسْتَنْصَرَ "He demanded assistance;" اِسْتِنْصَارٌ; Measure اِسْتِفْعَالٌ: اِجْلَوَّذَ "He travelled expeditiously;" اِجْلِوَّاذٌ; Measure اِفْعِوَّالٌ: اِعْشَوْشَبَ "He reached a place of remarkable verdure;" اِعْشِيْشَابٌ; Measure اِفْعِيْعَالٌ: اِحْمَارَّ "He was very red;" اِحْمِيْرَارٌ; Measure اِفْعِيْلَالٌ: &c.

RULE FIFTH.

There are yet other verbs, not easily classed, of which the infinitive is formed by the operation of the same rule: as اِهْبَيَّخَ "He walked pompously or proudly;" Measure اِفْعَيَّلَ; Infinitive اِهْبِيَّاخٌ; Measure اِفْعِيَّالٌ: اِزْيَانَّ "He was ornamented;" اِشْعَالَّ "It was lighted;" Measure اِفْعَالَّ; Infinitives اِزْيِنَّانٌ; and اِشْعِلَّالٌ; Measure اِفْعِلَّالٌ: اِكْوَأَلَّ "He suffered hardship;" اِكْوَهَدَّ "He was little;" Measure اِفْوَعَلَّ; Infinitives اِكْوِهْدَانٌ; and اِكْوِءْلَالٌ; Measure اِفْوِعْلَالٌ: اِنْدَوْلَى "He hastened;" Measure اِنْفَوْعَلَى; Infinitive اِنْدِلْيَاءٌ; Measure اِنْفِعْيَالٌ: اِزَّمَّلَ "He wrapt himself up in a garment;" Measure اِفَّعَّلَ; Infinitive اِزِّمَّالٌ; Measure اِفِّعَّالٌ: اِدَّارَسَ "The party studied together;" Measure اِفَّاعَلَ; Infinitive اِدِّيْرَاسٌ; Measure اِفِّيْعَالٌ

&c.

&c. It is to be observed, however, that اِزَّمُّلٌ; Measure اِفَّعُّلٌ; and اِدَّارُسٌ; Measure اِفَّاعُلٌ; are also infinitives of these two verbs; and that circumstance has given rise to an opinion that the letter HUMZA is here in exchange for تَا; in which case, the original forms must have been تَزَمُّلٌ and تَدَارُسٌ; Measures تَفَعُّلٌ and تَفَاعُلٌ. The verb اِهْبَيَّخَ, noticed above, has one irregular form of the infinitive: namely هَبَيَّخَى; Measure فَعَيَّلَى.

SECTION SEVENTH.

اَلْمَصْدَرُ الْمِيْمِيُّ وَالنَّوْعُ وَالْمَرَّةُ مِنْ غَيْرِ الثُّلَاثِيِّ الْمُجَرَّدِ

WE are yet to treat of three kinds of the Infinitive, indifferently derived from all verbs; but formed, in the case of triliteral radicals, by certain rules which have already been detailed. It remains, therefore, to detail the rules applicable to these infinitives when derived from verbs not of the triliteral radical class; and as the rules are fortunately very simple, they may be acquired with very little trouble.

RULE FIRST.

THE form of the passive participle of every verb not being of the triliteral radical class, may be accurately employed in the sense of the infinitive; in which case, it is termed مَصْدَرٌ مِيْمِيٌّ or "An infinitive of the class termed MEEMEE;" because it must

must begin with the letter MEEM. The forms of the passive participle of all such verbs will be made known hereafter; and in the mean time, I think it necessary to observe that every verb, whether active or neuter, admits the FORM, (though not the SENSE of the passive participle;) and consequently the مَصْدَر termed MEEMEE, as just now explained. Examples: اَكْرَمَ "He honored;" Infinitive مُكْرَمٌ: صَرَّفَ "He inflected;" Infinitive مُصَرَّفٌ: تَا تَلَ "The tribe committed mutual slaughter;" Infinitive مُقَا تَلٌ: اِنْطَلَقَ "He went;" Infinitive مُنْطَلَقٌ: دَحْرَجَ "He turned something round;" Infinitive مُدَحْرَجٌ: تَدَحْرَجَ "It revolved;" Infinitive مُتَدَحْرَجٌ: &c. &c. The form of the passive participle, as we shall see in the sequel, may be also used as A NOUN OF TIME OR PLACE; whence it follows that مُكْرَمٌ may signify "The time or place of honoring;" and so, also, of every other example of the same nature.

RULE SECOND.

THE infinitives of UNITY and SPECIES, being formed from verbs not of the triliteral radical class, are obtained by adding the letter تا to the regular form of the simple infinitive. Examples: تَدَحْرَجَ تَدَحْرُجَةً "It revolved once; or in a certain way;" اَكْرَمَ اِكْرَامَةً "He honored once; or in a certain way;" اِنْطَلَقَ اِنْطِلَاقَةً "He went once; or in a certain way;" &c. But if the simple infinitive shall happen to end in the letter تا it will exhibit no variety of form, either in the case of the نَوْع

or

or the مَرَّةٌ; and the difference of sense must then be determined, merely by adverting to the context alone. Examples: دَحْرَجَ دَحْرَجَةً "He turned something round; or turned it once round; or turned it round in a certain way;" قَاتَلُوا قِتَالَةً "The tribe committed mutual slaughter; or did so once; or did so in a certain way;" &c. But the infinitive of SPECIES is sometimes irregularly formed on the Measure فُعْلَةٌ; even when derived from verbs not of the triliteral radical class: as اِعْتَمَّ عِمَّةً for اِعْتَمَّ اِعْتِمَامَةً "He wore a turban;" اِخْتَمَرَتْ خِمْرَةً for اِخْتَمَرَتْ اِخْتِمَارَةً "She wore a veil;" &c.

CONCLUSION.

I HAVE now detailed, at great length, all the rules that relate to the formation of Arabic infinitives of every kind; yet before I relinquish the subject entirely, I am compelled to solicit the reader's attention to a very few miscellaneous observations on some of the measures applicable to the formation of triliteral infinitives of the radical class. The reader is aware that most of those measures are common to infinitives and other nouns; but THREE of them are regularly applicable by analogy to nouns of a certain species; and these, therefore, I am now to detail.

فُعَالٌ فُعَالَةٌ فِعَالٌ

THE Measure فُعَالٌ is commonly applied to THE BROKEN PORTIONS OR FRAGMENTS OF ANY THING: as فُتَاتٌ "A fragment;"

حُطَامٌ "A fragment;" دُقَاقٌ "A fragment;" &c. The Measure فُعَالَةٌ is applicable by analogy, and commonly applied, *first*, to nouns significant of nastiness: as فُخَامَةٌ "Snot;" &c. and, *secondly*, to small portions separated from any larger body: as قُلَامَةٌ "A nail pairing;" قُطَارَةٌ "The droppings of a barrell;" قُطَاعَةٌ "The chippings of any thing;" قُرَاضَةٌ "Filings;" سُلَالَةٌ "The selected part of any thing;" &c. The Measure فِعَالٌ is very generally employed to signify A MARK OR BRAND set on any part of the body of an animal; as عِلَاطٌ "A broad mark on the neck of a camel;" كِشَاحٌ "A mark applied to an animal behind the short ribs;" جِنَابٌ "A mark on the side of an animal;" عِرَاضٌ "A broad mark on the hips of an animal;" &c. The same measure is also occasionally observed to denote the TIME of the occurrence of a given event fignified by the primitive; in which case, it is often convertible with the Measure فَعَالٌ: as صِرَامٌ "The time of cutting dates;" قِطَافٌ "The time of cutting grapes;" &c. I now proceed to detail, in their order, the DERIVATIVE NOUNS of the Arabic Language, known in Grammar by the term مُشْتَقَّات, because they are usually derived from an Arabic Infinitive.

CHAPTER

CHAPTER EIGHTH.

SECTION FIRST.

اَلْمُشْتَقَّات OR *DERIVATIVES.*

THE term مُشْتَقّ is properly opposed to the term مَصْدَر being applicable to every derivative formed from the latter. These derivatives are generally divided into NINE CLASSES; of which, three are verbs; because every tense or mode of the verb, namely, the PRETERITE, AORIST, and the IMPERATIVE, is thought to form a class by itself. Of derivative nouns there are SIX CLASSES, all properly formed from the infinitive; and two of these have certain CORRELATIVES, known in Grammar by the term مُلْحَقَات. The correlatives in question are so termed, because they coincide, in point of form, with those derivatives to which they are annexed; and thus فَارِس A HORSEMAN, being derived from the name of a substance, by a rule applicable to the formation of the active participle or name of the agent, from verbs of the triliteral radical class, is therefore correlative with that participle, of which it is found to assume the form.

I SHALL detail, in various sections of this chapter, the rules applicable to the formation of each class of derivative nouns, and of those correlatives to which I have adverted; but before I proceed

ceed to furnish the details in question, I think it necessary to offer a few observations on the nature of an اسم or SUBSTANTIVE, as opposed to ATTRIBUTIVES of every kind.

SECTION SECOND.

ON THE ATTRIBUTIVE CHARACTER.

I KNOW no definition of a substantive noun, except that it denotes the arbitrary name of an object; the term "object," being employed in its most comprehensive sense, so as to include every object, whether of sense or mental contemplation, to which it is possible to assign a name.

ACCORDING to this definition of the term, the word FOUR is a substantive noun; for though employed as an adjective in our Language, it is merely the arbitrary name of a certain number of units; just as the word POUND for example, is the arbitrary name of as many ounces as go to a pound. It is accordingly employed by the Arabs as a substantive noun: as أَرْبَعَةُ رِجَالٍ "Four (of) men;" a form of construction applicable, also, to some of the higher numbers of our own Language: as "a million of men;" "a billion of men;" and other examples of the same nature.

THERE are yet other words, employed as attributives in many Languages, which seem to be real substantive nouns: such as

ALL;

ALL; EACH; EVERY; MANY; MUCH; FEW; SOME; &c. For if it be asked what is the meaning of the word FEW? I believe it must be answered that this word is an indefinite term; a substantive noun or name applicable sometimes to a larger, and sometimes to a smaller number of units; as SEVEN; EIGHT; or NINE for example. Accordingly, the nouns of this class are often practically treated as substantive nouns: as in the Latin phrase MULTUM PECUNIÆ "Much (of) money;" and other examples of the same nature.

WITH the exception of these and other nouns of which the character may be disputed, common substantives are divided into those which denote the name of a substance: as MAN; STONE; CITY; HORSE; MARE; SAND; &c. and those which denote the name of an attribute or an event: as VICE or VIRTUE; LOVE or HATRED; PAINTING; SCULPTURE; BUILDING; &c. And in either case, it seems to me that there is nothing attributive in a real substantive, which is merely the arbitrary name of an object, without reference to its qualities at all.

FOR though the word MARE, for example, is the name of A SHE-HORSE, and therefore conveys to the mind of the hearer the idea of an attributive, namely SHE or FEMALE; it seems to me that this attributive is not *expressed* by the word MARE, but merely *results*, in the nature of things, from our knowledge that the

term MARE is not the arbitrary name of horses in general, but only the arbitrary name of that part of the species which may happen to belong to the female sex. So, also, the word MAN conveys by inference a great many attributes: namely, all the attributes imputable to man; such as that he is an animal; endued with reason; responsible for his actions; &c. &c. yet the word MAN is merely the arbitrary name of the animal, and the attributes in question are not signified by that word, but only inferred from our knowledge of the nature and character of man.

AN attributive, under which term I include verbs, participles, adjectives, and epithets, must be DERIVATIVE by its own nature, though it may be a PRIMITIVE in any given tongue. The word WISE, for example, happens to be a primitive in our Language, but as it is equivalent to the genetive case of the substantive WISDOM, as "A wise man" or "A man of wisdom;" so, it denotes a more complex idea than that signified by the substantive WISDOM, from which, therefore, it should be derived.

AN attributive is derived, first, from the name of a substance: as فَارِس A HORSEMAN, formed from its primitive فَرَس A HORSE; and, secondly, from the name of an event: as عَاشِق A LOVER, formed from its primitive عِشْق LOVE. An attributive derived from the name of a substance, will be found, in various examples, to denote a considerable number of specific

relations

relations to the primitive; such as that of an OWNER to his PROPERTY; a DEALER to the article in which he DEALS; a HERDSMAN to the FLOCK committed to his charge, &c. There is nothing in the nature of these attributives by which they can be distinguished from the corresponding nouns of our own Language; and I proceed, therefore, to consider the more important class of verbs, participles, adjectives, and epithets, which trace their origin to the name of an event.

OF all the attributives employed in Speech, it seems to me that the VERB is the first in the order of reason: for it must be true that a man *is* good, before he can merit the appellation of "a good man;" and there can be no such thing as a lover and his mistress, until either LOVES or IS LOVED by the other. It behoves us, therefore, before we consider the nature of other attributives, to discover the true definition of a verb.

Now the definition of a verb is very simple in my opinion, notwithstanding the arguments held on the subject; for there is nothing essential to the verbal character but merely this; that "it shall be derived from a given infinitive, for the purpose of imputing the sense of the infinitive to a given object or substantive noun, in such a manner as to form a predication or perfect sentence, whether conveying assertion or not:" as JAMES LOVETH; or DOES HE LOVE? JOHN SLEEPETH; or DOES HE SLEEP? and other examples of the same nature. I HOLD

I HOLD therefore (in opposition to the opinion of Arabian writers,) that TIME is ACCIDENTAL NOT ESSENTIAL to the verb; yet verbs have everywhere assumed the accident of time, because it is indispensably necessary, in the case of a proposition which is sometimes true and sometimes false, (as "JAMES sleepeth;" &c.) to mark the PERIOD of its truth or falshood, by having recourse to the various tenses of the verb. But in the case of a proposition eternally true, as "The whole is greater than a part;" &c. the restrictions of time are of no use; nay, they are possitively injurious in my opinion, because they lead to a suspicion that the proposition is NOT eternally true. No man says that the whole is NOW greater than a part, because the whole is ALWAYS greater than a part; and this is the true meaning of the simple proposition "The whole is greater than a part," in which the word IS, is not understood to have an exclusive reference to present time.

THAT predication is essential to the verbal character is a fact which admits of no dispute; but the attributive character is also essential to the nature of a perfect verb, as when we say of the DEITY that HE IS or EXISTS. In this example, the word IS, forms the predicate of the proposition HE IS; the force of which might be otherwise expressed by means of the phrase "He is extant." The word IS, therefore, sometimes does, and sometimes does not comprise the force of the adjective EXTANT; and in the latter

case,

case, it is termed by the Arabs AN IMPERFECT VERB, because it has obviously lost the attributive character which is essential to the nature of a perfect verb.

THE office which it performs is plainly that of a mere connective, or mark of predication; and like other connectives, it must be assigned to the class of particles; of which the characteristic is, that they perform the connective offices of speech, and cannot, therefore, be accurately assumed as the subject or the predicate of any proposition. As the word OF marks the relation of the genetive case, (" a man of wisdom;" " a man of virtue;" &c.) so, the word IS, in all the examples of this nature, marks the relation of simple predication; but it retains the same reference to TIME, NUMBER, and PERSON, which belonged to its character as a perfect verb; and is therefore termed by Logicians أَدَاةٌ زَمَانِيَّةٌ or " A particle having a reference to past present or future time;" as opposed to other particles, which have not, generally, any reference to time.

VERBS are either transitive ar neuter; and a transitive verb, in the aetive voice, predicates the TRANSITION of its own infinitive from a given agent to a given object: as " JAMES loveth JOHN;" &c. The same verb, in the passive voice, predicates the transition of its own infinitive to a given object, which then supplies the place of the agent, since it becomes the nominative to the

passive verb: as "JOHN is loved;" or "JOHN is loved by JAMES;" &c. This predication having taken place, either noun is immediately vested with a new character; namely that of the AGENT or OBJECT of the verb. And as the operations of Language will often require that this character should be described, so, it is described accordingly, by the active participle LOVER, a term applicable to the agent of the verb; or by the passive participle LOVED, a term applicable to the object of the verb.

HERE, then, we have a true account of the nature of active and passive participles, to which there is nothing essential but merely this, that they shall be descriptive of the agent or object of a transitive verb. But time, though not essential, is, or might be accidental to all active and passive participles; because it is easy to conceive three inflexions of the word LOVER, for example, (and so also of the word LOVED,) significant of past, present and future time.

A NEUTER verb predicates the EXISTENCE of its own infinitive in a given object assumed as the nominative; as when we say of a man, that HE IS JUST; WISE; VIRTUOUS; &c. And this predication having taken place, the nominative acquires a new character, described by the simple adjective noun: as when we speak of "a just, wise, or virtuous man;" &c. It may be inferred, therefore, that simple adjectives are, to neuter verbs, what the active and passive participles are to verbs of the transitive class; and with this exception, it seems

to

to me that there is no reasonable distinction between them. For there is no tense of a transitive verb, which might not possess a corresponding participle active or passive; nor any tense of a neuter verb, which might not possess a corresponding simple adjective noun. As we have past, present and future participles, we might, therefore, have past present and future adjectives; for though I know of no Language, in which adjectives have been inflected into the past, present and future tenses, it is easy to conceive three inflexions of the word GOOD, for example, significant of GOOD NOW; GOOD FORMERLY; and GOOD at any FUTURE period of time.

If the division of verbs into NEUTER and TRANSITIVE were completely satisfactory, it would be wholly unnecessary, in my estimation, to offer any farther observations on the character by which we distinguish a participle, as opposed to a simple adjective noun. For the distinction between them is always determined by the nature of the verbs from which they are derived; insomuch that a perfect classification of verbs, implies, also, a perfect classification of all participles and adjective nouns. But unfortunately, we have no perfect classification of verbs; since each of the terms NEUTER and TRANSITIVE is plainly applicable to a great multitude of verbs essentially distinguished by their own nature.

We derive transitive verbs for example, not only from nouns significant of ACTIONS performed, as BEATING; BUILDING; PAINTING; &c.

but

but also from PASSIONS or mere affections of the mind: as LOVE; HATRED; or ESTEEM; &c. But the nominative to a verb of the first class performs, not suffers the sense of the infinitive: as "I beat JOHN;" or *inflict* on JOHN the action signified by the verb TO BEAT; whereas the nominative to a verb of the second class feels or suffers the sense of the infinitive: as "I love JOHN;" or *feel* for JOHN, the sensation signified by the verb TO LOVE. The epithets LOVER and BEATER, though active participles, are not, therefore, active participles of the same class; just as the verbs TO LOVE and TO BEAT, though both transitive, are not transitive in the same sense.

So, also, we apply indiscriminately the term NEUTER to many verbs essentially distinguished by their own nature; some being significant of ACTIONS performed; as TO BREATHE; TO GAMBLE; &c. and others, of PASSIONS and STATES or modes of existence: as "To be just; wise; virtuous; angry;" &c. the word ANGRY being obviously derived from the substantive ANGER, which, (like the substantive LOVE,) is significant, not of an ACTION performed; but of a PASSION or mere affection of the mind.

Now the term LOVER, as I have already noticed, is very plainly distinguished from the term BEATER; though both, being derived from transitive verbs, are therefore said to be active participles; but there is no obvious distinction between the term LOVER which is an active participle, and the term ANGRY which is an adjective noun,

because

because both, being derived from passions or mere affections of the mind, are equally descriptive of him who feels them. A LOVER, means a man who feels the sensation of love; as AN ANGRY MAN, means a man who feels the sensation of anger; and though I do not mean to affirm that they are absolutely nouns of the same class, I am clearly of opinion that the distinction between them is merely that which exists between AN EPITHET and AN ADJECTIVE NOUN, to be fully explained in the course of this chapter.

IF the preceding observations be founded in truth, it may be inferred, therefore, first, that the distinction between two active participles is often *more* obvious than the distinction between an active participle and an adjective noun; secondly, that this distinction always depends on the nature of the events signified by the primitive from which either may have been derived; thirdly, that the classification of events into neuter and transitive is really imperfect in its own nature, being founded chiefly on the usage of Speech, with little regard to the nature of things; and, finally, that it would be desirable (if it shall be found practicable,) to supercede this classification by means of another, to be determined, not by a reference to the arbitrary usage of a given Language, but merely on principles of abstract truth.

IT would require, however, a very labored, and perhaps a very metaphysical disquisition, to arrange verbs into their proper classes,

considered with reference, merely, to the nature of the ideas which they are formed to denote; and though I am of opinion that such an arrangement can alone determine the true nature of all participles, as contradistinguished from each other, as well as from simple adjective nouns, I dare not venture to undertake the task. It is sufficient, under the disadvantage of conscious inability, to have proposed the enquiry to the attention of others; and I proceed, therefore, to a more important branch of the present discussion, namely, that which relates to the DISTINCTIVE CHARACTER of an EPITHET, as contradistinguished from an ADJECTIVE NOUN.

OF EPITHETS AS OPPOSED TO ADJECTIVE NOUNS.

AN EPITHET is, to an adjective noun, what the word FOOL is, to the word FOOLISH; and every adjective in our Language might have possessed a corresponding epithet. For WISISH might have been opposed to FOOLISH, as WISE might have been opposed to FOOL; and in this case, the word WISE, being an epithet, not an adjective noun, would have been therefore applicable to MEN and WOMEN, but not certainly to THINGS or ACTIONS, any more than the word FOOL. And though the word WISE is no epithet, but an adjective directly opposed to FOOLISH, and consequently applicable, with equal accuracy, to men, women, and things or actions, a little attention to the nature of epithets, as contradistinguished from adjective nouns, will clearly demonstrate the truth of the proposition maintained by me: namely, that "every adjective

jective (and every participle) in our Language might have possessed a corresponding epithet."

THE epithet FOOL is constantly employed as a substantive noun; insomuch, that we never speak of "a fool man" or "a fool woman," though we say of men and women that they are fools. But it is really attributive by its own nature, since it imputes folly to MEN and WOMEN; and the substantive noun, which is necessarily omitted after this epithet, may be accurately inserted after many others: as when we speak of A SAILOR BOY; A SERVANT GIRL; or, in the Language of SHAKESPEAR, "THE REMAINDER BISCUIT after a voyage."

THE necessary omission of the substantive noun after many epithets, as FOOL; KNAVE; TRAITOR; &c. must be ascribed, therefore, to the arbitrary dominion of general usage: for the insertion of the substantive, were it consistent with the idiom of our Language, would often tend to dispel obscurity by restricting the epithet to either sex. There is no reason therefore, but that of usage, why we might not speak of A FOOL MAN or A FOOL WOMAN; and assuming the accuracy of these phrases, I shall endeavour to determine the nature of the distinction which would still exist between the epithet and the corresponding adjective noun.

Now the distinction between them, though very material, would certainly be reduced to this point: namely, that both being indifferently

ently applicable to MEN and WOMEN, the adjective alone would still continue to be accurately applicable to THINGS or ACTIONS. In other words, it would be optional with us to speak of FOOL MEN or FOOL WOMEN; or FOOLISH MEN or FOOLISH WOMEN; but we must still continue to speak of FOOLISH THINGS or ACTIONS, not of FOOL THINGS or ACTIONS, because there is nothing in the nature of the epithet FOOL, to authorise its application to ACTIONS at all. We cannot say of actions that they are FOOLS, though it may be that they are very FOOLISH; and if we say of men and women that they are FOOLS, the imputation of folly is certainly stronger than if they were stated to be merely FOOLISH.

THESE are the only circumstances by which the epithet FOOL is essentially distinguished from the adjective FOOLISH; and they amount merely to this, that the *relation* to folly, which is completely *indefinite* in the adjective noun, becomes *specific* in the corresponding epithet. Thus FOLLY has one relation to men and women, and another relation to things or actions; but the adjective FOOLISH is equally capable of conveying either, because it does not *define* the nature of the relation expressed by itself, and is consequently applicable to all nouns having any imaginable relation to folly. The epithet FOOL defines, on the contrary, the nature of the relation expressed by itself; which is that of the *existence* of folly in a given object or substantive noun; and if we desire to determine the substantive nouns to which this epithet

may

may be applied, we have only to ask the simple question, where is folly observed to exist?

But folly can have no existence in THINGS or ACTIONS, because these are mere inanimate nouns, equally incapable of wisdom or folly, since either attribute implies intelligence. And as intelligence, an attribute of rational beings, has no existence, in this earth, except in the minds of intelligent agents; that is to say, of MEN and WOMEN; so, it follows, that the epithet FOOL can be applicable only to men and women, which is exactly consistent with the facts of the case.

So applied, it indicates the *existence* of folly in their minds, as *extension* exists in material objects; and is therefore distinguished from the adjective FOOLISH, in which, the relation to folly is left undefined. The adjective FOOLISH is consequently applicable, with equal accuracy, first, to MEN and WOMEN, in whose minds folly may be observed to exist; and, secondly, to ACTIONS and other inanimate nouns, which indicate the folly of intelligent agents. And though I have admitted that the epithet FOOL conveys a stronger and harsher imputation of folly than can be conveyed by the adjective FOOLISH, considered as applicable to men and women; the reason of the fact is plainly to be found in the *specific* or *indefinite* nature of the relation signified by either noun.

But since the difference between them consists merely in the nature of the relation expressed by either, there is no doubt that every adjective in our Language might have possessed a corresponding epithet; for it is easy to conceive the transmutation of every adjective into a real epithet, significant of that specific relation implied by the *existence* of a given attribute in its proper object or substantive noun.

Yet it is not necessary to the character of an epithet that the relation signified should be that of EXISTENCE; for, on the contrary, if the relation signified be truly *specific*, not *indefinite*, it will still be an EPITHET, not an ADJECTIVE, of whatever nature the relation may be. If we suppose the word FOOLISH, for example, to be exclusively applicable to HUMAN ACTIONS, and never applicable to MEN and WOMEN; then, I say that it must be an EPITHET, like the word FOOL, which is exclusively applicable to MEN and WOMEN, and cannot be applied to actions at all. And the reason is obvious: namely, because the relation to folly, though different in kind, is equally *specific* in either case. Do we consider folly under the relation which it bears to MEN and WOMEN? Then, in the case which I have supposed, we must necessarily employ the word FOOL. Do we consider folly under the relation which it bears to HUMAN ACTIONS? Then, in the case which I have supposed, we must necessarily employ the word FOOLISH. It is plain, therefore, not merely that every adjective in our Language might have possessed

sessed a corresponding epithet; but that the *same* attribute which gives birth to an adjective, (as WISDOM or FOLLY, for example,) might give birth to a *numerous family* of epithets; each epithet being employed to denote some one or other of those *specific* relations, which are left by the adjective entirely undefined.

Now a perfect family of such epithets would certainly supercede the use of the adjective noun; for we should never speak of AN ANGRY MAN on the one hand, and AN ANGRY OBSERVATION on the other hand, were it not for the poverty of our Language, which does not furnish *two* epithets significant of the different *specific* relations of anger to *each* of these two substantive nouns. And though it is probable that the relations of this nature are more numerous than the epithets by which they are typified in any Language, or, in other words, that no Language possesses, universally, a perfect family of such epithets; yet the absence of these does not imply the *necessity* of having resourse to adjective nouns, because the want of adjectives, in a given Language, might be compensated by other means.

SUPPOSE, for example, the adjective WISE were an epithet, directly opposed to the epithet FOOL. Then, I say, that we could no more speak of A WISE LAW, than we can now speak of A FOOL LAW; but we might still speak of A LAW OF WISDOM, which is exactly equivalent to A WISE LAW; because the re-

lation

lation signified by the genitive case is completely *indefinite* in every Tongue. It is plain, therefore, that the business of Language might still go on, first, though all adjectives were converted into epithets; and, secondly, though epithets were not sufficiently numerous, (as perhaps they cannot be sufficiently numerous in any Language,) to express every *possible* specific relation that can be conceived to exist between the primitive and other substantive nouns.*

Let us now suppose, for the sake of argument, the sudden conversion of all the adjectives of our Language into epithets, significant of that specific relation implied by the *existence* of a given attribute in its proper object or substantive noun. In this case, it would be nonsense to speak of A WISE LAW, for the reasons which have already been fully explained; but we might still speak of A GOOD LAW; or A GOOD MAN; A GOOD DINNER; or

* I cannot undertake to determine *all* the means by which the use of adjectives might be superceded in a given Language. The expedient of having recourse to the genetive case, would certainly answer in many cases; but it is yet probable that the universal application of that expedient would be attended with much inconvenience. Accordingly, the Persians, who have very few adjective nouns, seem to have supplied the absence of these by having recourse to the invention of COMPOUND EPITHETS; but the Arabs have scarcely any compound epithets, and very few adjective nouns. The Arabs, however, have, or might have, a great multitude of simple epithets, all derived from the same root; for as every root is susceptible of every possible form of inflexion, so, it may give birth to a great multitude of verbs. And as many of these as may be significant, will necessarily give birth to the usual attributives; each attributive being significant of a given specific relation to the root. These circumstances render it probable that there are ample means in the Arabic Language, to compensate the absence of adjective nouns.

A GOOD HOUSE; &c. because the primitive GOODNESS does not exclusively signify VIRTUE, which constitutes the goodness of rational beings; but denotes, on the contrary, the desirable qualities of *any* given object, of whatever nature the object may be.

IT is plain, therefore, that the sense of the adjective GOOD is always determined by that of the following substantive noun; or, in other words, that the adjective GOOD is a general term; under which is comprised an unlimited number of specific adjectives; as COMMODIOUS, when we speak of "a good house;" PALATABLE, when we speak of "a good dinner;" VIRTUOUS, when we speak of "a good man;" BEAUTIFUL, when we speak of "a good face;" and sometimes RESPONSIBLE in the Language of merchants, who certainly commit no error at all, when they speak of "a good man upon change."

THE word GOOD, whether considered as an adjective or an epithet, will be therefore applicable to the *same* substantive nouns: first, because "a good action" may signify an action which indicates the GOODNESS or VIRTUE of the agent, in which case, GOOD is an adjective; and, secondly, because it may signify the *existence* of goodness in the action itself; in which case, GOOD is an epithet, applicable to every action which has a tendency to promote the welfare of Society; that being the circumstance in which the *goodness* of an action consists.

And, on the same principle, the word NOBLE, whether considered as an epithet or an adjective, would still be applicable to the same substantive nouns. For as we speak of NOBLE BIRTH; NOBLE MINDS; NOBLE POEMS; NOBLE BUILDINGS; &c. so, it must be obvious that the idea signified by the term NOBLE is of a very indefinite and general nature; insomuch that the NOBLENESS applicable to the mind of a man, has no apparent connexion at all, with that which is imputed to a fine building.

It may be inferred, therefore, that in proportion as the sense of an adjective is more *indefinite* and *general*, the effect of its conversion into an epithet will be less obvious; or wholly imperceptible; first, because it will continue, in either character, to be applicable to the same substantive nouns; and, secondly, because the omission of the substantive, for the sake of brevity, must be condemned as wholly inadmissible; since its insertion, on the contrary, is clearly necessary to determine the sense of the adjective noun. Take away the substantive which ought to accompany the adjective GOOD (whether considered as an epithet or not,) and it will be quite impossible to determine what *species* of goodness the speaker has in view; whether the goodness peculiar to MAN, which is VIRTUE; or that peculiar to any other object, such, for example, as the FOOD which he consumes.

But I have already shewn that many adjectives are significant

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of *specific* attributes, such as can have no existence except in certain specific objects. Thus, PREGNANCY, for example, is an attribute entirely peculiar to the female sex, which can have no existence in men and things. WISDOM, on the contrary, is an attribute common to both sexes, but then it is peculiar to rational beings, and can have no existence but in their minds. And BLACK is an attribute applicable to every substance in which that color may be observed to exist.

Now the word PREGNANT, like *all* adjectives, has been rendered grammatically applicable to MEN, WOMEN, and THINGS; but its conversion into an epithet would necessarily destroy its application to MEN and THINGS, and leave it applicable to WOMEN only, or at least to ANIMALS of the female sex. The word PREGNANT, considered as an epithet, would therefore loose *two* of the three genders which it possesses in virtue of its character as an adjective noun; and the word WISE, for reasons precisely similar, would necessarily loose the *neuter* gender, and become exclusively applicable to MEN and WOMEN; as it happens in the case of the word FOOL. The word BLACK, considered as an epithet, would still be applicable to MEN, WOMEN, and THINGS; or, in other words, to material objects, of what nature soever they might happen to be.

AND as men are great economists of speech, omitting as superfluous

superfluous in the expression of their thoughts, every word which circumstances will enable the hearer to supply; there is no doubt that the substantive which ought to accompany every epithet, as well as every adjective noun, would be omitted in every practicable case; that is to say, as often as the omission might not tend to create obscurity in the structure of a sentence.

On this principle, the substantive is now very commonly omitted after many adjective nouns: as ROMAN; GRECIAN; GERMAN; &c. but it must be inserted after many others; as WISE and VIRTUOUS; JUST and MERCIFUL; merely *because* they are adjective nouns; and, in that character, applicable to a great multitude of substantives, the omission of which, would inevitably tend to create obscurity in the structure of a sentence.

BUT if WISE were converted into an epithet, it would be exactly opposed to the epithet FOOL; and the inconvenience resulting from the omission of the substantive would be exactly the same in either case. And as the substantive is in fact omitted after the epithet FOOL, though at the expence of some trifling inconvenience, since it leaves the SEX entirely undefined; so, it may be assumed as a fact, not only probable but nearly certain, that if WISE were an epithet, not an adjective, the substantive would be very generally omitted. And as the slight inconvenience to which I have adverted, might be easily removed by vesting

ing the imaginary epithet WISE with *terminations* to mark the distinctions of sex or gender; so, it might then be used as a substantive noun with less inconvenience than the epithet FOOL; and with as little as we now experience in the case of ACTOR; ACTRESS; GOD and GODDESS; PRINCE and PRINCESS; KING and QUEEN.

IT is plain, therefore, that though the conversion of certain adjectives into epithets, as GOOD and BAD; BLACK and WHITE; &c. would be followed by little or no perceptible change in the practical application of those adjectives; there is, nevertheless, a very numerous body of simple attributives, as WISE; FOOLISH; PREGNANT; &c. on which, the effect of this transmutation would be to convert them into *practical* substantive nouns. Nor is it necessary to the production of this effect that the relation signified should be that of EXISTENCE; for, on the contrary, if it be truly *specific*, not *indefinite*, the effect will very commonly follow, of whatever nature the relation may be. If the word FOOLISH, for example, were exclusively applicable to HUMAN ACTIONS, and never applicable to MEN and WOMEN; it would be an epithet for the reasons formerly stated; and for any thing I can perceive to the contrary, it might be employed as a substantive noun with as little inconvenience as the word FOOL.

BUT the consequences resulting from the conversion of adjec-

tive nouns into epithets, would be obvious, also, in the application of VERBS; since *all* verbs comprise attributives, which may be epithets or adjective nouns. For if we could not speak of "a wise law," as we cannot speak of "a fool law;" it would be absurd to affirm that "the law *is* wise," as it is absurd to affirm that "the law *is* a fool;" and thus, the practical application of the verb TO BE WISE, *must* be determined by that of the attributive WISE, which forms a component part of the verb. The attributive comprised in the sense of an English verb is very generally an adjective noun; but if there be any Language in which EPITHETS take place of adjective nouns, we shall be sure to find the character of an epithet, in that Language, predominate even in the verb itself. It is impossible, therefore, to imagine a more important distinction than that which I have pointed out between epithets and adjective nouns; because it plainly involves the practical application of ALL ATTRIBUTIVES, to whatever class they may happen to belong.

OF METAPHORS.

I HAVE now to remark that the use of METAPHOR, which is of common, and even of necessary use in every Language, would not be at all affected by the conversion of our adjective nouns into epithets; because there is nothing in the nature of an EPITHET, any more than of a simple adjective noun, by which the use of metaphor can be condemned. The poet, under a

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system of epithets, would still be at liberty to *fancy* the existence of many attributes in nouns to which they are utterly inapplicable in the nature of things; and might therefore continue to speak, as he has done hitherto, of THE SMILING MORN; THE BREATHING SPRING; &c. though SMILING is naturally an attribute peculiar to rational beings; and BREATHING, in the strict and literal sense of the term, obviously implies animation and life, without reference to which it can have no existence.

YET if the adjective BREEZY were converted into an epithet, significant of the *existence* of its primitive in a given object or substantive noun, we should no longer be at liberty to speak of "The BREEZY CALL of incense-breathing morn;" because, though the MORN, by a very natural and beautiful metaphor, may be easily supposed to breathe incense, it would be a very absurd figure of Speech, to suppose the *existence* of breezes in A CALL. In fact, the word BREEZY, in this line, (remarkable for beauty and splendor of diction,) presents to the mind no metaphor at all; being, on the contrary, a simple adjective, employed to indicate the OCCURRENCE in the morning, (or at the CALL of the morning, which is itself a metaphor,) of those breezes by which we know it to be usually ushered in.

BUT though the use of metaphor is not inconsistent with the character of an epithet, any more than of a simple adjective noun,

noun, it is of importance to observe that the *course* of metaphor, in every Language, is chiefly determined by adventitious circumstances; insomuch, that the same metaphor which is familiar to the usage of one Language, will be generally unintelligible in many other Tongues. For as imagination, the most capricious of all the mental faculties, is the source to which we must trace our metaphors; so, the operations of this faculty are likely to be affected by every circumstance in the state of Society, which tends to suggest peculiar modes and habits of thinking; to engender, in short, any imaginable association of ideas which is not common to all mankind.

Accordingly, I have no doubt that an extensive knowledge of the course of metaphor which may happen to prevail in a foreign Language, is always one of the latest acquirements of those who undertake to master the Language; for as it can be known only by observation and experience, so, there is always much to learn on that subject, even in the case of those Languages which are spoken by nations nearly allied in manners to ourselves. Yet the resemblance of manners between two nations, powerfully tends to the assimilation of Tongues; and of course to the assumption of corresponding metaphors; and as the European nations, notwithstanding the varieties of character peculiar to each, are nearly as much alike in manners as in dress; so, I am persuaded that this resemblance has very generally given birth,

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in each nation, to the employment of metaphors common to them all.

And this is one among many reasons, why there is, comparatively speaking, so little difficulty in translating from one European Language into another; whereas the difficulties which encumber INTELLIGIBLE, not to speak of ELEGANT translation from the European Languages into the Eastern Tongues, if not often insuperable, are at least incomparably superior in degree. The European whom I have occasion to address, may be of a country foreign to my own; but if I can *think* in English, and translate the terms, rendered mechanically word for word, and sentence for sentence, preserving every metaphor as it may happen to occur, and slightly changing the order of arrangement, to suit the idiom of the foreign Language, I may fail of elegance, or even of accuracy; but should not expect to be told by my hearer that my Language was utterly unintelligible to him.

That he does understand me, may be often, however, regarded as a proof of the *similarity* of the Languages spoken by either; a similarity extending, not merely to Languages derived from the same parent stock, though in these it will be necessarily more conspicuous; but embracing ALL or MOST of the European Tongues; formed, as they are pretty nearly, on the same principles; spoken by nations professing various modifications of the same religion; go-

verned nearly by the same laws; cultivating the same arts, and the same branches of science and literature; advanced to the same point of civilization; and conducting the pursuits of war and of peace by the same maxims and general principles; the result, not so much of the progress of knowledge in any one country, as of the aggregate acquirements of Europe itself!

THE facilities of translation which result from the combination of all these circumstances, have never been fully appreciated in Europe; and perhaps they never will be fully appreciated, unless the progression of knowledge, in the Oriental Tongues, shall render familiar to literary men, the contrasted difficulties which embarrass the transfusion of European sentiments into the Languages of the East. In that case, the attention of scholars will be at length turned to THE PRINCIPLES OF TRANSLATION; and we may possibly discover, in process of time, the true reasons why an Oriental Scholar is so often compelled to wave the translation of terms entirely; and to find out the means by which a given sentiment may be accurately preserved, while the words in which it was originally conveyed, are altogether discarded, as unfit to convey it to the mind of any Oriental hearer.

SOME of these reasons are, indeed, sufficiently obvious in the structure of many Oriental Tongues; such, for example, as the Arabic Language; which is almost exclusively conducted by the means of

EPITHETS,

EPITHETS, having scarcely any ADJECTIVE NOUNS. For though the noun termed مَنْسُوب or RELATIVE; as هِنْدِيٌّ INDIAN; رُومِيٌّ GRECIAN; &c. is a *real* adjective, denoting an *indefinite* and *general* relation to the primitive, it is regularly formed from those nouns only, which are significant of PERSONS; PLACES; COUNTRIES; or TRIBES; and, with the single exception of this noun, it may be affirmed, with certain accuracy, that ALL the attributives of the Arabic Language are EPITHETS, not ADJECTIVE NOUNS.

ALL the consequences which I have stated as likely to ensue in our Language from the conversion of English adjectives into epithets, may be therefore considered as so many PRINCIPLES, literally verified in the Arabic Language, to which the use of adjectives is almost unknown. And as I have already remarked that the consequences in question extend to the practical application of VERBS; PARTICIPLES; and OTHER ATTRIBUTIVES of every species; so, the reader will do well to ponder the subject, until it shall be completely familiar to his mind.

FOR it will require no inconsiderable exertion of thought, to get rid of the prejudice in favor of the *necessary* use of adjectives, which results from the universal reception of these into the structure of every European Tongue; yet if the reader will fairly put the question to himself, why it happens that ALL adjectives have three genders, he ought, I think, immediately to perceive that the fact

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is utterly unaccountable, otherwise than by adverting to that INDEFINITE and GENERAL relation, which every adjective is formed to denote.

For as "a melancholy man" means a man who *feels* the sensation of melancholy; so, "a melancholy spectacle" means a spectacle which *excites* the sensation of melancholy; and as these are two very different ideas, we need not surely be at all surprised that there *are* Languages, in which they must be differently expressed. Here, then, we have one great principle of Arabic Grammar, which cannot fail to embarrass the transfusion of European sentiments into the Arabic Language; for as it embraces, equally, the practical application of ALL attributives, to whatever class they may happen to belong; so, it operates with the watchful care of an ARGUS, against the possibility of rendering intelligible a mere verbal translation of terms.

But besides the difficulties arising from this prolific source of embarrassment, the English translator into the Arabic Language has to encounter other impediments, of equal, nay, of much greater magnitude. For if we compare the number of our ideas with that of the terms employed to express them, the richest Language will seem to be poor; insomuch that it may be thought a matter of reasonable wonder, how we are able to express them at all.

But we could not express them, if the terms of Speech were never employed in any other than the literal sense; and hence arises the use of metaphor; or let me substitute, rather, THE EXTENSION OF TERMS, which conveys a more comprehensive idea; and, generally speaking, all those expedients, described under term IDIOM, to which, in Language, we must have recourse. And as nothing is necessarily common to all Languages, but merely our right to employ words in the *literal* sense which they may have acquired; so, the extensions and idioms of one Language are likely to differ from those of another. And this variation, founded as it is on the different combinations of human society, will be conspicuous even in the dialect of Yorkshire, as opposed to that of London or Middlesex; and must be carried to a prodigious extent in the case of two foreign Languages, originally constructed on different principles; spoken by nations assimilated by no habits of mutual intercourse; and in fact distinguished from each other by all those circumstances in the state of society, that tend to modify the human character into that endless diversity of forms, which it is found to assume in the civilized regions of modern Europe, or the sandy plains of an Arabian desart, thinly peopled by its wandering tribes.

These circumstances duly considered, it seems to me that we have more reason to admire the facility with which a Frenchman is able to understand a verbal translation from the English Tongue, than

cause to wonder that such a translation should be generally unintelligible to the ear of an Arab; but the subject is too interesting and too important to be treated incidentally at the end of a chapter, and it will depend on my ability, which I much doubt, whether it shall be resumed in any subsequent part of my work.

It involves an essay on the principles of translation; and such an essay has been long, and very justly considered as a great desideratum by Oriental Scholars, though its importance may not be duly appreciated in Europe, where the office of intelligible, I do not speak of elegant translation, is generally and not unjustly held to be little more than a mechanical exercise. My own ambition is limited to an exposition of the sources of those difficulties which embarrass the transfusion of European sentiments into the Languages of the East; but if successful in the accomplishment of that object, a more arduous task will remain for my successors; namely, that of pointing out the means by which those difficulties may be diminished.

I now proceed to detail, in their order, the various classes of DERIVATIVE NOUNS to which I adverted in the preceding section of this chapter.

SECTION

SECTION THIRD.

اِسْمُ الْفَاعِلِ مِنَ الثُّلَاثِيِّ الْمُجَرَّدِ

FORMATION OF THE ACTIVE PARTICIPLE OR NAME OF THE AGENT, FROM VERBS OF THE TRILITERAL RADICAL CLASS.

THE اِسْمُ الْفَاعِلِ or NAME OF THE AGENT has been defined, by Arabian writers, to be "a noun derived from the infinitive, for the purpose of describing the agent of a transitive verb." And as transitive verbs are generally significant of actions performed, many of which are of a transitory nature, forgotten, perhaps, as soon as accomplished; so, the attributive character of this noun is not generally of a permanent nature, though it may become permanent by the repetition of the action. The WINNER of a game at billiards, for example, is plainly the AGENT of the verb TO WIN; but the epithet WINNER, which is the اِسْمُ الْفَاعِلِ, confers no permanent attribute on the party to whom it may be applied; since a change of fortune, in the next game, may quickly transfer it to the adverse party. So, also, the epithet WRITER, which is an اِسْمُ الْفَاعِلِ confers no permanent attribute on the nominative or agent of the verb TO WRITE; but the attribute may become permanent by the repetition of the action, as when we speak of A WRITER by PROFESSION; &c.

THIS

This transitory nature of the attribute signified by the إِسْمُ الْفَاعِل, when derived from nouns significant of actions performed, is probably the true reason why the Arabian Grammarians have declared the difference between the إِسْمُ الْفَاعِل and the simple attributive (اَلصِّفَةُ الْمُشَبَّهَةُ) to consist merely in this: namely, that the former denotes the OCCURRENCE, whereas the latter denotes the EXISTENCE of a given attribute in its proper object or substantive noun. But if we admit the accuracy of this definition, it certainly follows that many nouns having the form of the إِسْمُ الْفَاعِل, must be assigned to the class of simple attributives: as ضَامِرٌ LEAN; شَازِبٌ LEAN; &c. since these nouns unquestionably denote the EXISTENCE, not the OCCURRENCE of a given attribute in its proper object or substantive noun. And perhaps it is true that these nouns, being derived from verbs of the intransitive class, are in reality simple attributives; since it is not improbable, and has been maintained by many Grammarians, that the Measure فَاعِل, on which the إِسْمُ الْفَاعِل is regularly formed, is also common to simple attributives.

But the word عَاشِق A LOVER is directly opposed to مَعْشُوق LOVED; and seems, therefore, to be an إِسْمُ الْفَاعِل in the strict and proper sense of the term. Yet the attribute signified by the word LOVE is less transient, by its own nature, than that signified by the word ANGER; whence we derive the adjective ANGRY, a simple attributive, employed to denote the EXISTENCE, not

not the occurrence of anger, in its proper object or substantive noun. If the word LOVER be an اِسْمُ الْفَاعِل, it follows, therefore, that the attribute signified by this noun is not *necessarily* of a transient character; since LOVE may continue to endure for ever.

But I am unwilling to enter into this argument, having already stated my opinion that the classification of verbs into neuter and transitive is really imperfect in its own nature; being founded, chiefly, on the usage of Language, with little regard to the nature of things. And if it be true, as I believe, that there are as many species of the اِسْمُ الْفَاعِل as there are species of transitive verbs; and as many species of the simple attributive, as there are species of intransitive verbs; it follows that an improved classification of verbs can alone determine the true nature of the distinction between the اِسْمُ الْفَاعِل and the simple attributive, which I confess that I am unable to resolve.

The اِسْمُ الْفَاعِل differs from the active participles of our Language, merely as the word LOVER differs from the word LOVING; that is to say, as AN EPITHET differs from AN ADJECTIVE NOUN. We cannot speak of A LOVER ACTION, because an action is utterly incapable of love or hatred; but we may speak of A LOVING ACTION, meaning "an action which indicates the love of the agent." It is plain, therefore, that the relation signified by

the اِسْمُ الْفَاعِل is really SPECIFIC by its own nature; whereas the relation signified by the active participles of our Language is really INDEFINITE, like that of the simple adjective nouns.

YET the word شَاعِرٌ A POET; which is an اِسْمُ الْفَاعِل derived from the infinitive شِعْرٌ WRITING OR COMPOSING POETRY, is sometimes used in the sense of POETICAL: as شِعْرٌ شَاعِرٌ "A poetical verse." This word seems, therefore, to have acquired a character approaching to that of our ADJECTIVES; that is to say, it seems, at least in this example, to indicate an *indefinite* and *general* relation to the primitive. And, on the contrary, the word SICK, in our Language, has really acquired the character of AN EPITHET; since we seldom or never speak of A SICK SEASON, but generally substitute the adjective SICKLY. Such examples are comparatively speaking of rare occurrence in either Language, and are plainly *anomalous* to the general system which prevails in each; serving merely to demonstrate the truth of an old axiom: namely, that "there is no rule without an exception." The following is the rule applicable to the formation of the اِسْمُ الْفَاعِل derived from verbs of the triliteral radical class.

RULE.

THE اِسْمُ الْفَاعِل, being derived from verbs of the triliteral radical class, is invariably formed on the Measure فَاعِلٌ: Feminine

minine فَاعِلَةٌ: which is applicable, by analogy, to all active verbs whether transitive or intransitive; and by the authority of prescription, to many neuter verbs: in which case, it must be often translated by the simple adjective noun. Examples: ضَارِبٌ; ضَارِبَةٌ; A BEATER: قَاتِلٌ; قَاتِلَةٌ; A SLAYER: طَالِبٌ; طَالِبَةٌ; A LOVER: عَاشِقٌ; عَاشِقَةٌ; A SEEKER: نَائِمٌ; نَائِمَةٌ; A SLEEPER: ضَامِرٌ; ضَامِرَةٌ; SLENDER: شَازِبٌ; شَازِبَةٌ; LEAN: &c. The examples of this noun might be easily multiplied without end, but every reader will be able to form an ample collection for himself. It is to be observed that the word ضَامِرٌ and عَاشِقٌ are common to both genders, and do not therefore require, though they admit the termination تا of the feminine gender.

اَبْنِيَةُ الْمُبَالَغَةِ

INTENSIVE SUPERLATIVE OF THE ISMOOL FA-IL.

THIS noun differs from the اِسْمُ الْفَاعِل merely in the SUPERLATIVE SENSE which it is formed to denote: but the measures of its formation are very numerous, and, with one exception, they must be supported, in each example, by the authority of prescription or general usage. The exception to which I allude is the Measure فُعَلَةٌ; on which, Grammarians have authorised the universal formation of this noun, without regard to prescription at all: as ضُرَبَةٌ A GREAT BEATER; طُلَبَةٌ A GREAT SEEKER; قُوَلَةٌ A GREAT SPEAKER; لُوَمَةٌ A GREAT REPROACHER; &c.

The

The noun so formed, is accurately applicable to both genders; and, having no dependence on the authority of prescription, it follows that عُلَمَةٌ VERY LEARNED OR KNOWING; فُرَقَةٌ VERY FEARFUL, (Primitive فَرَقٌ Fear,) &c. must be considered as grammatically accurate, with or without reference to their establishment by the authority of general usage.

BUT I advise the reader not to employ any noun of this class which has not received the sanction of usage; for it is one of the most difficult points of Arabic Grammar to determine where the authority of prescription ends, and where the dominion of analogy begins. The human ear is naturally disposed to receive with distaste every sound to which it is not accustomed in Speech; and there is no doubt that an Arab would reject as inelegant at least, if not inaccurate, a great many inflexions not hitherto employed in the Language, but such as *might* be employed under the sanction of those rules in which analogy is declared to prevail.

THE intensive superlative of the اِسْمُ الْفَاعِلِ is commonly termed اِسْمُ الْمُبَالَغَةِ or A NOUN SIGNIFICANT OF EXCESS; and besides the Measure فُعَلَةٌ to which I have already adverted, it has many other measures applicable, as I have stated, by the arbitrary authority of prescription alone. These are detailed in the following table, of which it is necessary to remark that many of the examples not ending in the letter ة servile, are frequent-

ly

ly observed to receive that letter, which does not affect the gender of the noun, but renders the superlative still more intense: as عَلَّامٌ VERY WISE; عَلَّامَةٌ MOST EXCEEDINGLY WISE: فَارُوقٌ A GREAT SEPARATOR; فَارُوقَةٌ A VERY GREAT SEPARATOR: فَرُّوقٌ VERY FEARFUL; فَرُّوقَةٌ MOST EXCEEDINGLY FEARFUL: &c.

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
Very fearful.	هَيْبٌ	فَيْعِلٌ	13	A great eater.	لُهَمٌ	نُعَلٌ	1
A great bawler.	صَيْدَحٌ	فَيْعَلٌ	14	A great eater.	لَهِمٌ	نَعِلٌ	2
Well versed in the vicissitudes of things.	قُلَّبٌ	فُعَّلٌ	15	Very impatient.	جَزُوعٌ	فَعُلٌ	3
Very impatient.	جُزَاعٌ	فُعَالٌ	16	Omniscient.	عَلِيمٌ	فَعِيلٌ	4
Very mischievous.	شِغَبٌّ	فِعَلٌّ	17	Very grateful.	شَكُورٌ	فَعُولٌ	5
Very playful.	دُعْبُبٌ	فُعْلُلٌ	18	A great praiser.	حَمَّادٌ	فَعَّالٌ	6
A great bawler.	صَيْدَاحٌ	فَيْعَالٌ	19	A great reader.	قُرَّاءٌ	فُعَّالٌ	7
A great eater.	سِرْوَاطٌ	فِعْوَالٌ	20	A great knower.	عِرِّيفٌ	فِعِّيلٌ	8
A tempestuous wind.	سَيْهُوجٌ	فَيْعُولٌ	21	A great speaker.	مِقْوَلٌ	مِفْعَلٌ	9
A great separator.	فَارُوقٌ	فَاعُولٌ	22	A great benefactor.	مِنْعَامٌ	مِفْعَالٌ	10
Very fearful.	فَرُّوقٌ	فَعُّولٌ	23	A great speaker.	مِنْطِيقٌ	مِفْعِيلٌ	11
A great mixer.	خُلَّيْطَى	فُعَّيْلَى	24	Very fearful.	هَيْبَانٌ	فَعْلَانٌ	12

Meaning.	Examples.	Measures.		Meaning.	Examples.	Measures.	
Very playful.	تِلْعَابٌ	تِفْعَالٌ	37	A great deceiver.	خُلْبُوبٌ	فُعْلُولٌ	25
Very playful.	تِلَعَّابٌ	تِفَعَّالٌ	38	Very silent.	سِكْتِيتٌ	فِعْلِيلٌ	26
A great swallower.	تَلَقَّامٌ	تَفَعَّالٌ	39	Very silent.	سُكَّيْتٌ	فُعَّيْلٌ	27
A great eater.	تُرْهُوطٌ	تُفْعُولٌ	40	A great liar.	كُذْبُذْبٌ	فُعْلُعْلٌ	28
A great sleeper.	يَرْقُوذٌ	يَفْعُولٌ	41	A great liar.	كُذَّبْذُبٌ	فُعَّلْعُلٌ	29
A great speaker.	تِقْوَلَةٌ	تِفْعَلَةٌ	42	A great liar.	كُذْبُذْبَانٌ	فُعْلُعْلَانٌ	30
A great speaker.	تِقْوَالَةٌ	تِفْعَالَةٌ	43	A great liar.	كُذَّبْذُبَانٌ	فُعَّلْعُلَانٌ	31
Very learned.	تِعْلِمَةٌ	تِفْعِلَةٌ	44	A great liar.	كَيْذُبَانٌ	فَيْعُلَانٌ	32
Very playful.	تِلْعِيبَةٌ	تِفْعِيلَةٌ	45	A great speaker of nonsense.	هِذْرِيَانٌ	فِعْلِيَانٌ	33
A very itchy dog.	فَخْوَرِشٌ	فَعْوَلٌ	46	Very fearful.	هَيِّبَانٌ	فَيْعِلَانٌ	34
Very wrathful.	غُضُبٌّ	فُعُلٌّ	47	Very playful.	أُلْعُبَانٌ	أُفْعُلَانٌ	35
Very wrathful.	غُضُبَّةٌ	فُعُلَّةٌ	48	A great liar.	مَكْذَبَانٌ	مَفْعَلَانٌ	36

I have no obsesvations to offer on the measures comprised in the preceding table, and will therefore proceed to consider the formation of the Ismool Pa-il, derived from other verbs, besides those of the triliteral radical class.

إِسْمُ الْفَاعِلِ مِنْ غَيْرِ الثُّلَاثِيِّ الْمُجَرَّدِ

FORMATION OF THE ISMOOL FA-IL, FROM ALL VERBS BUT THOSE OF THE TRILITERAL RADICAL CLASS.

The إِسْمُ الْفَاعِلِ, derived from all the verbs in the Arabic Language, those only excepted which belong to the triliteral radical class, is formed from the aorist active, in the third person singular; simply by substituting for the letter Ya, the letter Meem moveable by the vowel Zumma; after which, the penultimate letter must receive the vowel Kusra, if it did not previously possess that vowel point. Examples: يُدَحْرِجُ He circulates; مُدَحْرِجٌ A circulator: يَتَدَحْرَجُ It revolves; مُتَدَحْرِجٌ A revolver: يُسْلِمُ He embraces the Moohummudan faith; مُسْلِمٌ A Moohummudan: يَنْطَلِقُ He walks; مُنْطَلِقٌ A walker: يَتَجَاهَلُ He pretends ignorance; مُتَجَاهِلٌ A pretender of ignorance: يَسْتَقْبِلُ He goes to meet somebody else; مُسْتَقْبِلٌ One who goes to meet somebody else: &c.

The simplicity of this rule supercedes the necessity of numerous illustrations; and as it admits of no exceptions whatever, the knowledge of it will easily enable every reader to draw out for his own benefit, a complete body of active participles, formed from all descriptions of Arabic verbs; those only excepted, which belong to the triliteral radical class.

مُلْحَقَاتُ اسْمِ الْفَاعِلِ

CORRELATIVES OF THE ISMOOL FA-IL.

THIS term is commonly applied to certain derivatives, chiefly formed from the name of a substance, but sometimes from the name of an event. Those derivatives generally occur on one or other of the Measures فَعَّالٌ or فَاعِلٌ; and more rarely on the Measure فَعِلٌ. The Measure فَعَّالٌ has been thought, by some Grammarians, to be ANALOGOUSLY applicable to the formation of this noun, from any given primitive of the triliteral class; but the better opinion is, that every example of its occurrence, on whatever Measure it may happen to be formed, must be supported by the sanction of general usage. The noun, so formed, will be found, in various examples, to indicate a considerable number of *specific* relations to the primitive: such as that of A VENDER; DEALER; POSSESSOR; or USER; &c. to the thing which he VENDS; DEALS IN; POSSESSES; OR USES. The following are examples of its occurrence on each of the Measures to which I have adverted.

MEASURE فَعَّالٌ.

THIS Measure may be illustrated by the words سَيَّافٌ "A swordsman; or maker of swords;" Primitive سَيْفٌ "A sword:" تَرَّاسٌ "A maker of shields;" Primitive تُرْسٌ "A shield:" تَمَّارٌ "A vender of dates;" Primitive تَمْرٌ "A date:" بَغَّالٌ "A mule driver;" Primitive بَغْلٌ "A mule:" حَدَّادٌ "A blacksmith;" Primitive حَدِيدٌ "Iron:" &c.

MEASURE

MEASURE فَاعِلٌ.

This measure occurs in the words نَابِلٌ "A vender of arrows;" Primitive نَبْلٌ "An arrow:" دَارِعٌ "A wearer or vender of armour;" Primitive دِرْعٌ "Armour:" كَاسٍ (like قَاضٍ) "A possessor of clothes;" Primitive كِسْوَةٌ "Clothes:" أَهْلٌ "Inhabited; as مَكَانٌ آهِلٌ An inhabited place;" Primitive أَهْلٌ "People:" دَافِقٌ, synonimous with مَدْفُوقٌ or ذُو دَفْقٍ: as خُلِقَ مِنْ مَاءٍ دَافِقٍ أَيْ مَدْفُوقٍ "Man was created of the seminal fluid;" literally "of water poured out;" Primitive دَفْقٌ "To pour out water:" &c.

To this class the Grammarian Khuleel has assigned the words طَالِقٌ, synonimous with دَاتُ طَلَاقٍ, "A divorced woman;" and حَائِضٌ, synonimous with دَاتُ حَيْضٍ, "A menstruous woman:" &c. because, though exclusively applicable to the female sex, they do not admit of the termination تَا of the feminine gender; whereas the Ismool Fa-il not only admits, but generally requires that termination, when applicable to nouns of the feminine gender. Seebuwyh is of opinion that they are Ismool Fa-ils, having no verbal reference to gender at all, though restricted, by sense, to the feminine gender. And the Schools of Koofa maintain that they are Ismool Fa-ils exclusively applicable to the female sex, and therefore independent, by sense, of the termination تَا, which answers no useful purpose in Language, but that of distinguishing the sexes, in the case of an attributive applicable by sense to both genders. It

It is argued in reply to the Schools of Koofa, that the words حَامِلَةٌ "Pregnant," and مُرْضِعَةٌ "A milk nurse," though exclusively applicable to the female sex, do, nevertheless, admit the termination ة of the feminine gender; whereas مُحِبٌّ "A lover," عَاشِقٌ "A lover," and ضَامِرٌ "Lean," &c. though naturally common to both genders, do not admit, or at least do not require that termination: as نَاقَةٌ ضَامِرٌ "A lean she camel;" اِمْرَأَةٌ مُحِبٌّ وَعَاشِقٌ لِزَوْجِهَا "A woman fond of her husband;" &c. Whence it follows, or is thought to follow, that the omission of the termination ة, in the examples طَالِقٌ and حَائِضٌ, is determined by the arbitrary authority of general usage; not by the restriction of either epithet to the female sex, according to the opinion maintained at Koofa. The decision of Serbuwyh has therefore obtained the general concurrence of the Learned, in opposition, equally, to the decision of Khuleel, or the Schools of Koofa.

MEASURE فَعِلٌ.

The occurrence of this measure will be sufficiently illustrated by the words نَهِرٌ "A day laborer;" Primitive نَهَارٌ "A day:" حَرِجٌ "A habitual fornicator;" Primitive حِرْجٌ "Pudendum mulieris:" and سَتِهٌ "A sodomite;" Primitive سَتَهٌ or سَتْهٌ "The rectum;" &c.

CONCLUSION.

Besides the measures to which I have now adverted, the Grammarian Khuleel admits the formation of this noun, on the measure

sure of any given ISMOOL FA-IL, to whatever conjugation it may happen to belong: as مُطْفِلٌ, synonimous with ذَاتُ طِفْلٍ "A female having children;" Measure مُفْعِلٌ: or مُنْفَطِرٌ; in the phrase اَلسَّمَاءُ مُنْفَطِرٌ اَيْ ذَاتُ انْفِطَارٍ "The heavens have windows;" or literally, "are possessed of rents or fissures;" &c. This rule, however, is peculiar to KHULEEL, and has not been generally sanctioned by the Learned, who consider the examples adduced, as real ACTIVE PARTICIPLES, not CORRELATIVES of the active participle; though neither example requires the insertion of the termination تٌ, which ought to distinguish the feminine gender.

THE Grammarian اِبْنُ الْحَاجِبِ has assigned the CORRELATIVES of the active participle, to the class termed مَنْسُوبٌ or RELATIVE NOUNS; and it seems to me that they do, in fact, form a species of the relative noun; of which the characteristic is, that like an English adjective, it denotes an *indefinite* and *general* relation to the primitive. But in the case of an English adjective, the relation *continues* indefinite and general; otherwise the word ANGRY for example, would not be at once applicable to MEN, WOMEN, and THINGS; since the relation of anger to MEN and WOMEN, is different from the relation of anger to THINGS. Whereas the relation signified by the CORRELATIVES of the ISMOOL FA-IL is generally *specific* in each example; and its indefinite character is therefore determined by comparing one example with another.

another. It resembles the relation signified by those nouns of our own Language, which are formed from the primitive by adding ER: as PRISONER; JAILER; &c. For if we consider the word PRISONER alone, it will clearly appear that the relation signified is truly *specific:* namely, "that of a *captive* to the *prison* in which he is confined." And if we consider the word JAILER alone, it will still appear that the relation signified is truly *specific:* namely, "that of a *governor* to the *prison* in which he commands." But these are *two* specific relations, both signified by the termination *er;* for JAIL and PRISON are synonimous terms, and if the relation were the same in either case, JAILER and PRISONER would be so too.

IT is plain, therefore, that the termination *er* denotes, in various examples, a considerable number of specific relations, essentially distinguished by their own nature; whence it follows that the relation signified by that termination must be naturally *indefinite* in a certain degree; since it is equally capable of expressing *all* those specific relations, which, in various examples, it is found to denote. And as the usage of Language alone determines the difference of sense between JAILER and PRISONER, either of which might have assumed the sense of the other, had it been so determined by general usage; it may be therefore inferred, with certain accuracy, that the *indefinite* character of the relation signified by the termination *er*, is rendered *specific*,

in

in each example, by the arbitrary authority of prescription alone. And so it is in the case of the CORRELATIVES of the ISMOOL FA-IL; since these naturally denote an *indefinite* and *general* relation to the primitive, though that relation very commonly becomes *specific*, in each example, by the arbitrary influence of general usage.

SECTION FOURTH.

اِسْمُ الْمَفْعُوْلِ مِنَ الثُّلَاثِيِّ الْمُجَرَّد

THE NAME OF THE OBJECT, OR PASSIVE PARTICIPLE, DERIVED FROM VERBS OF THE TRILITERAL RADICAL CLASS.

THE PASSIVE PARTICIPLE is defined to be a noun derived from the infinitive, for the purpose of describing the object of a transitive verb; and those of the triliteral radical class are regularly formed on the Measure مَفْعُوْلٌ; Feminine مَفْعُوْلَةٌ; which is applicable, by analogy, to all the verbs of this class; without so much as a single exception. Examples: مَضْرُوْبٌ; مَضْرُوْبَةٌ; BEATEN: مَكْتُوْبٌ; مَكْتُوْبَةٌ; WRITTEN: مَعْلُوْمٌ; مَعْلُوْمَةٌ; KNOWN: مَخْدُوْمٌ; مَخْدُوْمَةٌ; SERVED: &c. It would be easy, but useless to multiply the examples of this class; and I shall therefore merely observe, that besides the regular form of the passive participle, there are also certain irregular forms of that noun, applicable to the examples in which they occur, by the arbitrary authority of general usage. Examples: قَتِيْلٌ SLAIN; Measure فَعِيْلٌ; قَبُوْلٌ

Accepted; Measure فَعُولٌ; ذَبِيحٌ; Sacrificed; Measure فِعْلٌ; نَقْضٌ; A leaf fallen from the tree;" Measure فَعَلٌ; &c. Other measures irregularly applicable to the formation of this noun, though less commonly observed to occur in the Language, will appear hereafter, in the chapter that treats of the Measures termed مُشْتَرَكَةٌ فِيهِ; or "Common to more than one of the parts of Speech."

اَبْنِيَةُ الْمُبَالَغَةِ

INTENSIVE SUPERLATIVE OF THE PASSIVE PARTICIPLE.

The intensive superlative of the passive participle seems to be rarely formed in the Arabic Language; yet Grammarians have authorised its formation, by analogy, on the Measure فُعْلَةٌ; without regard to prescription at all. Examples: ضُحْكَةٌ "Very much laughed at;" سُخْرَةٌ "Very much ridiculed;" لُوْمَةٌ "Very much reproached;" عُذْلَةٌ "Very much censured;" &c. It follows, therefore, that عُشْقَةٌ "Very much loved," must be considered as grammatically accurate, since it is formed according to the prescribed analogy; but, for my own part, I would not venture to use it, without reference to the sanction of general usage; by which it may or may not be supported, for any thing I know of the matter. I believe, therefore, that the Measure فُعْلَةٌ is applicable to the formation of this noun, not by *analogy*, as Grammarians assert; but merely by the authority of prescription alone. The other Measures on which it is sometimes observed to occur, are, first, فَعُولٌ: as هَيُوبٌ "Very

"Very much feared;" and, secondly, فَعْلَانٌ: as هَيْبَانٌ "Very much feared;" and these are prescriptive, not analogous, according to the opinion of all Grammarians.

اِسْمُ الْمَفْعُوْلِ مِنْ غَيْرِ الثُّلَاثِيِّ الْمُجَرَّدِ

PASSIVE PARTICIPLE DERIVED FROM ALL VERBS, BUT THOSE OF THE TRILITERAL RADICAL CLASS.

THE form of the PASSIVE PARTICIPLE of such verbs, differs from that of the ACTIVE PARTICIPLE, merely in having the penultimate moveable by the vowel FUT-HA, instead of KUS-RA, which is applicable to the penultimate of the active participle. It follows, therefore, that مُدَحْرِجٌ will have its passive participle مُدَحْرَجٌ: and so, also, of مُتَدَحْرِجٌ; مُتَدَحْرَجٌ: مُكْرِمٌ; مُكْرَمٌ: مُسْتَقْبِلٌ; مُسْتَقْبَلٌ: &c. through every class of the verbs to which I have here adverted.

SECTION FIFTH.

اِسْمُ التَّفْضِيْلِ

NOUN OF SUPERIORITY.

THIS noun corresponds with BOTH degrees of comparison in other Tongues: as زَيْدٌ اَعْلَمُ مِنْ عَمْرٍو "ZYDE is more learned than AMR;" زَيْدٌ اَعْلَمُ النَّاسِ "ZYDE is the most learned of men;" &c. It is defined to be a noun derived from the infinitive, for the purpose of comparing two or more objects, and assigning to one of them, a superiority over the others, in the sense of a given attribute

attribute signified by the infinitive. It proceeds, occasionally, from the active participle: as أَعْلَمُ "More or most learned;" from عَالِمٌ "Knowing or Learned:" or the passive participle: as أَشْهَرُ "More or most celebrated;" from مَشْهُورٌ "Celebrated:" or the simple attributive: as أَعْظَمُ "Greater or Greatest;" from عَظِيمٌ "Great:" &c.

The measure of this noun is invariably أَفْعَلُ for the masculine gender; and فُعْلَىٰ for the feminine gender: as أَكْبَرُ "Greater or Greatest;" Feminine كُبْرَىٰ: أَفْضَلُ "More or most learned;" Feminine فُضْلَىٰ: أَشْجَعُ "Braver or Bravest;" Feminine شُجْعَىٰ: &c. In the general opinion, it can be regularly derived, only from verbs of the triliteral radical class; and in order to the accuracy of its formation, it is necessary, *first*, that these should be تَامٌّ or Perfect verbs: *secondly*, that they should be مُتَصَرِّفٌ فِيهِ or "Inflected through all their tenses:" *thirdly*, that they should be capable, by sense, of intension and remission: and, *finally*, that they should not be significant of colors or personal defects.

It follows, therefore, *first*, that the noun of superiority connot be regularly derived from quadriliteral verbs of any class; or from augmented verbs of the triliteral class: as تَدَحْرَجَ; دَحْرَجَ; أَخْرَجَ; اِسْتَخْرَجَ: &c. *Secondly*, that it cannot be derived from substantive verbs: as كَانَ "He was;" صَارَ "He became;" كَادَ "He was near;" (doing so and so;) &c. because these are termed نَاقِصٌ or Imperfect, in Arabic Grammar; being deprived

deprived of the ATTRIBUTIVE CHARACTER which is essential to the nature of a perfect verb. *Thirdly*, that it cannot be derived from نِعْمَ "He was good;" بِئْسَ "He was bad;" &c. because these verbs are غَيْرُ مُتَصَرِّفٍ فِيهِ or "Indeclinable;" having no inflexions of tense at all. *Fourthly*, that it cannot be derived from مَاتَ "He died;" because the sense of this verb is utterly incapable of INTENSION and REMISSION. And, *finally*, that it cannot be derived from سَوَادٌ BLACKNESS; بَيَاضٌ WHITENESS; عَمًى BLINDNESS; عور BEING BLIND OF AN EYE; &c. because these verbs are significant of COLORS, or PERSONAL DEFECTS.

IF the NOUN OF SUPERIORITY were analogously derived from quadriliteral verbs of any class, or from augmented verbs of the triliteral class, it must be formed on the Measure أَفْعَلُ since there is no other measure of the اِسْمُ التَّفْضِيلِ. But that measure cannot be formed from such verbs, without rejecting some of the letters, radical or servile, of which they are composed; and this rejection would often tend to disfigure the word, in such a manner as to confound the sense. The verb دَحْرَجَ, for example, would form its noun of superiority أَدْحَرُ, after the rejection of the letter JEEM; and this noun would seem to be derived, not from the infinitive دَحْرَجَةٌ, but from another infinitive, namely دُحُورٌ DRIVING AWAY. So, also, the verb أَخْرَجَ would form its noun of superiority أَخْرَجُ, after the rejection of the letter HUMZA; and this noun would seem to be derived, not from إِخْرَاجٌ which is an

augmented infinitive of the first conjugation, but from the radical infinitive, namely خُرُوْج. I say, after the rejection of the letter HUMZA, because the HUMZA of اَخْرَجَ must be *first* rejected, though afterwards replaced in اَخْرَجُ by *another* HUMZA, namely, that of the اِسْمُ التَّفْضِيْل.

SUCH are the reasons assigned by Grammarians, why the NOUN OF SUPERIORITY cannot be analogously derived from quadriliteral verbs of any class, or from augmented verbs of the triliteral class; yet they are not unanimous on this subject, for SEEBUWYH has authorised the formation, by analogy, of اَفْعَلُ from اَفْعَلَ; that is to say, he has authorised the formation of the اِسْمُ التَّفْضِيْل from ALL verbs of the first conjugation of augmented triliterals, without regard to prescription at all. And اَبُوْ حَيَّان is of opinion, (indeed the fact is admitted by all Grammarians,) that there are, in the Language, a multitude of examples in support of the accuracy of SEEBUWYH's decision: as اَنْتَ اَكْرَمُ لِيْ مِنْ فُلَانٍ "You are a greater benefactor to me than such a person;" هُوَ اَعْطَاهُمْ لِلدَّنَانِيْرِ وَاَوْلَاهُمْ لِلْمَعْرُوْفِ "He is the greatest bestower of money among them, and the most apt to the performance of good actions." For اَكْرَمُ is here supposed to be derived from اَكْرَمَ "He favored;" not from كَرُمَ "He was generous;" and so, also, اَعْطَى and اَوْلَى are supposed to be derived from اِعْطَاءٌ "To bestow;" and اِيْلَاءٌ "To approximate;" both verbs of the first conjugation of augmented triliterals. This consideration has induced the Arabian Grammarians

ans in general, to admit the formation of أَفْعَلُ from أَفْعَلَ by the authority of PRESCRIPTION, but not by ANALOGY, according to the opinion maintained by SEEBUWYH.

AN opinion yet bolder than that of SEEBUWYH, has been imputed to AKHFUSH and MOOBURRUD: namely, that the NOUN OF SUPERIORITY formed on the Measure أَفْعَلُ may be derived, by analogy, from *all* triliteral verbs of the augmented class, to whatever conjugation they may happen to belong: as إِنْفَعَلَ; إِسْتَفْعَلَ; إِفْتَعَلَ; &c. The Language affords no examples in support of this opinion, which has been therefore rejected by general consent. A philologer, it is thought, has no right to authorise the operation, by analogy, of rules utterly at variance with common usage, even though the perfection of theory may seem to require it; and, in the case before us, the reasons already assigned against the derivation, by analogy, of أَفْعَلُ from أَفْعَلَ would operate with tenfold force, against the derivation of أَفْعَلُ from *all* the classes of augmented triliterals.

THERE is no reason, in the nature of things, why the NOUN OF SUPERIORITY might not be derived from *substantive verbs*, termed imperfect in Arabic Grammar, for the reasons which I have just had occasion to state. But the noun of superiority, as أَكْوَنُ from كَانَ "He was," أَصْيَرُ from صَارَ "He became," has never been derived from such verbs; and is therefore condemned by general usage. And though some Gram-

marians

marians authorise its formation, by analogy, without regard to prescription at all: as هُوَ اَكْوَنُ مِنْكَ مُنْطَلِقًا "He is more of a walker than thee;" هُوَ اَصْيَرُ مِنْكَ غَنِيًّا "He is becoming rich faster than thee;" there is no doubt that such phraseology would sound very oddly in the ear of an Arab, who would substitute for it هُوَ اَشَدُّ مِنْكَ انْطِلَاقًا "He is more of a walker than thee;" هُوَ اَشَدُّ مِنْكَ انْتِقَالًا اِلَى الْغِنَى "He is becoming rich faster than thee;" &c.

But I have said that the NOUN OF SUPERIORITY cannot be derived from verbs significant of COLOR; or of PERSONAL DEFECTS; and the reason assigned by the Schools of BUSRA, is, that such verbs form the SIMPLE ATTRIBUTIVE on the Measure اَفْعَلُ: as اَسْوَدُ BLACK; اَبْيَضُ WHITE; اَعْمَى BLIND; اَعْوَرُ BLIND OF ONE EYE; &c. If the noun of superiority were also formed on the same measure, as اَسْوَدُ BLACKER; اَبْيَضُ WHITER; &c. it is contended, therefore, that either might be mistaken for the other. But though the fact is true, if we consider them without reference to the context, it is unsatisfactory in my opinion; because this danger does not prevent, in a multitude of other instances, the application of the *same* measure, as فَعَالٌ, for example, to the formation of more than one of the parts of Speech. In the case of MENTAL DEFECTS, the NOUN OF SUPERIORITY is regularly formed on the Measure اَفْعَلُ: as اَجْهَلُ "More ignorant;" اَجْبَنُ "More cowardly;" &c. and the reason assigned, is, that

the

the simple attributive, in such verbs, is generally formed on some other measure.

The Schools of Koofa, always opposed to those of Busra, admit the formation, by ANALOGY, of the اِسْمُ التَّفْضِيْل from all verbs significant of COLOR; and there is no doubt that some few examples of its formation from such verbs do, in reality, occur in the Language: as اَسْوَدُ in the phrase وَلَاَنْتَ اَسْوَدُ فِيْ عَيْنَيَّ مِنَ الظُّلْمِ "And verily you are BLACKER in my eyes than tyranny;" or اَبْيَضُ, in the following verse of an Arabian Poet:

جَارِيَةٌ فِيْ دِرْعِهَا الْفَضْفَاضِ
اَبْيَضُ مِنْ اُخْتِ بَنِيْ اِبَاضِ

"A girl, tricked in her ample shift, FAIRER than the sisters of the tribe of Ibaz."

MEANS OF EXPRESSING THE SENSE OF SUPERIORITY, IN THE CASE OF ALL VERBS FROM WHICH THE MEASURE اَفْعَلُ *CANNOT BE DERIVED.*

In such cases, the sense of SUPERIORITY must be expressed by circumlocution. The learner will first form the measure اَفْعَلُ from some word suited to the occasion; and generally significant of BEAUTY or UGLINESS; STRENGTH or WEAKNESS; HARDNESS or SOFTNESS; PAUCITY or ABUNDANCE; &c. The measure اَفْعَلُ so formed, and followed by the infinitive mode of the required verb, which must be put into the OBJECTIVE CASE, will be significant of the sense which is to be expressed: as هٰذَا اَشَدُّ بَيَاضًا مِنْ ذٰلِكَ "This is whiter than that;"

زَيْدٌ اَقْبَحُ عَوَرًا مِنْ عَمْرٍو "ZYDE is blinder of one eye than AMR;" زَيْدٌ اَسْرَعُ إِنْطِلَاقًا مِنْ عَمْرٍو "ZYDE is a faster goer than AMR;" زَيْدٌ اَكْثَرُ دَحْرَجَةً مِنْ عَمْرٍو "ZYDE tumbles or turns round such a thing more than AMR;" &c.

SECTION SIXTH.

إِسْمُ الْآلَةِ

INSTRUMENTAL NOUN.

THE INSTRUMENTAL NOUN, or NOUN OF INSTRUMENT, is defined to be a noun derived from the infinitive, for the purpose of describing the INSTRUMENT or MEANS employed for the attainment of the sense signified by the infinitive: as مِفْتَحٌ "The instrument of opening;" or "A key;" &c. It is derived, by ANALOGY, from all verbs of the triliteral radical class; and may be formed, indifferently, on any one of the three measures مِفْعَلٌ; مِفْعَلَةٌ; مِفْعَالٌ: though the measure مِفْعَلَةٌ has been thought, by some Grammarians, to be applicable, not by ANALOGY, but only by the authority of PRESCRIPTION alone. Examples: مِفْتَحٌ or مِفْتَاحٌ "The instrument of opening;" or "A key;" مِيْسَمٌ or مِيْسَامٌ "The instrument of marking;" or "A marking iron;" مِصْيَدٌ or مِصْيَادٌ "A net; or other instrument of hunting;" مِكْيَلٌ or مِكْيَالٌ "A measuring instrument;" مِكْسَحَةٌ "The instrument of sweeping;" or "A besom, or Snow spade;" مِرْوَحَةٌ "The instrument of fanning;" or "A fan;" &c.

AMONG the PRESCRIPTIVE measures of this noun, I have to enumerate, *First*: نِعَالٌ as نِظَامٌ "The instrument of adorning;"

or

or "A string of pearls;" خِيَاطٌ "The instrument of sewing;" or "A needle;" سِرَادٌ "The instrument of sewing leather;" or "A saddler's or shoemaker's awl;" &c. *Secondly*: فُعُولٌ which, being generally significant of a *specific* instrument, not of *any* instrument, generally, by which the sense of the infinitive may be attained, is therefore considered as not properly an instrumental noun, but only مُلْحَقٌ or CORRELATIVE to that noun: as وَقُودٌ "Fuel of wood;" which is a specific instrument for lighting a fire; قَيُوءٌ "An emetic;" which is an instrument of evacuation by the throat; &c. *Thirdly*: مَفْعَلٌ or مُفْعَلٌ both which are of rare occurrence: as مُنْقَلٌ "The instrument of passage;" or "A road in the mountains;" مُغْزَلٌ or more commonly مِغْزَلٌ "A spindle;" or "The instrument of spinning;" &c. *Fourthly*: مُفْعُلٌ or مُفْعُلَةٌ which are also thought to denote *specific* instruments, not *any* instruments, indifferently, that may be employed for the attainment of the sense signified by the primitive: as مُسْعُطٌ "A box for holding a kind of snuff, termed سَعُوطٌ by the Arabs;" مُنْخُلٌ "A sieve;" Primitive نَخْلٌ "To sift;" مُدْهُنٌ "An oil cruise;" مُدُقٌّ "An instrument for pounding medicines;" مُنْصُلٌ "A sword;" مُكْحُلَةٌ "A box or instrument for holding collyrium;" مُحْرُضَةٌ "A box for holding alkali or soap;" &c. It is to be observed, however, that the occurrence of مِدَقٌّ, the regular instrumental noun, is noticed by AKHFUSH in his book termed the اَوْسَط; and that JOWHUREE, in the

صحاح

صِحَاح has مِحْرَضَةٌ not مُحْرِضَةٌ; which is also considered as inaccurate by اِبْنُ يَعِيْش. To these may be added the measure مُفْعُوْلٌ; on which, according to the authority of SEEBUWYH, four words only occur in the Language: namely مُغْلُوْقٌ "An instrument for shutting the door;" مُغْرُوْدٌ "A species of mushroom;" مُغْفُوْرٌ and مُغْثُوْرٌ "A species of sweet gum resembling honey;" obtained from the tree رِمْث and commonly used as food by the Arabs. The words مِغْفَرٌ and مِغْثَرٌ are used, however, in the same sense, according to the authority of كِسَائِي and others. The instrumental noun is never derived from any verbs but those of the triliteral radical class; and the measure مَفْعَلٌ, rarely applicable to the formation of this noun, is a common form of the اِسْمُ الظَّرْف of which I am now about to treat.

SECTION SEVENTH.

اِسْمُ الظَّرْفِ مِنَ الثُّلَاثِيِّ الْمُجَرَّد

NOUN OF TIME AND PLACE, DERIVED FROM VERBS OF THE TRILITERAL RADICAL CLASS.

THIS is a noun formed from the infinitive, in order to describe the TIME or PLACE of its attainment; and, being derived from verbs of the triliteral radical class, it is formed, by ANALOGY, according to the following rules.

RULE FIRST.

THE measure of the aorist being يَفْعَلُ or يَفْعُلُ, that of the اِسْمُ الظَّرْف will be مَفْعَلٌ. Examples: مَفْتَحٌ "The time

or

or place of opening;" مَشْرَبٌ "The time or place of drinking;" مَقْتَلٌ "The time or place of mounting;" مَصْعَدٌ "The time or place of slaying;" مَنْصَرٌ "The time or place of assisting;" &c. And if the measure of the aorist be يَفْعِلُ, that of the اِسْمُ الظَّرْف will be مَفْعِلٌ. Examples: مَضْرِبٌ "The time and place of beating;" مَحْسِبٌ "The time and place of reckoning;" مَفِرٌّ "The time and place of fleeing;" &c. The اِسْمُ الظَّرْف, derived from يَفْعُلُ, should have been regularly formed on مَفْعُلٌ; (as يَفْعَلُ gives مَفْعَلٌ; and يَفْعِلُ gives مَفْعِلٌ;) but the fact is otherwise, because the measure مَفْعُلٌ, though sometimes applicable to the formation of the infinitive, as مَكْرُمٌ GENEROSITY; مَعُونٌ ASSISTANCE; &c. is of rare occurrence in the Arabic Language.

RULE SECOND.

BUT verbs having the letters WAO or YA for the final radical, have the اِسْمُ الظَّرْف formed on the measure مَفْعَلٌ, without regard to the form of the aorist; or to the occurrence, or otherwise, of the letters WAO or YA as the primal radical. Examples: مَرْمًى "The time or place of throwing;" مَوْقًى "The time or place of preserving;" &c. The word مَاوِى for مَاوًى in the phrase مَاوِى الْإِبِلِ "The stall or stable of a camel," is a rare exception to this rule.

RULE THIRD.

AND verbs having the letters WAO or YA for the primal radical, form the اِسْمُ الظَّرْف on مَفْعِلٌ without regard to

the form of the aorist, if the same letters shall not occur as the final radical. Examples: مَوْعِدٌ "The time or place of promising;" مَوْجِلٌ "The time or place of fearing;" مَوْقِحٌ "The time or place of being impudent;" مَيْبِسٌ "The time or place of becoming dry;" مَيْنِعٌ "The time or place of the ripening of fruit:" &c. Yet some Grammarians are of opinion that verbs having the letter YA for the primal radical, come under the operation of the first rule; forming مَفْعِلٌ from يَفْعِلُ: as مَيْسِرٌ "The time or place of gambling;" &c. and مَفْعَلٌ from يَفْعُلُ: as مَيْقَظٌ "Being awake;" (as an infinitive,) or "The time or place of being awake;" (as an اِسْمُ الظَّرْفِ) &c.

CONCLUSION.

THE preceding are all the rules applicable to the formation of the اِسْمُ الظَّرْفِ from verbs of the triliteral radical class; but I have still some detached observations to offer on the subject, and these, therefore, I proceed to detail.

SOME verbs having the aorist formed on يَفْعُلُ have the اِسْمُ الظَّرْفِ irregularly formed on مَفْعِلٌ by the arbitrary authority of prescription alone. Examples: مَشْرِقٌ "The East;" مَغْرِبٌ "The West;" مِرْفَقٌ "The elbow; or place on which we sometimes lean for rest;" مَنْبِتٌ "The time or place of vegetation;" مَجْزِرٌ "The time or place of sacrificing a camel;" مَسْقِطٌ "The time or place of falling;" مَفْرِقٌ "The place of the separation of two roads;" also "The crown of the head;"

where

where there is a division of the scull into two parts; مَسْكِنٌ "The time or place of dwelling;" مَطْلِعٌ "The place of the rising of a star;" مَنْسِكٌ "The place of performing divine worship;" مَنْخِرٌ "The nostrils; or place of blowing;" مَسْجِدٌ "The time or place of prostration;" &c.

It is to be observed, however, that there are different opinions with regard to the true sense of the word مَسْجِدٌ which is thought by اَبُو عُبَيْدَةَ to signify, generally, "Any place in which the act of prostration may be performed;" and by Sebbuwyh, to signify, exclusively, "A temple of divine worship, in which the act of prostration is performed by appointment." In the opinion of Sebbuwyh, it is opposed, therefore, to the word مَسْجَدٌ with Fut-ha, which he states to signify, generally, "The place of prostration." Fürraa also affirms that مَسْجِدٌ; مَسْكَنٌ; and مَطْلَعٌ; with Fut-ha, are employed in the sense of the اِسْمُ الظَّرْف and coincides in opinion with اَبُو عُبَيْدَةَ and اِبْنُ قُتَيْبَةَ who admit the application, by analogy, of the Measure مَفْعَلٌ with Fut-ha, not only to these nouns, but also to *all* the other examples which I have adduced: as مَشْرِقٌ &c. in which Kus-ra has nevertheless been established by the sanction of universal usage.

The formation of مَفْعِلَةٌ from يَفْعُلُ is exceedingly rare; yet some examples of its occurrence are to be found in the Language: as مَظِنَّةٌ "The place in which any thing is suspected to be." The regular form of this noun, namely مَظَنٌّ, has never been observed to occur in the Language. There

THERE are several other measures irregularly applicable to the formation of NOUNS OF PLACE; but as the examples of their occurrence are thought to denote *specific places*; not *any place*, generally, in which the sense of the primitive may be obtained; Grammarians have refused to consider them as nouns of the class termed اِسْمُ الظَّرْف in the strict and proper sense of the term. The occurrence of these nouns will be sufficiently illustrated by the following examples: namely, مَزْبَلَةٌ "A dung hill;" مَبْطَخَةٌ "A melon ground;" مَحْبَرَةٌ مَحْبَرٌ مِحْبَرٌ "An inkstand;" مَفْيَأَةٌ "A shade; or place to which the sun cannot penetrate;" مَقْبَرَةٌ مَقْبَرٌ "A burial ground;" مَشْرِقَةٌ مِشْرَاقٌ مِشْرِيقٌ "A place in which the Arabs bask at sunrise in winter;" as تَشَرَّقَ بِالْمَشْرِقَةِ "He basked in the place appointed for that purpose;" مِرْبَدٌ "A place for keeping camels;" &c.

HAD these nouns really belonged to the class termed اِسْمُ الظَّرْف it is thought that they must have been formed on one or other of the regular Measures مَفْعَلٌ or مَفْعِلٌ: and accordingly, the word مَقْبِرٌ which is the regular اِسْمُ الظَّرْف significant of *any* place in which a man may happen to be buried, does in fact occur in the following verse:

لِكُلِّ اُنَاسٍ مَقْبَرٌ بِفِنَائِهِمْ فَهُمْ يَنْقُصُونَ وَالْقُبُورُ تَزِيدُ

"There is a grave at hand for all mankind: men perish and augment the number of the tombs!"*

* The word فِنَاء signifies "A court yard;" whereas فَنَاء signifies "To perish." Perhaps, therefore, the sense may be: "There is a grave in death for all mankind."

SOME

Some Grammarians consider مَفْعَلَةٌ as regularly significant of a place specifically appropriated to the sense of the primitive: as مَقْبَرَةٌ "A burying ground;" not, *any place*, indifferently, in which a man may happen to be buried. It is an attributive, they say, applicable to the word بُقْعَةٌ "A place;" which is always understood; and this noun being of the feminine gender, the attributive also receives the letter ة.

اِسْمُ الظَّرْفِ مِنْ غَيْرِ الثُّلَاثِيِّ الْمُجَرَّدِ

NOUN OF TIME OR PLACE DERIVED FROM ALL VERBS BUT THOSE OF THE TRILITERAL RADICAL CLASS.

The noun of time or place, derived from all verbs but those of the triliteral radical class, must be invariably formed on the measure of the passive participle of the verb from which it may be derived: as مُتَدَحْرَجٌ "The time or place of turning any thing round;" مُتَدَحْرَجٌ "The time or place of revolving;" مُسْتَقْبَلٌ "The time or place of going to meet any person;" مُنْكَسَرٌ "The time or place of being broken;" &c. For in fact, the noun of time or place may be considered as one species of the مَفْعُولٌ; (namely, that species termed by the Arabs مَفْعُولٌ فِيهِ of which I shall have occasion to treat hereafter;) and this is the reason assigned by Grammarians, why it is formed on the measure of the passive participle, when derived from verbs which do not belong to the triliteral radical class.

مُلْحَقَاتُ اسْمِ الظَّرْف

CORRELATIVES OF THE NOUN OF TIME OR PLACE.

The Measure مَفْعَلَةٌ is very generally formed from substantive nouns of the triliteral class, for the purpose of describing *any* place in which the sense of the primitive may happen to abound: as مَكَانٌ مَأْسَدَةٌ وَمَسْبَعَةٌ "A place abounding in lions or wild beasts;" أَرْضٌ مَذْأَبَةٌ وَمَضْبَعَةٌ "A land abounding in wolves or snakes;" &c. Though the examples of this class are very numerous, they must be supported by general usage; and therefore the Grammarian اَلرَّضِيُّ prohibits the formation of مَضْبَعَةٌ "A place abounding in hyenas;" مَقْرَدَةٌ "A place abounding in monkeys;" &c. because neither of these examples is supported by the authority of general usage.

In the case of quadriliteral or quinqueliteral nouns, this derivative is very rarely formed; yet Seebuwyh has noticed some examples of its occurrence on the Measure مُفَعْلِلٌ; Feminine مُفَعْلِلَةٌ: as أَرْضٌ مُثَعْلِبَةٌ وَمُعَقْرِبَةٌ "A land abounding in foxes or scorpions;" &c. And Jowhureh remarks that some of the Arabs employ مَثْعَلَةٌ and مَعْقَرَةٌ in the same sense; these nouns being formed on the Measure مَفْعَلَةٌ after rejecting the final radical, namely ب, from either of the primitives ثَعْلَبٌ "A fox;" or عَقْرَبٌ "A scorpion;" and thus reducing both to the triliteral class. In the case of quadriliteral or quinqueliteral nouns, it is more common, however, to express abundance by circumlocution: as هٰذَا الْمَكَانُ كَثِيرُ الْعَقَارِبِ "This place abounds in scorpi-

ons;"

ons;" هٰذِهِ الْاَرْضُ كَثِيرَةُ الثَّعَالِبِ "This land abounds in foxes;" &c.

The Measure مَفْعَلَةٌ is also occasionally employed to indicate the CAUSE of the event signified by the primitive from which it is formed: as for example: اَلْوَلَدُ مَجْبَنَةٌ مَبْخَلَةٌ "Children are the CAUSE of cowardice and parsimony;" because they excite in their parents a fondness for long life and wealth; هٰذَا طَعَامٌ مَحْسَنَةٌ لِلْجِسْمِ "This is healthy food; or food which is the CAUSE of health to the body;" اَلشَّرَابُ مَطْيَبَةٌ لِلنَّفْسِ "Wine is the CAUSE of joy to the soul;" اَلْكُفْرُ مَخْبَثَةٌ لِنَفْسِ الْمُنْعِمِ اَىْ مَفْسَدَةٌ "Ingratitude is the cause of estranging the heart of one's benefactor;" &c.

اَلصِّفَةُ الْمُشَبَّهَةُ

THE SIMPLE ATTRIBUTIVE.

This is defined to be a noun derived from the infinitive for the purpose of describing an object in which the sense of the infinitive is observed to EXIST; and is thought to be distinguished from the ISMOOL FA-IL, merely in this, that the latter describes an object in which the sense of the infinitive is observed to OCCUR. I have already called in question the accuracy of this distinction, and have stated my opinion that there are as many species of the ISMOOL FA-IL as there are species of TRANSITIVE VERBS; and as many species of SIMPLE ATTRIBUTIVES as there are species of INTRANSITIVE VERBS.

Be this as it may, the Arabs believe that there is something *permanent* in the nature of the SIMPLE ATTRIBUTIVE; and something *transitory* in the nature of the ISMOOL FA-IL; notwithstanding the

occurrence

occurrence of a few examples of either class, in which the fact appears to be reversed. And though the ISMOOL FA-IL is not permitted, by analogy, to assume the form of a SIMPLE ATTRIBUTIVE, (probably because the form of a simple attributive is determined, not by ANALOGY, but merely by the authority of GENERAL USAGE, without reference to which, its form cannot be certainly known;) yet Grammarians have authorised the assumption of the form of the ISMOOL FA-IL, namely فَاعِلٌ, by every SIMPLE ATTRIBUTIVE whatever.

THE word كَرِيمٌ "Generous," for example, is a simple attributive, significant of the *existence* of generosity in a given object or substantive noun. And as there is something *permanent* in the nature of a simple attributive, it is thought to be applicable, in strict propriety, only to men *habitually* generous; not to those who are generous only by *fits* and *starts*. But we may have occasion to describe a man generous by fits and starts, not so by the general habits of his mind; and, in this case, Grammarians authorise the assumption of the form كَارِمٌ which is supposed to indicate, not the *existence*, but merely the *occurrence* of the attribute, in a given object or substantive noun.

Now there are many attributes of such a nature, that it may be occasionally convenient to describe their OCCURRENCE, and occasionally convenient to describe their EXISTENCE, in a given object or substantive noun; and admitting (which I do not believe,) the accuracy of the Arabian definition of an ISMOOL FA-IL, as contradistinguished from a SIMPLE ATTRIBUTIVE, it might no doubt be considered as a use-

ful

ful refinement of Speech, to vest *either* with an unlimited power of assuming at pleasure the form of the other, for the purpose stated by Arabian writers.

But though many simple attributives have also the form of the Ismool Fa-il, as حَسِين or حَاسِن "Beautiful;" &c. I fear the distinction of sense to which I have adverted, exists, at least in many examples, not so much in fact as in theory; for it seems to me that حَسِين and حَاسِن are commonly used in the same sense. But be this as it may, there is no improbability in supposing the measure فَاعِل which is the regular form of the Ismool Fa-il to be also applicable, by the authority of prescription, to the formation of many simple attributives; and as this is the opinion of many Grammarians, so I am disposed to believe that حَسَن حَاسِن حَسِين "Beautiful;" are but different forms of the very same noun.

And this opinion is more probable, because it is certain, I think, that the analogy by which every simple attributive has been vested with a power to assume the form of the active participle, is very imperfect. It may be true that some simple attributives assume that form without reference to prescription at all; but generally speaking, it is also true that the authority of prescription is a necessary condition, without reference to which it cannot be assumed.

I now proceed to detail the rules applicable to the formation of the simple attributive; having first premised that they are very imperfect, being liable to the occurrence of endless exceptions.

RULE FIRST.

Verbs having the past tense formed on فَعَلَ will pretty generally form the simple attributive on one or other of the measures فَعْلٌ: as عَضْبٌ "Sharp;" فَرْدٌ "Single;" حَقٌّ "True;" &c. or فَيْعِلٌ if the medial radical be Wao or Ya: as سَيِّدٌ "A chieftain;" جَيِّدٌ "Excellent;" مَيِّتٌ "Dead;" لَيِّنٌ "Soft;" &c. Yet the measure فَعِيلٌ is pretty commonly formed from فَعَلَ: as حَرِيصٌ "Greedy;" وَضِيعٌ "Base;" صَحِيحٌ "Whole or Entire;" &c.

RULE SECOND.

Verbs having the past tense formed on فَعِلَ will pretty generally form the simple attributive on فَعِلٌ: as فَرِحٌ "Joyful;" فَطِنٌ "Intelligent;" عَجِلٌ "Quick;" كَدِرٌ "Disturbed;" زَمِنٌ "Aged;" &c. And more rarely on the measure فَعُلٌ: as عَجُلٌ "Quick;" نَدُسٌ "Sagacious;" &c.

RULE THIRD.

Verbs having the past tense formed on فَعُلَ will pretty generally form the simple attributive on فَعِيلٌ. Examples: كَثِيرٌ "Abundant;" فَصِيحٌ "Eloquent;" طَوِيلٌ "Long;" صَبِيحٌ "Beautiful;" مَلِيحٌ "Charming;" ضَعِيفٌ "Weak;" كَرِيمٌ "Generous;" شَرِيفٌ "Noble;" &c. And more rarely on other measures: as جَبَانٌ "A coward;" شُجَاعٌ "Brave;" وَقُورٌ "Grave;" خَشِنٌ "Rough;" &c.

RULE FOURTH.

Verbs significant of colors, very generally form the simple attributive

attributive on أَفْعَلُ; Feminine فَعْلَاءُ; without regard to the form or measure of the past tense. Examples: بَيْضَاءُ أَبْيَضُ "White;" حَمْرَاءُ أَحْمَرُ "Red;" خَضْرَاءُ أَخْضَرُ "Green;" سَوْدَاءُ أَسْوَدُ "Black;" سَمْرَاءُ أَسْمَرُ "Straw colored;" &c. And the same measure is generally applicable to the formation of the simple attributive derived from verbs (of whatever conjugation,) denoting PERSONAL OR MENTAL DEFECTS OR ORNAMENTS. Examples: عَوْرَاءُ أَعْوَرُ "Blind of an eye;" أَعْمَى "Blind;" عَمْيَاءُ كَمْهَاءُ أَكْمَهُ "Blind from the birth;" أَبْلَجُ بَلْجَاءُ "Having open eyebrows;" رَعْنَاءُ أَرْعَنُ "Languid or Ostentatious;" حَمْقَاءُ أَحْمَقُ "A fool;" &c. Yet the Grammarian اَلرَّضِيُّ considers the measure فَعِلٌ as most commonly applicable to attributives significant of MENTAL DEFECTS: as شَرِهٌ "Greedy;" عَمٍ (originally عَمِيٌ) "Mentally blind;" &c.

RULE FIFTH.

VERBS significant of HUNGER and THIRST, or the CONTRARY, most commonly form the simple attributive on فَعْلَانُ without regard to the form or measure of the past tense. Examples: جَوْعَانُ "Hungry;" عَطْشَانُ "Thirsty;" شَبْعَانُ "Satiated with food;" رَيَّانُ "Saturated with water;" &c.

* * * * *

THESE are all the GENERAL RULES applicable to the formation of the simple attributive; but that noun is often formed, either on the preceding or on other measures, without regard to Grammatical rule. The measures of its formation

are

are perhaps too numerous to be comprised in any Grammatical treatise whatever; but those which are of common occurrence in the Language scarcely exceed the number of THIRTY, comprised in the following table, which the reader will do well to commit to his memory.

TABLE FIRST.

ORDINARY MEASURES OF THE SIMPLE ATTRIBUTIVE.

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEASURES.	
Excellent.	جَيِّدٌ	فَيْعِلٌ	12	Difficult.	صَعْبٌ	فَعْلٌ	1
A coward.	جَبَانٌ	فَعَالٌ	13	Empty.	صِفْرٌ	فِعْلٌ	2
A white camel; &c.	هِجَانٌ	فِعَالٌ	14	Hard.	صُلْبٌ	فُعْلٌ	3
Brave.	شُجَاعٌ	فُعَالٌ	15	Beautiful.	حَسَنٌ	فَعَلٌ	4
Shining.	بَرَّاقٌ	فَعَّالٌ	16	Rough.	خَشِنٌ	فَعِلٌ	5
Having a fine face.	وُضَّاءٌ	فُعَّالٌ	17	Intelligent.	نَدُسٌ	فَعُلٌ	6
Noble.	كَرِيمٌ	فَعِيلٌ	18	Scattered.	زِيَمٌ	فِعَلٌ	7
Jealous of honor.	غَيُورٌ	فَعُولٌ	19	Fat; or Gross.	بِلِزٌّ	فِعِلٌّ	8
Thirsty. (Feminine.)	عَطْشَى	فَعْلَى	20	Cruel to cattle; &c.	حُطَمٌ	فُعَلٌ	9
Pregnant.	حُبْلَى	فُعْلَى	21	Impure.	جُنُبٌ	فُعُلٌّ	10
An ass bounding at the sight of his own shadow.	حَيَدَى	فَعَلَى	22	Red. (Masculine.)	أَحْمَرُ	أَفْعَلُ	11

Meaning.	Examples.	Measures.		Meaning.	Examples.	Measures.	
Intelligent.	لَوْذَعٌ	فَوْعَلٌ	29	Thirsty. (Masculine.)	عَطْشَانٌ	فَعْلَانٌ	23
Great.	كَابِرٌ	فَاعِلٌ	30	Naked.	عُرْيَانٌ	فُعْلَانٌ	24
A good looking woman.	مِبْهَاجٌ	مِفْعَالٌ	31	Living.	حَيَوَانٌ	فَعَلَانٌ	25
Poor.	مِسْكِينٌ	مِفْعِيلٌ	32	Red. (Feminine.)	حَمْرَاءُ	فَعْلَاءُ	26
Generous.	غَيْدَاقٌ	فَيْعَالٌ	33	A camel in the tenth month of her pregnancy.	عُشَرَاءُ	فُعَلَاءُ	27
Having a fine complexion.	قَابُوسٌ	فَاعُولٌ	34	Lean; or Contemptible.	حَيْقَرٌ	فَيْعَلٌ	28

The rarer measures of the SIMPLE ATTRIBUTIVE are perhaps too numerous to be comprised in any Grammatical treatise whatever; but many of them appear in the following table, which is inserted for the convenience of occasional reference, and need not, I think, be committed to memory.

TABLE SECOND.

EXAMPLES OF THE SIMPLE ATTRIBUTIVE FORMED ON MEASURES OF RARE OCCURRENCE.

Meaning.	Examples.	Measures.		Meaning.	Examples.	Measures.	
Hot.	سِخِّينٌ	فِعِّيلٌ	3	Short and coarse. (as a man, &c.)	كُنْدُرٌ	فُنْعُلٌ	1
Hot.	سَخَاخِينُ	فَعَاعِيلُ	4	Short and coarse.	كُنَادِرُ	فُنَاعِلٌ	2

Meaning.	Examples.	Measures.	
Unworthy; or Weak.	زُمَّحٌ	فُعَّلٌ	18
A man lost to all good purposes.	خَنْسَرٌ	فَنْعَلٌ	19
A shameless woman of impudent conversation.	عِنْفِصٌ	فِنْعِلٌ	20
Small; or Contemptible.	حَيْقَرٌ	فَيْعَلٌ	21
Strong.	زِيَفْنٌ	فِيَعْلٌ	22
Avaricious.	صُوَتَنٌ	فُوَعَلٌ	23
Firm of flesh.	ضُنْعَكٌ	فُعْعَلٌ	24
Shining.	دُلَمِصٌ	فُعَمِلٌ	25
Shining.	دُلَامِصٌ	فُعَامِلٌ	26
Shining.	دُمَلِصٌ	فُمَعِلٌ	27
Gross; or Thick.	عُرُنْدٌ	فُعُنْلٌ	28
A coward.	زُمَيْلٌ	فُعَيْلٌ	29
A coward.	زُمَيْلَةٌ	فُعَيْلَةٌ	30

Meaning.	Examples.	Measures.	
Brave.	شِجَعَةٌ	فِعَلَةٌ	5
Delicate and good looking.	أُمْلُدٌ	أُفْعُلٌ	6
Any thing durable.	تُرْتُبٌ	تُفْعُلٌ	7
Any thing durable.	تُرْتَبٌ	تُفْعَلٌ	8
A man having lost his teeth from old age.	تِلْطِعٌ	تِفْعِلٌ	9
A she goat having milk before conception.	تُحْلُبَةٌ	تُفْعُلَةٌ	10
A she goat having milk before conception.	تَحْلُبَةٌ	تَفْعُلَةٌ	11
A she goat having milk before conception.	تِحْلِبَةٌ	تِفْعِلَةٌ	12
Weak and soft.	مِرْطَلٌ	مِفْعَلٌ	13
A strong youth, (peculiar to males.)	يَلْمَكٌ	يَفْعَلٌ	14
Short.	زَأْبَلٌ	فَأْعَلٌ	15
A man of weak mind easily influenced by the advice of every body.	إِمَّرٌ	فِعَّلٌ	16
A man of weak mind easily influenced by the advice of every body.	إِمَّرَةٌ	فِعَّلَةٌ	17

Meaning.	Examples.	Measures.	
Dark blue.	زُرْقٌ	فُعْلٌ	46
An old she camel having lost her teeth.	دِرْدِمٌ	فِعْلِمٌ	47
A man or camel walking with a tremelous motion.	رَعْشَنٌ	فَعْلَنٌ	48
Avaricious; or Stingy.	زِمَحْنٌ	فِعَلْنٌ	49
Avaricious or Stingy.	زِمَحْنَةٌ	فِعَلْنَةٌ	50
Proud.	اِنْزَهْوٌ	اِنْفَعْلٌ	51
Weak.	وَاعِلٌ	فَوَاعِلٌ	52
Hard or Firm.	وَاسِرٌ	فَوَاعِلٌ	53
A feeble old man.	عَثْوَثَلٌ	فَعْوَعَلٌ	54
A rapid walker.	خَفَيْعَدٌ	فَعَيْعَلٌ	55
Having a bad disposition.	خَزَنْزَرٌ	فَعَنْعَلٌ	56
Short and stout.	صَمَحْمَحٌ	فَعَلْعَلٌ	57
An untractable camel.	جُلَعْلَعٌ	فُعَلْعَلٌ	58
Very black	حُلَكْلَكٌ	فُعَلْعِلٌ	59
A swift camel.	هَمَلَّعٌ	فَمَعَّلٌ	60

Meaning.	Examples.	Measures.	
Rough: (as land; or as a camel; &c.)	عَشْوَزٌ	فَعْوَلٌ	31
A woman having no menstrual flux.	ضَهْيَاءُ	فَعْلَاءُ	32
A woman having no menstrual flux.	ضَهْيَأٌ	فَعْيَلٌ	33
A thick cloud.	طِرْيَمٌ	فِعْيَلٌ	34
Thick; or Gross.	عَبَنٌّ	فَعَلٌّ	35
Easily made angry.	حِظَبٌّ	فِعَلٌّ	36
Easily made angry.	حِظَبَّةٌ	فِعَلَّةٌ	37
Short; or Taking short steps.	حُزُقٌّ	فُعُلٌّ	38
Short; or Taking short steps.	حُزُقَّةٌ	فُعُلَّةٌ	39
A horse ready to leap.	طِمِرٌّ	فِعِلٌّ	40
A horse ready to leap.	طِمْرِرٌ	فِعْلِلٌّ	41
Abundant and fine; (as sand &c.)	رِمْدِدٌ	فِعْلِلٌّ	42
Unworthy; or a Coward.	قُعْدُدٌ	فُعْلُلٌّ	43
Fat; or Gross.	نَعْمَلٌ	فَعْلَلٌ	44
Having little Modesty.	جَلْعَمٌ	فَعْلَمٌ	45

Meaning.	Examples.	Measures.	
Brave and robust.	جِلَّوْزٌ	فِعَوَّلٌ	76
A short and ugly man.	زِرَنَّكٌ	فِعَنَّلٌ	77
Big headed.	كَرَوَّسٌ	فَعَوَّلٌ	78
Fat and foolish.	هَبَيَّخٌ	فَعَيَّلٌ	79
A fool.	هَبَيْنَغٌ	فَعَيْنَلٌ	80
Robust and foolish; or A swift camel.	عَفَنْجَجٌ	فَعَنْلَلٌ	81
A thick necked lion.	فُرَانِسٌ	فُعَانِلٌ	82
A thick necked lion.	فِرْنَاسٌ	فِعْنَالٌ	83
A difficult affair.	عِصْوَادٌ	فِعْوَالٌ	84
A large bellied man.	جِرْيَاضٌ	فِعْيَالٌ	85
Qui concatat in coitu.	عِنْيُوطٌ	فِعْيُولٌ	86
A light and swift she camel.	شِمْلَالٌ	فِعْلَالٌ	87
Fearful; or A flabby woman.	رِعْدِيدٌ	فِعْلِيلٌ	88
Very black.	حُلْكُوكٌ	فُعْلُولٌ	89
A strong and wicked man.	صُمَكِيكٌ	فُعَلِيلٌ	90

Meaning.	Examples.	Measures.	
Easily made angry.	زُمَّلِقٌ	فُمَّعِلٌ	61
Spacious land; or Having a wide mouth.	فَيْفَغِرٌ	فَيْفَعِلٌ	62
Noble, also A rapid journey.	عَطَوَّدٌ	فَعَوَّلٌ	63
A thick necked lion.	فَرَانِسٌ	فَعَانِلٌ	64
Long.	شِنَّحْفٌ	فِنَّعْلٌ	65
A great ocean; or A chieftain.	قَلَمَّسٌ	فَلَعَّلٌ	66
Gross.	عُلَاكِدٌ	فُلَاعِلٌ	67
Rich and turned milk.	سَمَهْجٌ	فَعَهْلٌ	68
Rich and turned milk.	سَمَلَجٌ	فَعَلَلٌ	69
Tall and foolish.	خِنَّابٌ	فِعَّالٌ	70
Pure.	سِبُّوحٌ	فِعُّولٌ	71
A red robe.	مِرِّيقٌ	فِعِّيلٌ	72
A brilliant Star.	دِرِّيٌّ	فِعِّيلٌ	73
A coward.	زِمِّيلٌ	فِعِّيلٌ	74
A coward.	زِمِّيلَةٌ	فِعِّيلَةٌ	75

Meaning.	Examples.	Measures.	
Very hot. (as the day.)	صَيْخُودٌ	فَيْعُولٌ	105
A suspicious and treacherous man.	غَنْدَارٌ	فَنْعَالٌ	106
A large and excellent camel.	قِنْعَاسٌ	فِنْعَالٌ	107
An ill tempered or vicious man.	شِنْظِيرٌ	فِنْعِيلٌ	108
A weak bodied man.	زِئْجِيلٌ	فِئْعِيلٌ	109
Short in stature.	كَوْأَلٌ	فَوْعَلٌ	110
Short and big bellied.	حَبَنْطَأٌ	فَعَنْلَأٌ	111
Rough; or Gross.	عَشَوْزَنٌ	فَعَوْلَنٌ	112
Blue eyed.	زِرَاقِمٌ	فِعَالَمٌ	113
A she camel having large and wide nipples and much milk.	إِسْحَوْفٌ	إِفْعَوْلٌ	114
Delicate and good looking.	أُمْلُودٌ	أُفْعُولٌ	115
Delicate and good looking.	إِمْلِيدٌ	إِفْعِيلٌ	116
Large.	أَضْخَمٌ	أَفْعَلٌ	117
Short.	إِرْزَبٌّ	إِفْعَلٌّ	118

Meaning.	Examples.	Measures.	
A short and ugly man.	زَوَنْزَكٌ	فَعَنْفَلٌ	91
Harsh and avaricious.	صَلَوْدَكٌ	فَعَوْلَلٌ	92
Swift.	خَفَيْدَدٌ	فَعَيْلَلٌ	93
A brave man who resists every foe.	حَوَنَّسٌ	فَوَعَّلٌ	94
Large.	قُسْقُبٌّ	فُعْفُلٌّ	95
Tall and strong.	قِسْيَبٌّ	فِعْيَلٌّ	96
Great; or A chief.	عِلْوَدٌّ	فِعْوَلٌّ	97
A weak bodied man.	حِنْصَأْوٌ	فِعْلَأْوٌ	98
A man averse to pleasure and to the commerce of the sexes.	عِنْزَهْوٌ	فِنْعَلْوٌ	99
A man averse to pleasure and to the commerce of the sexes.	عِنْزَهْوَةٌ	فِنْعَلْوَةٌ	100
A bitter and unjust enemy.	أَلَنْدَدٌ	أَفْنَعَلٌ	101
A bitter and unjust enemy.	يَلَنْدَدٌ	يَفَنْعَلٌ	102
A proud man.	أُخَائِلٌ	أُفَاعِلٌ	103
A fat and bad woman.	حُنْظُوبٌ	فُنْعُولٌ	104

Meaning.	Examples.	Measures.	
Unworthy; or A slave to appetite, &c.	مَلْكَعَانٌ	مَفْعَلَانٌ	132
Generous.	غَيْدَقَانٌ	فَيْعَلَانٌ	133
Fat and brown complexioned.	حَيْسَمَانٌ	فَيْعَلَانٌ	134
Proud.	تَيْهَانٌ	فَيْعِلَانٌ	135
A strong and robust man.	صِنِّقْتَانٌ	فِعِّلَانٌ	136
A strong and robust man.	صِفِتَّانٌ	فِعِلَّانٌ	137
A man suffering hunger and misfortune.	جُلُبَّانٌ	فُعُلَّانٌ	138
Insolent or obscenely abusive.	عِنْظِيَانٌ	فِعْلِيَانٌ	139
Insolent or obscenely abusive.	عُنْظُوَانٌ	فُعْلُوَانٌ	140
Chubby faced; from خُبْز Bread.	خَبَزْوُنٌ	فَعَلْوُنٌ	141
An old woman.	هَيْعَرُونٌ	فَيْعَلُونٌ	142
Quick and Penetrating	عِفْرِينٌ	فِعْلِينٌ	143
Quick and Penetrating.	عِفِّرِينٌ	فِعِّلِينٌ	144

Meaning.	Examples.	Measures.	
A horse ready to leap.	اُطْمُرٌ	اُفْعُلٌ	119
Green.	تَخْضُورٌ	تَفْعُولٌ	120
A fickle friend.	تِلَمَّاظٌ	تِفَعَّالٌ	121
Red.	يَحْمُورٌ	يَفْعُولٌ	122
Rough; or Hard; also The gum of the tree. طَلْح	يَعْبَرٌ	يَفْعَلٌ	123
Strong.	زِيْفَنٌ	فِيْعَلٌ	124
Severe; (as a misfortune) also Shining or Tremulous.	مَرْمَرِيْسٌ	فَعْفَعِيْلٌ	125
A swift she camel.	زَيْزَفُوْنٌ	فَيْفَعُوْلٌ	126
A misfortune coming rapidly; or A light and bold woman.	خَنْفَقِيْقٌ	فَنْعَلِيْلٌ	127
A large and tall man.	عِلْيَانٌ	فِعْلَانٌ	128
A distressing day; &c.	اَرْوَنَانٌ	اَفْعَلَانٌ	129
Fat.	اُنْفُخَانٌ	اُفْعُلَانٌ	130
Tall.	مُشْحُلَانٌ	مُفْعُلَانٌ	131

Meaning.	Examples.	Measures.	
A round or short girl.	دَوْدَرِیٰ	فَعْفَلِیٰ	159
Swift.	غَدَوْدَنِیٰ	فَعْوَعَلِیٰ	160
A man busy without object or end.	دَوْدَرِیّٰ	فَوْفَعْلِیٰ	161
A man expeditious in his own affairs.	مِرْقِدِیٰ	مِفْعِلِیٰ	162
An unworthy man.	مِكْوَرِیّٰ	مِفْعَلِّیٰ	163
Beardless; though ripe in years.	سَنُوطِیٰ	فَعُّولِیٰ	164
Rough uneven ground.	قِيْقَاءُ	فِعْلَاءُ	165
A fool.	هَنَبَاءُ	فَعَلَاءُ	166
A fool.	هُنَّبَاءُ	فُعَّلَاءُ	167
A bad and ill tempered woman.	خِبَقَّاءُ	فِعَلَّاءُ	168
A weakly man.	جِرْبِيَاءُ	فِعْلِيَاءُ	169
An unworthy man.	قَابِيَاءُ	فَاعِلَاءُ	170
A man or camel unable to copulate from the size of his belly.	طَبَاقَاءُ	فَعَالَاءُ	171
A large camel.	عَجِيسَاءُ	فَعِيلَاءُ	172

Meaning.	Examples.	Measures.	
A man averse to pleasure and the Commerse of the sexes.	عِزْهِیٰ	فِعْلِیٰ	145
A fool.	هُنَّبِیٰ	فُعَّلِیٰ	146
Large and gross.	جِدُرِّیٰ	فِعُلِّیٰ	147
Large and gross.	حُدَرِّیٰ	فُعَلِّیٰ	148
A swift and excellent camel.	دِفَقِّیٰ	فِعَلِّیٰ	149
A strong and courageous lion.	عَفَرْنِیٰ	فَعَلْنِیٰ	150
A bad rider; or A camel going badly from want of use.	عِرِضْنِیٰ	فِعِلْنِیٰ	151
A lost man.	خَيْسَرِيٰ	فَيْعَلِیٰ	152
A fat and bad man.	حِيَقْسِیٰ	فِيَعْلِیٰ	153
A swindler.	ضَوْطَرِیٰ	فَوْعَلِیٰ	154
A man with few wants	مِنْدَبِیٰ	مِفْعَلِیٰ	155
Eloquent.	بُلَاغِیٰ	فُعَالِیٰ	156
Large and gross.	عُلَنْدِیٰ	فُعَنْلِیٰ	157
A man with long feet.	خَجَوْجِیٰ	فَعَوْلِیٰ	158

Meaning.	Examples.	Measures.		Meaning.	Examples.	Measures.	
A hot or passionate man.	حَرْقَرِيقَةٌ	فَعْلَعِيلَةٌ	179	Weak and cowardly.	نِفْرِجَاءُ	نِفْعِلَاءُ	173
Short and large bellied.	أُحْزُقَّةٌ	أُفْعُلَّةٌ	180	A man averse to the company of women.	صَارُورَاءُ	فَاعُولَاءُ	174
A base man, or A demon.	عِفْرِيتٌ	فِعْلِيتٌ	181	A land abounding in the trees termed سَلَم	مَسْلُومَاءُ	مَفْعُولَاءُ	175
A base man or A demon.	عِفْرِيَةٌ	فِعْلِيَةٌ	182	A tame or well trained quadruped.	دَرَبُوتٌ	فَعَلُوتٌ	176
A base man.	عُفْرُنِيَةٌ	فُعْلُنِيَةٌ	183	A twanging bow.	تَرْنَمُوتٌ	تَفْعَلُوتٌ	177
A base man.	عُفَارِيَةٌ	فُعَالِيَةٌ	184	A fool.	حَمُّوقَةٌ	فَعُّولَةٌ	178

REMARKS.

There are many other measures of a simple attributive, besides those adduced in the preceding tables; but I have omitted some of them, because I could not discover the meaning of the examples adduced, which are not recorded in any of the Lexicons in my possession; and others, because they are of doubtful character, being assigned by many Grammarians, to the class of substantives, and by others to the class of epithets; that is, of simple attributives; which differ from the adjectives of European Tongues, in the manner I have already had occasion to explain. It remains to offer a few observations on some of the measures adduced in the second table.

No. 4, Measure فُعَاعِيلٌ.

The Grammarian Jowhuree states in the صِحَاح that the word سُخَاخِيْنٌ "Hot," is the only example of this measure which is to be found in the Arabic Language. That word has several forms or measures: as مَاءٌ سِخِّيْنٌ وَسُخَاخِيْنٌ "Hot water;" يَوْمٌ سُخْنَانٌ وَسَخْنَانٌ "A hot day;" &c.

No. 19, Measure فَنْعَلٌ

This measure admits the termination Ya Mooshudduud, in order to convey a superlative sense: as خَنْسَرِيٌّ "Very much lost to every good purpose;" &c. The same observation is applicable to the measure فَوْعَلٌ: (No. 29, of the first table,) as لَوْذَعٌ "Intelligent;" لَوْذَعِيٌّ "Very intelligent;" and to other measures: as اُنْفُخَانِيٌّ "Very fat;" مُشْكُلَانِيٌّ "Very long;" &c.

No. 32, 33, Measures فَعْلَلٌ فَعْيَلٌ.

The example ضَهْيَأٌ adduced in illustration of these two measures, is derived by Jowhuree from either of the synonimous verbs ضَاهَأْتُ with Humza; or ضَاهَيْتُ with Ya. In the former case, *Humza* being radical, the measure is necessarily فَعْيَلٌ, whereas it must be فَعْلَلٌ if Ya not Humza be accounted radical. The verbs ضَاهَأْتُ or ضَاهَيْتُ signify "I resembled."

No. 44, Measure فَعْلَلٌ.

The example فَعْمَلٌ adduced in illustration of this measure, is derived from the triliteral فَعْمٌ Full; in which the letter Meem is the final radical, represented in the measure by the

first LAM. The second LAM of the measure represents of course, the letter LAM which is servile in the مَوْزُوْن.

No. 71, MEASURE فُعُّوْلٌ.

THE Grammarian تَغْلَبُ states that with the exception of the words قُدُّوْسٌ PURE, and سُبُّوْحٌ PURE, which are more common than قَدُّوْسٌ and سَبُّوْحٌ, all the nouns formed on this measure have the primal radical moveable by the vowel FUT-HA, not ZUM-MA.

No. 99, 100, MEASURES فِنْعَلْوَةٌ فِنْعَلْوٌ.

EITHER of these measures are indifferently applicable to the masculine gender; though one of them exhibits the termination ة which commonly indicates the feminine gender: as رَجُلٌ عِنْزَهْوٌ وَعِنْزَهْوَةٌ "A man averse to pleasure and to the commerce of the sexes." It may be remarked, indeed, that the presence or absence of the termination ة furnishes no certain criterion of gender; for an attributive, in either case, will be often applicable to the opposite gender: as اِمْرَأَةٌ مُحِبٌّ وَعَاشِقٌ لِزَوْجِهَا "A woman fond of her husband;" &c. The anomalies of this nature can be determined only by consulting the dictionary, in which they are generally recorded; and as they are utterly independent of grammatical rule, the subject constitutes, perhaps, one of the greatest difficulties with which an Arabic student has to contend.

No. 109, MEASURE فِئْعِيْلٌ.

THIS measure is of uncertain occurrence, since the example

زِئْجِيْل،

زِنْجِيْلٌ, adduced in the table, is considered as erroneous by فَرَّاء and اَبُوْ عُبَيْدٍ who substitute Noon for the letter Humza; stating that زِنْجِيْلٌ "Weak in body," measure فِنْعِيْلٌ; is the pronunciation commonly adopted by the Arabs.

No. 111, Measure فِعَنْلَاءٌ.

The example adduced in illustration of this measure is variously pronounced حِبَنْطَاءٌ حِبِنْطَاءٌ حَبَنْطَاءٌ and حَبَنْطَى, the last form being, I believe, more generally used than any of the rest.

No. 114, Measure اِفْعَوْلٌ.

The example اِسْحَوْفٌ also admits the form اُسْحُوْفٌ measure اُفْعُوْلٌ: as نَاقَةٌ اِسْحَوْفٌ or نَاقَةٌ اُسْحُوْفٌ "A she camel having wide nipples, or giving much milk, so that the rush of the milk is heard at some distance."

No. 117, 123, Measures يَفْعَلٌّ اَفْعَلٌّ.

The example اَضْخَمٌّ adduced in illustration of the first measure, is said to be admissible in poetry only; and to have the sense, not of a simple attributive, but of the اِسْمُ التَّفْضِيْلِ, namely اَضْخَمُ measure اَفْعَلُ which can alone be accurately employed in prose. Of the occurrence of اَضْخَمٌّ in poetry, the following example may be adduced: ضَخْمٌ يُحِبُّ الْخُلْقَ الْاَضْخَمَّا "A great man fond of great qualities;" if we give it the sense of the simple attributive; or "fond of qualities greater than himself;" if we coincide in opinion with those who give it the sense of the اِسْمُ التَّفْضِيْلِ.

The word يَهْيَرٌّ adduced in illustration of the second measure, commonly

commonly signifies "Rough as a stone;" but it is also the name of a species of gum collected from the tree طَلْح (which grows in the Desart,) and sometimes used as food by the Arabs. The original form of this word is said to be يَطْيَحُ measure يَفْعَلُ but it occurs with the final radical Mooshuddud in the following filthy lines of Aboo Amr: أَطْعَمْتُ رَاعِيَّ مِنَ الْيَطْيَحْ فَظَلَّ يَغْوِي حَبَطًا بِشَرّْ خَلْفَ اسْتِهِ مِثْلَ نَقِيقِ الْبَهْرّْ "I fed my herdsman with the gum of the طَلْح, whereupon his bowels being distended with wind, he began to grumble before and behind, in a manner that resembled the mewing of a cat."

No. 128, Measure فِعْلَانٌ.

This measure is thought by اَبُوْحَيَّان to be entirely peculiar to substantive nouns; and the examples عِلْيَانٌ "Tall," and سِبْتَانٌ "A fool," are believed by him to be real substantives significant of "high stature and folly," though here used in the sense of attributives. His opinion has not been generally admitted, notwithstanding the fact that the measure فِعْلَانٌ is most commonly, though not exclusively, applicable to substantive nouns: as سِرْحَانٌ "A wolf;" &c.

No. 132, Measure مَفْعَلَانٌ.

Some Grammarians believe this measure to be employed only in the vocative case, whether for the purpose of praise or censure: as يَامَلْكَعَانُ "O unworthy man;" يَامَلْأَمَانُ "O unworthy man;" يَامَكْرَمَانُ "O generous man," &c.

No. 141,

No. 141, Measure فَعَلُوْنَ.

The example خَبَزُوْنَ adduced in illustration of this measure is غَيْرُ مَصْرُوْفٍ or "Imperfectly declinable;" that is to say, it admits neither the mark Tunveen nor the vowel Kus-ra; and has therefore خَبَزُوْنَ (not خَبَزُوْنٌ) in the nominative case; and خَبَزُوْنَ in the genetive and objective cases. The rules by which nouns are determined to be imperfectly declinable will be detailed hereafter; but خَبَزُوْنَ does not come exactly under the rules, though it borders very closely upon them, having the attributive character, and a termination similar to that of the masculine form of the perfect plural. Other measures imperfectly declinable, as اَفْعَلُ, &c. come under the rules to be detailed hereafter.

No. 144, Measure فِعِلِّيْنَ.

The example عِفِرِّيْنَ adduced in illustration of this measure, is considered, by some Grammarians, as the plural of عِفْرٌ which is commonly used in the same sense.

No. 145, Measure فِعْلَى.

The example عِزْهَى has been noticed by اِبْنُ الْقُطَّاعِ but other Grammarians believe that in its attributive character, this example necessarily requires the termination ة: as رَجُلٌ عِزْهَاةٌ "A man averse to pleasure;" yet we have رَجُلٌ كِيْصَى "A man who eats alone;" in which the word كِيْصَى though apparently formed on the same measure, does not require the termination ة. It is observed, however, that the proper measure

of كِيصَى is probably فُعْلَى not فِعْلَى; as it happens in the case of ضِيزَى originally ضُيْزَى; خِيرَى originally خُوْرَى; &c. Others, admitting كِيصَى to be really formed on the measure فِعْلَى, consider it as a substantive noun by its own nature, though sometimes employed in an attributive sense.

It is proper to remark that some of the measures of the first table, as نِعِلٌ for example, are of very rare occurrence in the Language; but being usually included in that table, I have not thought it necessary to transfer them to the second.

CONCLUSION.

I have now detailed the rules applicable to the formation of all those derivatives and their correlatives which trace their origin to the name of an event; and have endeavoured, to the best of my ability, to define the true nature and character of each. The result is, that most of the attributives of the Arabic Language denote a certain specific relation to the primitive; whereas the relation signified by an English attributive is most commonly of an indefinite and general nature, though the fact is not universally true, since there are many epithets in the English Tongue.

It follows, therefore, that the Arabs have no word significant of foolish, because the word أَحْمَق signifies a fool; and as the verb حَمِقَ "He was a fool," comprises the force of the epithet أَحْمَق not certainly of the adjective foolish, so the verb will admit of no nominative to which the epithet may not be applied. This is the general rule of the Language, and its importance, I think,

think, will be abundantly manifest to those who consider the extent of its influence on the practical application of the parts of Speech.

YET I would by no means be understood to affirm that there are no exceptions to the general rule; for as the phrase شِعْرٌ شَاعِرٌ "A poetical verse," has already furnished one exception, so there are doubtless many others; as for example: وَلَهُمْ عَذَابٌ أَلِيمٌ "And they shall suffer the most painful tortures;" وَتَحِيَّةٌ بَيْنَهُمْ ضَرْبٌ وَجِيعٌ "And the salutations between them are painful blows;" &c. For the words أَلِيمٌ and وَجِيعٌ being derived from the synonimous verbs أَلِمَ or وَجِعَ "He suffered pain," are properly *epithets* descriptive of the *sufferer*, and by a necessary consequence, exclusively applicable to ANIMATED BEINGS, who are alone capable of the sensation of pain. But they are here used as adjective nouns, descriptive of "that which *excites* the sensation of pain;" and in this character alone, it appears to me that they are accurately applicable to TORTURE and BLOWS.

THE Arabs, little skilled in the use of adjectives, are apt to be puzzled by those examples in which their epithets are so employed; and seem to consider the phrase عَذَابٌ أَلِيمٌ as equivalent to the phrase عَذَابٌ مُؤْلِمٌ "Pain suffering torture;" or "Tortured torture;" which they consider as a form of hyperbole employed to describe the most violent torture. If the reader admit the accuracy of this explanation, it will certainly follow that the word أَلِيمٌ is here used in its proper character,

as

as an epithet descriptive of the *sufferer* of pain; but it seems to me more reasonable to admit, that like the word PAINFUL in our Language, it has really the force of an adjective noun, being employed in the sense of مُؤْلِم the active participle; not مُؤْلَم which is the passive participle. That such phrases as "Painful torture;" "Painful blows;" "Poetical lines;" &c. are thought to require explanation at all, may be regarded, I think, as a demonstrative proof that the use of adjectives is generally unknown to the structure of the Arabic Tongue.

If we compare the respective merits of the system of EPITHETS, which seems to prevail generally in the Oriental Tongues, with that of ADJECTIVES, which has been universally adopted in those of the West, it will clearly appear that the advantage of *simplicity* is in favor of the latter, while that of *precision* must be conceded to the former. An adjective does not define the nature of the relation expressed by itself; but I am not aware that much inconvenience can be thought to result from that circumstance, since the relation is sufficiently defined by the context. AN ANGRY MAN, or AN ANGRY OBSERVATION, are certainly very intelligible phrases, though the *relation* signified by the word ANGRY is obviously different in either case; and if we lose nothing in point of perspicuity, there is much gained in point of simplicity, by that system which authorises the application of every adjective to every substantive with which it has any imaginable relation.

In a Language constructed on a system of epithets, the advantage of superior precision is more than counterbalanced, in my apprehension, by many inconveniences of no common magnitude. It is often difficult to determine precisely the substantive nouns to which a given epithet may be accurately applied; *first*, because that question must be determined by adverting minutely to the true sense of the epithet, and, *secondly*, because there are many epithets of which the sense may be easily mistaken; such, for example, as كَرِيمٌ "Generous," which seems, at first sight, to be significant of LIBERALITY, an attribute peculiar to RATIONAL BEINGS; whereas I believe it to be a general term, properly translated by the word NOBLE, and therefore applicable, also, to inanimate nouns; as رَقِيمَةٌ كَرِيمَةٌ "A generous," or more properly "A noble letter;" and other examples of the same nature.

It is another inconvenience of the system of epithets, that they often approach so nearly to the nature of substantive nouns, as to render it very difficult, if not wholly impossible, to draw the line of distinction between them. Accordingly the Arabs are often at variance on this point; the same word which is considered as an epithet by some Grammarians, being assigned by others to the class of substantive nouns.

But the greatest inconvenience must, I should think, be that which results from the limited powers of epithets, as contradistinguished from adjective nouns; for the relations of things are

unlimited, and, reasoning a priori, it seems almost hopeless to provide for the expression of them all, otherwise than by a system of adjective nouns. The phrase ANGRY OBSERVATIONS (كَلِمَاتُ الْغَضَبِ) might be rendered by the relation of the genetive case; but what are the means by which the Arabs, in the absence of adjective nouns, are enabled, generally, to express their thoughts; not merely without circumlocution, but with more brevity, perspicuity and precision, than has been attained, perhaps, in any other Tongue?

CHAPTER NINTH.

SECTION FIRST.

OF JAMIDS.

THE term جَامِد as formerly stated, literally signifies FROZEN or CONGEALED; and in the formation of a perfect system of Speech, it would be accurately applicable, in my opinion, to those nouns only which are themselves primitive, and are not naturally the source of derivation; (لَا يُشْتَقُّ وَلَا يُشْتَقُّ مِنْهُ) either, because they denote THE NAME OF A SUBSTANCE; as رَجُلٌ A MAN; فَرَسٌ A HORSE; &c. OR THE NAME OF SOME PORTION OF TIME OR SPACE: as يَوْمٌ A DAY; لَيْلٌ A NIGHT; and other examples of the same nature.

BUT the term جَامِد in the technical Language of Arabic Grammar, has been applied, not only to such nouns, but to "all primitives of whatever nature, from which no derivatives have been *actually* formed." Yet such primitives are often *derivative* by their own nature, and they are often significant of ideas from which de-

rivatives

rivatives should have been formed; though, in point of fact, the case is otherwise, because those derivatives are not in use.

To explain by an example. The word خِرْمِلٌ "A foolish woman," has been assigned by the Arabs to the class of JAMIDS; and if it be *the arbitrary name* of a foolish woman, it must, then, be a substantive noun significant of the name of a substance; and consequently a JAMID in the strict and proper sense of the term. But the Arabs consider خِرْمِلٌ as an EPITHET, significant of the existence of folly in women; and still they assign it to the class of JAMIDS, because it is quite insulated in the Arabic Language, being itself a primitive noun, and having no derivatives of any kind.

BUT, as an epithet, it must be naturally though not practically *derivative*, because every epithet comprises in itself the force of a given substantive noun, from which, therefore, it should be derived. Accordingly it is easy to conceive the existence of an infinitive (as خَرْمَلَةٌ) significant of "Female folly," which might be the source, not merely of this epithet, but of a verb (as خَرْمَلَ) inflected through all its tenses. It is obvious, therefore, that if the word خِرْمِلٌ be really an epithet (and it is so in all probability,) it must be derivative by its own nature, though assigned by the Arabs to the class of JAMIDS, merely because it happens, in their Language, to be the only living member of a whole family of words with which, naturally, it should be connected.

ON this principle, many simple attributives of the triliteral class have been assigned to the class of JAMIDS; but as most of the measures

sures applicable to the formation of such attributives have already been detailed, (see the tables at page 324, et seq: of this volume,) it will be unnecessary to repeat them in this chapter. But no tables have been hitherto furnished for the formation of simple attributives, quadriliteral and quinqueliteral, which have been generally assigned to the class of JAMIDS, because it is generally, though not perhaps universally true, that they are completely insulated in the Arabic Language. This chapter will therefore treat, not only of those substantive nouns (to whatever class they may happen to belong,) which are JAMIDS in the strict and proper sense of the term; but also of those EPITHETS, quadriliteral and quinqueliteral, which have been assigned to the class of JAMIDS.

SECTION SECOND.

TRILITERAL JAMIDS OF THE RADICAL CLASS.

JAMIDS have been divided into THREE classes; termed ثُلَاثِي or TRILITERAL; رُبَاعِي or QUADRILITERAL; and خُمَاسِي or QUINQUELITERAL; and each class has been divided, as usual, into those which have or have not any SERVILE LETTERS; the latter being termed مُجَرَّد or STRIPPED; and the former مَزِيد فِيهِ or AUGMENTED. No noun can comprise more than FOUR servile letters; nor can the serviles and radicals taken together, generally exceed the number of SEVEN; according to the adage لَا يَتَجَاوَزُ الِاسْمُ سَبْعًا; to which, however, there are some exceptions to be duly noticed in the proper place.

THE radical letters of an اِسْم مُعْرَب or DECLINABLE NOUN, can-

not

not fall short of the number of THREE, nor can they exceed the number of FIVE; but of these, some are occasionally rejected, for the sake of brevity and other purposes. The rejection of ONE letter is pretty common: as سَهْ for سَتَّهْ "The rectum;" حِرْ for حِرْجٌ "Pudendum mulieris;" &c. But the rejection of TWO is very rare, though some examples may be adduced: as شَرِبْتُ مَا for شَرِبْتُ مَاءً "I drank water;" مُ اللّٰهِ or مِ اللّٰهِ for أَيْمُنُ اللّٰهِ "I swear by GOD;" the word أَيْمُنْ AN OATH, being a substantive noun in the singular number, as well as the plural of يَمِيْنٌ "An oath." The schools of KOOFA maintain the existence of BILITERALS and TRILITERALS: as سَهْ; سَتَّهْ; &c. &c. because they will not admit that the former of these nouns is, in reality, abridged from the latter. So, also, they deny the existence of QUADRILITERALS and QUINQUELITERALS; being obviously wrong in both cases, and influenced, apparently, by no better motive than that of a desire to oppose at any rate, the decisions established by the schools of BUSRA. The most cursory glance at the genius and structure of the Arabic Language will shew that all declinable nouns are triliteral quadriliteral or quinqueliteral.

THE reader is aware that the first letter of every noun must be moveable by one or other of the three vowel points. The second may be moveable or it may be quiescent; and the third, in the case of triliteral nouns of the radical class, will necessarily receive in turn every one of the three vowel points, because it constitutes what has been termed مَحَلُّ الْإِعْرَابِ or "The letter

to which is applicable the terminations of case:" as رَجُلٌ, رَجُلٍ, رَجُلَ, &c. If the last letter be thrown out of the account, it follows, therefore, that the greatest possible number of measures applicable to the formation of triliteral JAMIDS of the radical class, must be TWELVE; obtained by multiplying the *three* predicaments of the primal radical, into the *four* predicaments of the medial radical; but of this number, there is one, namely فُعُلٌ which has been rejected for its ugly sound; and of which, therefore, no examples are to be found in the Language; unless we except اَلسَّمَاءُ ذَاتُ الْحُبُكِ "There are ways or roads in the heavens," which occurs in the KOORAN. So pronounced, the word حُبُكٌ must be considered as a substantive noun in the singular number, formed on the measure فُعُلٌ; but the more ordinary reading is ذَاتُ الْحُبُكِ in which case حُبُكٌ is the plural of حِبَاكٌ "A way."

THERE is another measure, namely فُعِلٌ, which is very rarely applicable to nouns, though some examples of its occurrence may be adduced: as دُئِلٌ "A species of weasel;" رُئِمٌ "The buttocks;" and وُعِلٌ, more commonly وَعْلٌ or وَعِلٌ "A mountain goat;" &c. Nouns formed on this measure are said to be مَنْقُولٌ عَنِ الْفِعْلِ or "Borrowed from verbs;" because فُعِلَ which approaches very nearly to فُعِلٌ is the form of a verb in the passive voice.

AFTER excluding the two measures to which I have now adverted, it remains that JAMIDS of the triliteral radical class, must

must be formed on some one or other of the TEN measures comprised in the following table.

Meaning.	Examples.	Measures.		Meaning.	Examples.	Measures.	
A grape.	عِنَبٌ	فِعَلٌ	6	A small coin.	فَلْسٌ	فَعْلٌ	1
A camel.	اِبِلٌ	فِعِلٌ	7	A horse.	فَرَسٌ	فَعَلٌ	2
A lock.	قُفْلٌ	فُعْلٌ	8	The shoulder.	كَتِفٌ	فَعِلٌ	3
A species of bird.	صُرَدٌ	فُعَلٌ	9	The arm.	عَضُدٌ	فَعُلٌ	4
The neck.	عُنُقٌ	فُعُلٌ	10	Ink.	حِبْرٌ	فِعْلٌ	5

REMARKS.

THE measure فِعِلٌ No. 7, in the table, is rarely applicable, either to epithets or substantive nouns; insomuch that the following constitute, perhaps, a great majority of all the examples of its occurrence in the Language: namely حِبِرٌ "Yellowness of teeth;" عِبِلٌ "The name of a city;" بِلِصٌ "The name of a bird;" وِتِدٌ "A peg;" اِطِلٌ "The waist under the short ribs;" اِبِطٌ "The armpit;" اَقِطٌ "Dried butter-milk;" مِشِطٌ "A comb;" دِبِسٌ "The juice of the date;" اِثِرٌ "The essence or best part of a species of butter;" and اِبِدٌ: as وَلَا اَفْعَلُ ذَالِكَ اَبَدَ الْاَبِدِ "A prolific she-ass;" اَتَانٌ اِبِدٌ "And I will never do that;" or more literally, "I will not do that for ever and ever." The word بِلِزٌ "Gross or thick:"

as

as اِمْرَأَةٌ بِلِزٌ "A gross woman;" has been adduced by AKHFUSH; but SEEBUWYH is of opinion that بِلِزٌ (the last letter being MOOSHUDDUD,) is the real pronunciation of that word.

CONVERTIBILITY OF MEASURES.

THE reader is aware that the same noun is very commonly formed on various measures: as عَضُدٌ; عِضْدٌ; عُضُدٌ; عُضْدٌ; عُضُدٌ; عُضْدٌ; "The arm;" &c. but those measures are determined in حِجَازٌ merely by the authority of GENERAL USAGE, without reference to Grammatical rule. The tribe of بَنِي تَمِيمٌ have established, on the contrary, the following rules by which one measure may be optionally exchanged for another; and as some of the rules are equally applicable to nouns and verbs, they will be found to merit the attention of the reader.

RULE FIRST.

THE measure فَعَلٌ is interchangeable with فُعَلٌ and فِعَلٌ: as كَتِفٌ; كَتْفٌ; كُتُفٌ; "The shoulders." And with فَعَلٌ also, if the medial be guttural: as فَخِذٌ; فَخْذٌ; فُخُذٌ; "The thigh." The same rule is optionally applicable to verbs formed on فَعِلَ of which the medial happens to be guttural, as remarked in page 167 of this volume. Example: شَهِدَ or شَهْدَ or شَهُدَ or شَهَدَ "He was present." And on the same principle, the primal radical of the measure فَعِيلٌ, may accurately receive the vowel KUSRA, in the event of the occurrence of a medial guttural. Examples: شَهِيدٌ "Present;" also "A martyr;" شَعِيرٌ "Barley;" رَغِيفٌ "A cake of bread;" سَخِيٌّ "Liberal;" بَخِيلٌ "Parsimonious;" &c.

RULE

RULE SECOND.

The measure فَعْلٌ is interchangeable with فَعْلٌ according to the general opinion of Grammarians; and with فُعْلٌ also, according to the opinion of some individuals. Example: عَضُدٌ عُضْدٌ "The arm." The other measures of this noun, namely عُضُدٌ عَضِدٌ عِضْدٌ depend for accuracy on the authority of usage.

RULE THIRD.

Verbs formed on فَعُلَ فَعِلَ and فَعَلَ may have the medial radical rendered quiescent: as بَذْخَ الرَّجُلُ "The man was proud;" جَسْمَ الْفَرَسُ "The horse was large or strong;" ضُرِبَ خَالِدٌ "Khalid was beaten;" &c. See page 167 of this volume.

RULE FOURTH.

Either of the vowels Kus-ra or Zum-ma, following Fut-ha in any situation, whether by the combination of two words, or in a part, only, of a single word, is very commonly rendered quiescent; in which case, the following letter, if it were previously quiescent, will commonly receive the vowel Fut-ha, to prevent the occurrence of two following quiescent letters, which is generally inadmissible in the Arabic Language. By this rule اِنْطَلِقْ "Go thou;" may be read اِنْطَلْقَ: as مُنْتَفِخٌ "Swelled;" may be read مُنْتَفْخٌ. And so, also, of وَلْيَضْرِبْ for وَلِيَضْرِبْ; فَلْيَضْرِبْ for فَلِيَضْرِبْ; وَهْيَ for وَهِيَ "And she or it;" اَهْيَ for اَهِيَ "Is she or it?" وَهْوَ for وَهُوَ

" And he or it;", &c. &c. It is to be observed, however, that هِيَ following the interrogative Hum-za, as أَهِيَ " Is she or it?" &c. is very rarely rendered quiescent; and never, perhaps, except in poetry. And so, also, of لَامُ الْأَمْرِ following ثُمَّ: as ثُمَّ لِيَضْرِبْ " Afterwards let him beat;" which is more common than ثُمَّ لِيَضْرِبْ. The operation of this rule produces لَمْ يَلِدْهُ for لَمْ يَلِدْهُ in the following verse of an Arabian Poet.

أَلَا رُبَّ مَوْلُودٍ وَلَيْسَ لَهُ أَبٌ ... وَذِي وَلَدٍ لَمْ يَلْدَهُ أَبَوَانِ

" Few are they who are born but not begotten; (Our Saviour had no father,) and they who, unbegotten, have yet propagated a race of children." (Which is true of Adam the father of mankind.)

RULE FIFTH.

The measures فِعْلٌ and فُعْلٌ may have the medial radical rendered quiescent: as إِبْلٌ " A camel;" عُنْقٌ " The neck;" &c. The operation of this rule is more common in فُعْلٌ than in فِعْلٌ, and in the plural than it is in the singular number. Thus رُسْلٌ properly رُسُلٌ, the plural of رَسُولٌ " A person sent; or A messenger;" occurs repeatedly in the Kooran. So also, according to the opinion of some Grammarians, the measure فُعْلٌ is interchangeable with فُعُلٌ: as قُفْلٌ " A lock;" &c. but Akhfush, who admits the application of the rule to substantive nouns, excepts epithets from its operation; as حُمْرٌ the plural of أَحْمَرُ and حَمْرَاءُ " Red;" which, if converted into حُمُرٌ, would be the plural of حِمَارٌ " An ass." So, also,

he

he excepts substantive nouns (as سُوْقٌ "A market,") having an infirm letter for the medial radical. It is to be observed, however, that the conversion of فُعْلٌ into فُعُلٌ has been condemned as inadmissable by the general voice.

RULE SIXTH.

The measure فَعْلٌ having a guttural medial, is sometimes interchangeable with فَعَلٌ: as شَعْرٌ "The hair;" نَحْرٌ "Sacrificing a camel;" بَحْرٌ "An ocean;" &c. This rule operates by analogy, according to the decision of the schools of Koofa, controverted, as usual, by the schools of Busra, who admit, however, that both measures, on the authority of usage, are sometimes applicable to the same noun. All Grammarians are agreed in opinion that فَعَلٌ is not interchangeable with فَعْلٌ; and the use of سَلْفٌ for سَلَفٌ in the following verse, is therefore considered as a rare occurrence.

وَمَا كُلُّ مُبْتَاعٍ وَلَوْ سَلَفَ صَفْقَةً يُرَاجِعُ مَا قَدْ فَاتَهُ بِرَدَادِ

"Not every purchaser, though of goods paid for in advance before delivery, can recover what he has lost simply by saying, return my money;" the word رَدَادٍ being, I suppose, an اِسْمُ الْفِعْلِ here used in the sense of اُرْدُدْ.

SECTION THIRD.

AUGMENTED TRILITERAL JAMIDS.

The measures applicable to the formation of these nouns are very numerous; insomuch that Sebuwyh is said to have detailed 308 measures, to which اَبُوْبَكْرِ بْنُ الْحَسَنِ الزَّبِيْدِيُّ is supposed

supposed to have added 80 more; and other Grammarians, to have still further augmented the number. But as there are certain rules, to be detailed hereafter, by which radicals are distinguished from servile letters, it is not necessary to notice them all; nor is it practicable if it were neccssary; since many are not to be found in any Grammatical work to which I have access at this time; and others, inserted in such works, are not to be found in any Dictionary, so that it becomes impossible to determine the sense.

AUGMENTED triliteral JAMIDS may be divided into various classes, according to the number of the servile letters; but five serviles are very rarely applicable to the formation of any noun, whether it be or be not a JAMID, though some examples of that nature do, undoubtedly, occur in the Language: such as لَنْدَبْدَبَانٌ "A great liar;" Measure فَعْلَعْلَانٌ: بِرْبِيطِيَاءُ "The name of a place;" قِرْقِيسِيَاءُ "The name of a city;" Measure فِعْفِيلِيَاءُ: and اُرْبَعَاوَاءُ "A house erected on any number of pillars not exceeding four;" Measure اُفْعَلَاوَاءُ: &c. The infinitive اِسْتِفْعَالٌ and other infinitives exhibit the occurrence of FOUR serviles, which cannot therefore be accounted rare; but in the case of JAMIDS, the measures exhibiting four serviles are not at all numerous, and the following examples will therefore suffice here: namely عَاشُورَاءُ "The 10th of the month Moohurrum;" Measure فَاعُولَاءُ: قَنْطُورَاءُ "The name of a slave girl of the Patriarch ABRAHAM, from whom the Turks

are

are said to be descended;" Measure فَنْعُولَاءُ: مِرْغَابِيْنِ (Measure مِفْعَالَيْنِ) "The name of a place in Busra;" but originally, perhaps, a substantive noun in the dual number; as سُلْمَانِيْنَ "The name of a place;" Measure نُعْلَانِيْنَ; may have been a noun in the plural number.

JAMIDS AUGMENTED BY ONE SERVILE.

Jamids augmented by one servile, are generally formed on some one or other of the measures comprised in the following table; in which the order of arrangement has reference to the occurrence of the servile letter before or after the letters عين, نا or لام.

Meaning.	Examples.	Measures.		Meaning.	Examples.	Measures.	
The name of a flower.	نَرْجِسٌ	نَفْعِلٌ	8	The finger.	إِصْبِعٌ	أَفْعِلٌ	1
A species of garment.	يَلْمَقٌ	يَفْعَلٌ	9	The finger.	إِصْبَعٌ	إِفْعَلٌ	2
The fruit of the tree تَنْضُب.	هُمْتُعٌ	هُفْعُلٌ	10	The finger.	أُصْبَعٌ	أُفْعَلٌ	3.
A dog of سَلُوق (the name of a city) or Any dog.	هِبْلَعٌ	هِفْعَلٌ	11	The finger.	أُصْبِعٌ	أُفْعِلٌ	4
The name of a man.	عَوْسَجٌ	فَوْعَلٌ	12	A fox's whelp.	تَتْفُلٌ	تَفْعُلٌ	5
A locust.	جِنْدَبٌ	فِنْعَلٌ	13	A fox's whelp.	تِتْفَلٌ	تِفْعَلٌ	6
The little finger.	خِنْصِرٌ	فِنْعِلٌ	14	A fox's whelp.	تُتْفُلٌ	تُفْعُلٌ	7

Meaning.	Examples.	Measures.		Meaning.	Examples.	Measures.	
A North-east wind; between the East and Ursa Major.	شَمْأَلٌ	فَعْأَلٌ	24	A frog; or A male tortoise.	عَيْلَمٌ	فَيْعَلٌ	15
A species of broom.	عَلْقًى	فَعْلًى	25	A woman's name.	صَيْقَلٌ	فَيْعِلٌ	16
The name of a place.	أُدَمَى	فُعَلَى	26	A fawn.	غَزَالٌ	فَعَالٌ	17
The name of a lake.	خِيَمِيٌ	فِعَلَى	27	An under garment.	شِعَارٌ	فِعَالٌ	18
The handle of a bucket.	عُرْقُوَةٌ	فُعْلُوَةٌ	28	A raven.	غُرَابٌ	فُعَالٌ	19
Scattered herbage.	عُنْصُوَةٌ	فُعْلُوَةٌ	29	A small stream.	جَدْوَلٌ	فَعْوَلٌ	20
A camel's hoof.	فِرْسِنٌ	فِعْلِنٌ	30	Any vegetable having a pliant stem.	خِرْوَعٌ	فِعْوَلٌ	21
A portion of time.	سَنْبَتَةٌ	فَعْلَتَةٌ	31	The name of a valley.	عُلَيْبٌ	فُعَيْلٌ	22
A portion of time.	سَنْبَتَةٌ	فَنْعَلَةٌ	32	A camel.	بَعِيرٌ	فَعِيلٌ	23

REMARKS.

The measure No. 1, of the table, comprises, in fact, three measures; namely اَفْعَلٌ, اِفْعِلٌ and اُفْعُلٌ. Of these, the measure اِفْعِلٌ is never applicable to epithets, being entirely peculiar to substantive nouns: as اِثْمِدٌ "A collyrium stone;" &c. And اُفْعُلٌ is very rarely applicable to epithets, though some examples may be found in the Language: as اُمْلُدٌ "Delicate; or Good looking;" لَبَنٌ اُمْهُجٌ "Thin milk;" &c.

The measure No. 2, of the table, comprises, in fact, two measures;

sures; namely إِفْعَلٌ and إِفْعُلٌ. The measure إِفْعَلٌ is never applicable to EPITHETS, and very rarely to substantive nouns; the only examples, besides that noticed in the table, being, according to ABOO HY-YAN, إِبْيَنٌ "The name of a man;" إِشْفًى "A cobler's awl;" and إِنْحَةٌ otherwise إِنْحَّةٌ "The stomach of a sucking kid." The measure إِفْعُلٌ is peculiar to substantive nouns, and is generally considered as inelegant.

THE measures أَفْعُلٌ and أُفْعَلٌ No. 3, in the table, are peculiar to substantive nouns; and the former, namely أَفْعُلٌ is most commonly a measure of the PLURAL OF PAUCITY, rarely applicable to the singular number of nouns.

THE measures أَفْعِلٌ and أُفْعِلٌ No. 4, in the table, are peculiar to substantive nouns; and indeed there are but two examples of the former to be found in the Language: namely أُصْبِعٌ "A finger;" and أُنْمُلَةٌ "The point of the finger." The measure أُفْعِلٌ like إِفْعُلٌ is generally considered as very inelegant.

THE measures No. 5, 6, 7, 8, are all peculiar to substantive nouns; and some of them are of rare occurrence in the Language. The letter ها of No. 10, 11, has been accounted radical by some Grammarians, who deny its servile character at the beginning of a word. No. 13, is peculiar to substantive nouns; and No. 16, with the single exception noticed in the table, is applicable only to nouns infirm in the medial: as سَيِّدٌ "A chieftain;" طَيِّبٌ "Excellent;" &c. The following, in addition to that quoted in the table, are said to be the only existing

isting examples of No. 21: namely عِتْوَدٌ "The name of a valley;" ذِرْوَدٌ "The name of a mountain;" and جِدْوَلٌ "A small stream." No. 22, is peculiar to substantive nouns. No. 25, is variously read عَلْقًى or عَلْقًى and as an epithet, is said to require the termination تا : as نَاقَةٌ حَلْبَاةٌ "A milch camel;" نَاقَةٌ رَكْبَاةٌ "A saddle she-camel." In fact, however, there are examples of the absence of the letter تا as خَيْرِيٌّ "A very virtuous man;" &c. The example خِيَمًى No. 27, has been adduced by اِبْنُ ٱلْقُطَّاعِ but others believe the medial to be here quiescent (خِيْمًى measure فِعْلًى) and deny that فِعَلًى exists in the Language at all. No. 28 and 29, are entirely peculiar to substantive nouns; but the primal never admits the vowel ZUMMA, unless the medial be the letter NOON. Grammarians dispute the true measure of سَنْبَتَةٌ, some declaring in favor of No. 31; and others adopting No. 32.

JAMIDS AUGMENTED BY TWO SERVILES.

Two servile letters occurring in the formation of augmented JAMIDS of the triliteral class are sometimes successive; and, in that case, such JAMIDS are commonly formed on one or other of the measures comprised in the following table, in which the order of arrangement has reference to the occurrence of the successive serviles before or after the letters تا عين or لام.

Meaning.	Examples.	Measures.		Meaning.	Examples.	Measures.	
A kind of water-reed	حَلْفَاءُ	فَعْلَاءُ	11	A species of charmed bead for bringing back run-aways, &c.	يُنْجَلِبُ	يَنْفَعِلُ	1
The ring-worm.	قُوبَاءُ	فُعَلَاءُ	12	A hyena's whelp.	هِنَبِرٌ	فِنَعِلٌ	2
The name of an herb.	سَعْدَانٌ	فَعْلَانٌ	13	The 2d of the 7 days, termed عَجُوزٌ.	صِنَبِرٌ	فِنَعِلٌ	3
A man's name.	عُثْمَانُ	فُعْلَانُ	14	A species of herb.	صَفْصَلٌ	فَعْفَلٌ	4
A wolf.	سِرْحَانٌ	فِعْلَانٌ	15	A species of bird.	بَلَصُوصٌ	فَعَلُولٌ	5
A species of bird.	كَرَوَانٌ	فَعَلَانٌ	16	A small thin cloud.	طُحْرُورٌ	فُعْلُولٌ	6
Pitch.	قَطِرَانٌ	فَعِلَانٌ	17	The name of a valley.	حَبَوْنَنٌ	فَعَوْلَلٌ	7
The name of a place.	سَبُعَانُ	فُعُلَانُ	18	Assafœtida.	حِلْتِيتٌ	فِعْلِيلٌ	8
Kingly power.	سُلْطَانٌ	فُعْلَانٌ	19	A necessary at the top of a house.	كِرْيَاسٌ	فِعْيَالٌ	9
A man's name.	عَبْدُوسٌ	فَعْلُوسٌ	20	A soft cloth under the saddle of a camel.	قُرْطَاطٌ	فُعْلَالٌ	10

REMARKS.

The measure No. 1, of the table, is generally thought to be مَنْقُولٌ عَنِ الْفِعْلِ or "Borrowed from verbs;" and is, in fact, very rarely applicable to nouns. The medial radical of the measure No. 12, is sometimes rendered quiescent; as قُوبَاءُ "The ring-worm;" خُشَّاءُ (originally خُشَشَاءُ) "A bone pro-

jecting behind the ear;" and مُزَّاءٌ (originally مُزَرَاءٌ according to JOWHUREE) "A species of excellent wine." The measures No. 17, 18, are peculiar to substantive nouns, and the latter is of rare occurrence in the Language. The measure No. 19, scarcely ever occurs, having but two examples, namely سُلْطَانٌ more commonly سُلْطَانٌ, noticed in the table; and قُرْبَانٌ more commonly قُرْبَانٌ "Sacrificing a victim." Both are obviously INFINITIVES, not JAMIDS, since each denotes the name of an event.

THE following are the more ordinary measures applicable to the formation of augmented triliteral JAMIDS, having two letters servile, but not successive.

MEANING.	EXAMPLES.	MEASURES.	
A bustard.	حُبَارَىٰ	فُعَالَىٰ	9
A kind of spicery.	أَظْفَارَةٌ	أَفْعَالٌ	10
A whirlwind or hurricane, &c.	إِعْصَارٌ	إِفْعَالٌ	11
The New Testament.	إِنْجِيلٌ	إِفْعِيلٌ	12
The finger.	أُصْبُوعٌ	أُفْعُولٌ	13
The temper of a sword.	إِفْرِنْدٌ	إِفْعِنْلٌ	14
A fawn.	يَعْفُورٌ	يَفْعُولٌ	15
A red insect found among pot-herbs.	يُسْرُوعٌ	يُفْعُولٌ	16

MEANING.	EXAMPLES.	MEASURES.	
The name of a place.	أُجَارِدُ	أُفَاعِلُ	1
Black leather.	إِرَنْدَجٌ	إِفَنْعَلٌ	2
Black leather.	يَرَنْدَجٌ	يَفَنْعَلٌ	3
A peacock.	طَاؤُسٌ	فَاعُولٌ	4
A roof or covering over a thoroughfare.	سَابَاطٌ	فَاعَالٌ	5
A volume.	طُومَارٌ	فُوعَالٌ	6
Earth; or Ground.	تُورَابٌ	فَوْعَالٌ	7
A fire place in a hot bath.	دِيمَاسٌ	فِيعَالٌ	8

Meaning.	Examples.	Measures.		Meaning.	Examples.	Measures.	
A collection of any thing.	اَجْفَلَى	اَفْعَلَى	19	A creeper (among plants.)	يَقْطِينٌ	يَفْعِيلٌ	17
The name of a medicinal gum.	مُصْطَكَى	مُفْعَلَى	20	Small pearl; or Coral.	مَرْجَانٌ	مَفْعَالٌ	18

REMARKS.

The measure اَفْعَالٌ No. 10, of the table, is generally a measure of the PLURAL OF PAUCITY; and, with the exception of اَظْفَارَةٌ "A species of spicery;" which exhibits, however, the termination تا, there is no example of its application to any noun in the singular number. The measure يُفْعُولٌ No. 16, is thought to be referable to the measure يَفْعُولٌ No. 15; in which case the example يُسْرُوعٌ must have been originally يَسْرُوعٌ, the vowel FUTHA being converted into ZUMMA, because ZUMMA is applicable to the medial radical. The words مَرْجَانٌ مَرْجَانَةٌ "A small pearl," are the only examples of the measure مَفْعَالٌ No. 18, which have been observed to occur in the Language; and even these examples are formed, by most Grammarians, on the measure نَفْعَلَانٌ; in which case, the root is مَرَجَ not رَجَنَ as the measure مَفْعَالٌ; would seem to imply. The words اَجْفَلَى or اَزْفَلَى "A collection of any thing;" are the only examples of No. 19, which have been observed to occur in the Language.

* * * * *

AUGMENTED triliteral JAMIDS exhibiting three serviles, are occasionally

casionally formed on some one or other of the measures comprised in the following table.

Meaning.	Examples.	Measures.		Meaning.	Examples.	Measures.	
The name of a mountain.	إِسْحِمَانٌ	إِفْعِلَانٌ	8	The name of a place.	نِرِنْدَادٌ	فِعِنْلَلٌ	1
Camomile.	أُقْحُوَانٌ	أُفْعُلَانٌ	9	A man's name.	طِرِمَّاحٌ	فِعِمَّالٌ	2
A species of fish resembling a snake.	أَنْقَلِيسٌ	أَنْفَعِيلٌ	10	The flower of youth, &c.	عُنْفُوَانٌ	فُعْلُوَانٌ	3
The name of a fountain in heaven.	سَلْسَبِيلٌ	فَعْفَلِيعٌ	11	The name of a place.	يَسْتَعُورُ	يَفْتَعُولٌ	4
A water wheel.	مَنْجَنِينٌ	مَنْفَعِيلٌ	12	A riddle.	لُغَّيْزَى	فُعَّيْلَى	5
A water wheel.	مَنْجَنُونٌ	مَنْفَعُولٌ	13	The name of an herb.	شُقَّارَى	فُعَّالَى	6
Barley.	شَيْتَعُورٌ	فَيْتَعُولٌ	14	A species of bird.	أَخْطَبَانٌ	أَفْعَلَانٌ	7

REMARKS.

The examples يَسْتَعُورُ No. 4, and سَلْسَبِيلٌ No. 11, have been thought to be formed on يَفْتَعُولٌ and فَعْلَلِيلٌ; in which case, both must be assigned to the class of augmented quinqueliterals, to which I think they really belong. The measure فُعَّالَى No. 6, in the table, is entirely peculiar to substantive nouns; and so, also, are the measures No. 7 and 8, both which are of rare occurrence in the Language. The examples مَنْجَنِينٌ No. 12, and مَنْجَنُونٌ No. 13, have been very generally considered as quadriliterals, formed on مَنْفَعِيلٌ or مَنْفَعُولٌ which would

would seem to indicate the root مَجَنَ; or فَعْلَنِيلٌ or فَعْلَنُولٌ which would seem to indicate the root مَنَجَ. Sebuwyh (in my opinion properly) considers مَنْجَنِيقٌ as a quinqueliteral, formed on the measure فَعْلَلِيلٌ; and, in this case, مَنْجَنُونٌ is also quinqueliteral, formed on the measure فَعْلَلُولٌ.

SECTION FOURTH.

QUADRILITERAL JAMIDS OF THE RADICAL CLASS.

The last letter being thrown out of the account, for the reason stated in treating triliteral Jamids of the radical class, it follows that the greatest possible number of measures applicable to the formation of quadriliteral Jamids of the same class, should be 48; obtained by multiplying the *three* predicaments of the first radical, into the *four* predicaments of the second radical, and the result, namely 12, into the *four* predicaments of the third radical. But many of these, as فِعْلِلٌ for example, would represent sounds intolerably disagreeable to the ear of an Arab; and others, as فِعْلَّلٌ exhibiting the conjunction of two quiescents, would be scarcely utterable by his organs at all. These being rejected, there remains, in fact, but six measures, commonly applicable to the formation of quadriliteral Jamids of the radical class, and these are detailed in the following tables.

TABLE FIRST.

SUBSTANTIVE NOUNS.

Meaning.	Examples.	Measures.		Meaning.	Examples.	Measures.	
An odoriferous herb.	زِبْغَرٌ	فِعَلَّلٌ	4	A small stream.	جَعْفَرٌ	فَعْلَلٌ	1
A bookcase.	قِمَطْرٌ	فِعَلَّلٌ	5	A thin cloud having no rain.	زِبْرِجٌ	فِعْلِلٌ	2
A species of green locust having long legs.	جُخْدَبٌ	فُعَلَّلٌ	6	The claw of a beast or bird of prey.	بُرْثُنٌ	فُعْلُلٌ	3

TABLE SECOND.

EPITHETS.

Meaning.	Examples.	Measures.		Meaning.	Examples.	Measures.	
Long; or Tall; &c.	هِجَرَعٌ	فِعَلَّلٌ	4	A fleshy man or woman.	عَبْهَرٌ	فَعْلَلٌ	1
Strong, or Firm.	ظِبَطْرٌ	فِعَلَّلٌ	5	A foolish woman.	خِرْمِلٌ	فِعْلِلٌ	2
Cowardly and Foolish.	رُهْدَنٌ	فُعَلَّلٌ	6	A camel having a large breast and prominent ribs.	جُرْشُعٌ	فُعْلُلٌ	3

REMARKS.

Sebbuwyh denies the existence of the measure No. 6, for which he substitutes the measure No. 3; and therefore reads جُخْدُبٌ not جُخْدَبٌ; رُهْدُنٌ not رُهْدَنٌ; &c. This opinion has not been generally admitted by the Learned, who notice many examples of the measure No. 6: as طُحْلَبٌ "A

species

species of weed which covers the surface of the water;" بُرْقَعٌ "A veil;" عُنْدَرٌ "Fat;" &c. And, in fact, the following triliterals are really مُلْحَقٌ or CORRELATIVE with this measure; which is the reason why the homogeneous letters exhibited in them, do not coalesce under the sign TUSHDEED: namely سُوْدَدٌ "A chief;" or "Chieftainship;" قُعْدَدٌ "A cowardly or ignoble man;" عُنْدَدٌ "A remedy;" as مَالِي مِنْهُ عُنْدَدٌ اَيْ بُدٌّ "I must do this;" or more literally, "I have no remedy against doing it."

BESIDES the measures comprised in the preceding table, some Grammarians maintain the existence of other measures applicable to the formation of quadriliteral JAMIDS of the radical class, adducing various examples in support of their opinion: as خِرْنِعٌ "Carded cotton;" measure فِعْلِلٌ: and طَحْرِبَةٌ "A small cloud;" measure فَعْلِلٌ: &c. But the more ordinary forms of these nouns are خِرْنِعٌ or خُرْنُعٌ; طَحْرِبَةٌ or طُحْرُبَةٌ: and admitting the accuracy of the other forms, (which is doubtful,) they may have arisen by the means of تَدَاخُل; for if we take the first syllable of خِرْنِعٌ and the last syllable of خُرْنُعٌ they will form together خِرْنُعٌ, and so also of the other example.

THE words عَرْتَنٌ "The name of a vegetable used in tanning;" جَنْدِلٌ "A stony place;" and دُلَمِزٌ "A strong or penetrating man;" are abbreviations of عَرَنْتَنٌ or جَنَدِيلٌ and دُلَامِزٌ: for besides that the latter forms are commonly

monly used in the same sense, the former exhibit *four* successive vowel points, which is generally inadmissible in the Arabic Language.

AUGMENTED JAMIDS OF THE QUADRILITERAL CLASS.

The measures of these nouns are very numerous; and they are commonly divided into various classes, according to the number and situation of the servile letters. Those divisions are of little importance, and I shall therefore disregard them altogether, exhibiting, in two tables, *first*, the measures applicable to the formation of substantive nouns; and, *secondly*, those applicable to the formation of epithets. The same measures are generally common to both; but some are expressly stated to be peculiar to either, and others, not stated to be so peculiar, are so rarely observed to occur in the Language that examples of both cannot always be found. The reader will expect, therefore, that though the measures detailed in each table are generally the same, yet some measures to be found in either, will not be observed to occur in the other. The tables do not comprise *all* the measures on which Jamids of this class may be eventually found to occur, but they comprise more measures than most Grammarians have thought it necessary to detail.

TABLE

TABLE FIRST.

SUBSTANTIVE NOUNS.

Meaning.	Examples.	Measures.		Meaning.	Examples.	Measures.	
The name of a tree.	كَنْهَبَلٌ	فَنْعَلٌ	1	The bow of a saddle.	قَرَبُوسٌ	فَعَلُولٌ	14
The name of a pot-herb.	هُنْدَبَاءُ	فُنْعَلِلٌ	2	Cattle.	بِرْذَوْنٌ	فِعْلَوْلٌ	15
A species of snake or dragon breathing flame.	دُرْدَبِيسٌ	فُوعَلِلٌ	3	The name of a village; &c.	صَعْفُوقٌ	فَعْلُولٌ	16
Glans penis.	كُمَيْرَةٌ	فُعَّلٌ	4	The name of a king.	بَهْرَامُ	فَعْلَوَلٌ	17
The name of a bitch; &c	هَمَرِشٌ	فَعَّلِلٌ	5	A species of bitter vegetable.	حَنْجَارٌ	فَعْلَالٌ	18
The feathers on the neck of a cock; &c.	بُرَائِلٌ	فُعَالِلٌ	6	Paper.	قُرْطَاسٌ	فُعْلَالٌ	19
A man's name.	عَبَيْثَرٌ	فَعَيْعِلٌ	7	A species of harmless snake.	عِرْبِدٌّ	فِعْلِلٌّ	20
A lion.	قَدَوْكَسٌ	فَعَوْلَلٌ	8	A tortoise.	سُلَحْفَى	فُعْلَلَى	21
The clove jelly flower.	قَرَنْفُلٌ	فَعَنْلَلٌ	9	A tortoise.	سُلَحْفَى	فُعَلَلَى	22
An emerald.	زُمُرُّدٌ	فُعُلِّلٌ	10	A species of food made of flesh and eggs.	زُمَاوَرْدٌ	فَعَاوَلٌ	23
The name of an herb.	زِخْرِيطٌ	فِعْلِيلٌ	11	A nail paring.	حُدْرُوفٌ	فُعْلُولٌ	24
A species of water-fowl with a long neck.	عُرْنِيقٌ	فُعْنِيلٌ	12	Saffron.	زَعْفَرَانٌ	فَعْلَلَانٌ	25
A sparrow.	عُصْفُورٌ	فُعْلُولٌ	13	A male scorpion.	عُقْرُبَانٌ	فُعْلُلَانٌ	26

Meaning.	Examples.	Measures.		Meaning.	Examples.	Measures.	
The name of a mountain.	شَمْنَصِيرٌ	فَعْنَلِيلٌ	36	A body of men.	حِنْدِمَانٌ	فِعْلِلَانٌ	27
A walnut.	كُمَّثْرَى	فُعَّلَى	37	Any class of men.	بَرْنَسَاءُ	فَعْلَلَاءُ	28
A jessamine.	سِنْجِلَاطٌ	فِنْعِلَالٌ	38	A thin cloud.	طِرِمِسَاءُ	فِعْلِلَاءُ	29
The name of an herb.	عَبُوثَرَانٌ	فَعُوْلَانٌ	39	A leek.	هِنْدَبَاءُ	فِعْلَالَاءُ	30
The name of an herb.	عَبَيْثَرَانٌ	فَعَيْلَانٌ	40	A sandy desart.	حَبَوْكَرَى	فَعَوْلَى	31
Any class of men.	بَرْنَاسَاءُ	فَعْلَالَاءُ	41	Any thing changeable; as a vapour; &c.	خَيْتَعُورٌ	فَيْعَلُولٌ	32
A species of locust.	جُخَادِبَاءُ	فُعَالِلَاءُ	42	Glans penis.	قَنْطَلِيسٌ	فَنْعَلِيلٌ	33
A male scorpion.	عُقْرُبَّانٌ	فُعْلُلَّانٌ	43	The name of an herb	جُحْبَارٌ	فُعْنَلَلٌ	34
The name of a eunuch.	عَفَرْزَانٌ	فَعَلَّانٌ	44	A jessamine.	سِجِلَّاطٌ	فِعِلَّالٌ	35

REMARKS.

The measure No. 1, obviously comprises two measures; namely, فَنَعْلَلٌ and فَنَعْلُلٌ, the latter of which is of rare occurrence, and entirely peculiar to substantive nouns. There is no example of the measure No. 2, besides that adduced in the table. The example دُوْدَمِسٌ No. 3, has been accounted a triliteral by some Grammarians, formed on the measure فُوْعَلٌ. The measure فُعَّلٌ No. 4, is generally an epithet, and very rarely a substantive noun. The word هَمَّرِشٌ No. 5, originally perhaps

هَمْرَش

هَنْمَرِشٌ has been thought by Akhfush to be a quinqueliteral formed on the measure فَعْلَلِلٌ. It is an epithet as well as a substantive noun, and therefore appears under that character in the following table. The measures No. 9, 10, are of rare occurrence, and entirely peculiar to substantive nouns. The word غُرْنَيْقٌ No. 12, has been accounted a triliteral, formed on the measure فُعْنَيْلٌ. Being an epithet as well as a substantive noun, it appears also in the following table, and is variously written غِرْنَوْقٌ, غِرْنِيْقٌ, غَرَوْنَقٌ, غُرْنُوْقٌ and غِرْنَيْقٌ. The measure No. 16, has no example besides that adduced in the table, which is at once an epithet and a substantive noun. The measure No. 18, is commonly applicable to substantives and epithets of the class termed مُضَاعَف, and rarely applicable to other words; the only exceptions to be found in the Language being the words خَزْعَالٌ "Lameness;" قَهْقَارٌ "A stone;" تَسْطَالٌ "Dust;" خَرْطَالٌ "A species of medicine;" قِرْطَاسٌ more commonly قِرْطَاسٌ "Paper." The examples No. 21, 22, admit the termination تا: as سُلَحْفَاةٌ or سُلَحْفَاةٌ "A tortoise;" said to be originally سُلَحْفِيَةٌ, the letter Ya being changed into Alif according to the rule of رَضِيَ sometimes changed into رَضَا. The example بِرَنْسَاءُ No. 28, is probably a triliteral formed فِنْعَلَاءُ, since we have also بَرَاسَاءُ, another form of the same noun, in which the letter Noon does not appear. So, also, هِنْدَبَاءُ No. 30, has been accounted a triliteral formed on the measure فِنْعَلَاءُ. The

measure

measure No. 36, is of rare occurrence, and entirely peculiar to substantive nouns. The example شَمَنْصِيرٌ of that measure has been thought, by some Grammarians, to be a quinqueliteral formed on the measure فَعَلْلِيلٌ.

TABLE SECOND.

EPITHETS.

Meaning.	Examples.	Measures.		Meaning.	Examples.	Measures.	
A delicate and beautiful youth.	غُرْنَيْقٌ	فُعْلَيْلٌ	12	Thick; or Gross.	جَنَعْدَلٌ	فَنَعْلَلٌ	1
A sharp sword cutting the bones.	قُرْضُوبٌ	فُعْلُولٌ	13	Thick; or Gross.	جُنَعْدِلٌ	فُنَعْلِلٌ	2
Swift and light.	هِزْرُوفٌ	فِعْلُولٌ	14	A decrepit old man.	خَنْظَرِفٌ	فَنْعَلِلٌ	3
A mean or worthless man.	صَعْفُوقٌ	فَعْلُولٌ	15	A proud man.	شُمَّخَرٌ	فُعَّلٌ	4
Constant rain.	كَنْهُورٌ	فَعْلُولٌ	16	A fool.	سِلَّغْدٌ	فِعَّلٌ	5
A generous chief.	جَحْجَاحٌ	فَعْلَالٌ	17	A decrepit old man; &c.	هَمَّرِشٌ	فَعَّالٌ	6
Large and strong.	عِزَنْزَبٌ	فِعْلَلٌ	18	Large bodied.	قُفَاخِرٌ	فُعَالِلٌ	7
A far seeing man.	جَلَعْبَى	فَعَلْلَى	19	A generous chief.	سَمَيْدَعٌ	فَعَيْلَلٌ	8
A strong and long bodied camel.	صَلَخْدَمٌ	فَعَلْلَمٌ	20	A large and strong camel.	عَذَوْفَرٌ	فَعَوْلَلٌ	9
A swift camel.	هَمَرْجَلٌ	فَعَلْلَلٌ	21	Short and compact of body.	حَزَنْبَلٌ	فَعَنْلَلٌ	10
A big headed camel.	قَنْدَوِيلٌ	فَعَلْوِيلٌ	22	A camel abounding in milk.	بِرْعِيسٌ	فِعْلِيلٌ	11

Meaning.	Examples.	Measures.		Meaning.	Examples.	Measures.	
A large or gross man.	جُحَنْبَارٌ	فُعَنْلَلٌ	29	A tall and handsome man.	شَعْشَعَانٌ	فَعْلَلَانٌ	23
A covetous man.	قَرَنْبَاعٌ	فَعَنْلَلٌ	30	A fat man having a brown complexion.	لُحَسْمَانٌ	فُعْلَلَانٌ	24
A man of high-birth.	طِرِمَّاحٌ	فِعِلَّلٌ	31	A short man.	حِذْرِجَانٌ	فِعْلَلَانٌ	25
A large bodied man.	جُخَادِبَاءُ	فُعَالِلَاءُ	32	A strong camel.	حَبَوْكَرَى	فَعَوْلَلَى	26
A large bodied man.	جُخَادِبِيٌّ	فُعَالِلِيٌّ	33	A plump young woman.	هَيْدَكُورٌ	فَيْعَلُولٌ	27
A wise man.	هَزَنْبَرَانٌ	فَعَنْلَلَانٌ	34	A strong she-camel.	عَنْتَرِيسٌ	فَنْعَلِيلٌ	28

REMARKS.

The word خَنْظَرِفٌ No. 3 in the table, has been accounted a quinqueliteral by some Grammarians, formed on the measure فَعْلَلِلٌ. The measure No. 4, has been thought to be entirely peculiar to epithets; but this is a mistake, since it occurs in the first table (No. 4,) followed, however, by the termination تَا. The measures No. 5, 10, are peculiar to epithets. The example تُفَاخِرٌ No. 7, admits the termination Ya Mooshuddud: as تُفَاخِرِيٌّ which is commonly used in the same sense. The word بِرْعِيسٌ No. 11, requires not the termination تَا of the feminine gender: as نَاقَةٌ بِرْعِيسٌ "A noble and beautiful she-camel abounding in milk;" &c. The measure No. 16, has been thought peculiar to epithets, but the sense of the example كَنَهْوَرٌ has been disputed. Some translate it "Constant rain;"

in which case, it is reckoned an epithet; and others believe it to signify "A piece of a cloud resembling a hill;" in which case it is thought to be a substantive noun. If it be the arbitrary name of such a cloud, it certainly is a substantive noun; but it may be descriptive of the shape of the cloud, and in that case, it must be an epithet. The measure No. 19, is of rare occurrence, and is never applicable to substantive nouns. Some Grammarians believe هَمَرْجَلٌ No. 21, to be a quinqueliteral, formed on the measure فَعَلْلَلٌ. Others declare it to be a triliteral, formed on one or other of the measures فَمَعْلَلٌ or هَفَعْلَلٌ. The word حَبَوْكَرَىٰ No. 26, is generally reckoned a substantive noun, significant of "A sandy desart; A misfortune;" &c. yet it sometimes occurs as an epithet: as جَمَلٌ حَبَوْكَرَىٰ. "A large and strong camel;" and forms its feminine حَبَوْكَرَاةٌ. The measure No. 30, is peculiar to epithets. The word طِرِمَّاحٌ No. 31, has been accounted a triliteral by some Grammarians, formed on the measure فِعِمَّالٌ.

SECTION FIFTH.

QUINQUELITERAL JAMIDS OF THE RADICAL CLASS.

The greatest possible number of measures applicable to the formation of these nouns should be 192; obtained by multiplying the number 48 (as in quadriliterals,) by the four predicaments of the fourth radical. In point of fact, however, only four measures of this class have been commonly observed to occur in the Language, and these are detailed in the following tables.

SUBSTANTIVE

SUBSTANTIVE NOUNS.

Meaning.	Examples.	Measures.		Meaning.	Examples.	Measures.	
The penis.	قَهْبَلِسٌ	فَعْلَلِلٌ	3	A quince.	سَفَرْجَلٌ	فَعَلْلَلٌ	1
A cloud; also Any trifle.	قِرْطَعْبٌ	فِعْلَلِلٌ	4	A jest, or foolish saying.	خُزَعْبِلٌ	فُعْلُلِلٌ	2

EPITHETS.

Meaning.	Examples.	Measures.		Meaning.	Examples.	Measures.	
An old woman.	جَحْمَرِشٌ	فَعْلَلِلٌ	3	Strong and Swift.	شَمَرْدَلٌ	فَعَلْلَلٌ	1
A large camel male or female.	جِرْدَحْلٌ	فِعْلَلِلٌ	4	A large, or gross camel.	قُذَعْمِلٌ	فُعْلُلِلٌ	2

Among the rarer measures of this class, some Grammarians have noticed فُعْلُلِلٌ: as قُرْطُعْبٌ or قُرْطُعْبَةٌ sometimes قُرَطْعَبَةٌ "A cloud, or Any trifle;" فِعْلِلِلٌ as عِقْرِطِلٌ "A female elephant;" فَعْلَلِلٌ as سِبَعْطَرٌ "Long or Tall;" and فُعْلُلِلٌ as قُسْبُنٌ a word, the sense of which is unknown to the author of the Kamoos, who thinks it may be a corruption of the Persian كُوسْپَنْد "A goat." The example هُنْدَلِعٌ sometimes adduced in illustration of the measure فُعْلَلِلٌ is, in fact, an augmented quadriliteral formed on the measure فُنْعَلِلٌ.

AUGMENTED JAMIDS OF THE QUINQUELITERAL CLASS.

These nouns are not at all numerous, and scarcely ever exhibit more than one servile letter, according to the adage

الخماسي

اَلْخُمَاسِيُّ لَا تَلْحَقُهُ إِلَّا زِيَادَةٌ وَاحِدَةٌ "Quinqueliterals receive but one servile." Yet two serviles are sometimes, though rarely, observed to occur: as قَرَعْبَلَانَةٌ "The name of an animal;" Measure فَعَلْلَلَانَةٌ; adduced by KHULEEL, and accounted inaccurate by ABOO HY-YAN: and مَغْنَاطِيسٌ "A magnet;" Measure فَعْلَالِيلٌ; which is obviously a foreign word derived from the Greek. As another example of the occurrence of two serviles, the word صِطَفْلِينَةٌ "A carrot," Measure فِعَلَّلِينَةٌ has been adduced; but some Grammarians believe this word to be an augmented quadriliteral, formed on the measure فِعَلِّيلَةٌ.

THE more ordinary measures of augmented quinqueliterals amount, only, to the number of FIVE, common to substantive nouns and epithets; and these are comprised in the following tables.

SUBSTANTIVE NOUNS.

MEANING.	EXAMPLES.	MEASURES.		MEANING.	EXAMPLES.	MEAURES.	
A species of lizard.	عَضْرَفُوطٌ	فَعَلُّولٌ	3	The name of a city near Mousil.	بَرْقَعِيدٌ	فَعَلِّيلٌ	1
A species of scorpion.	قِطَرْبُوسٌ	فِعَلُّولٌ	4	A man's name.	شُرَحْبِيلٌ	فُعَلِّيلٌ	2
		The name of a sea animal.	قَبَعْثَرَىٰ	فَعَلَّلَىٰ	5		

EPITHETS

EPITHETS.

Meaning.	Examples.	Measures.		Meaning.	Examples.	Measures.	
A strong and swift she-camel.	قَطَرْبُوسٌ	فَعَلْلُولٌ	3	Bright and shining.	عَلْطَبِيسٌ	فَعَلَلِيلٌ	1
A strong and swift she-camel.	قِطَرْبُوسٌ	فِعَلْلُولٌ	4	An old man.	قُذَعْمِيلٌ	فُعَلْلِيلٌ	2
	A tall and foolish man	ضَبَغْطَرِىٌّ		فَعَلْلَلِىٌّ		5	

The rarer measures noticed by Grammarians as applicable to the formation of these nouns are فُعْلَلِلٌ as خُزْرَانِقٌ "A species of garment;" زُرْمَانِقَةٌ "A woollen garment;" فَعَلَّلُولٌ as سَمَرْطُولٌ (properly, it is said, سَمَرْطُولٌ like عَضَرْفُوطٌ) "Tall and Tottering;" فَعَلْلَالٌ as ذَلَعْمَاظٌ "A covetous man;" فُعَلَّلٌ as كُمَّهَرٌ "Glans penis;" and فَعْلِيلَلٌ as مَغْنِيطَسٌ "A magnet;" &c.

CONCLUSION.

I have now gone through all the measures applicable to the formation of Jamids of every class; and having detailed, not merely the more ordinary measures, but many of those, also, which are rarely observed to occur in the Language, I apprehend that the reader will be apt to complain of their number, and even to imagine that there is more of fancy than truth in the distinction established by Arabian writers between radical and servile letters, since the same word, as سَلْسَبِيلٌ, which is accounted triliteral by some Grammarians, is assigned by

others to the quinqueliteral class. And, in point of fact, it is often, though not generally difficult to distinguish radical from servile letters; for the best criterion of such distinction is that of comparing a given root with those derivatives which are formed from it, and this criterion is necessarily lost in the case of many JAMIDS from which no derivatives have ever been formed. Thus it happens that the man who compares the primitive عِشْق "Love," with its derivatives عَاشِق or مَعْشُوْق, &c. is easily able to determine the radical letters which enter into the composition of that word; but it is impossible absolutely to refute the Grammarian who forms the JAMID سَلْسَبِيْلٌ on either of the Measures فَعْفَلِيْعٌ or فَعْلَلِيْلٌ, because there are no derivatives of any kind, with which that primitive can be compared.

IT is fortunate that the importance of all the questions of this nature is generally diminished in a ratio exactly proportioned to the augmentation of the difficulty which attends their solution, and thus it happens that the choice of فَعْفَلِيْعٌ or فَعْلَلِيْلٌ as the true Measure of سَلْسَبِيْلٌ is in fact a matter of very little importance. Yet the Lexicographers of Arabia have recorded the sense of all Arabic words under the roots from which they are supposed to spring, and it will therefore depend on the measure which may be adopted, whether سَلْسَبِيْلٌ shall be found, in a given Dictionary, under the triliteral سَلْب or under the quinqueliteral سلسبيل. I think it necessary to enable my readers to consult in the original the admirable Lexicons of the Arabic

Language,

Language, and will therefore, in some subsequent part of my work, unfold all the principles (some of them of an arbitrary and conventional nature,) by which the Arabian Grammarians are accustomed, in cases of difficulty or doubt, to distinguish radical from servile letters. In the mean time, I proceed to treat of the rules of permutation coalescence and rejection; a subject of the highest importance, to which I have often had occasion to allude.

CHAPTER TENTH.

SECTION FIRST.

ON THE RULES OF PERMUTATION COALESCENCE AND REJECTION.

THE rules of permutation coalescence and rejection are exclusively applicable, *first*, to words exhibiting a radical HUMZA, WAO, or YA; and, *secondly*, to words exhibiting two homogeneous radicals. For, in either of these cases, an Arabic word, though naturally capable of assuming every possible form of inflexion, is apt, under many forms, to present combinations exceedingly harsh and offensive to the ear; and to prevent the occurrence of such combinations, or rather to develope the means instinctively adopted for that purpose under the blind impulse of the ear, is the true end of the rules of permutation coalescence and rejection; the influence of which, in the Arabic Language, is plainly coeval with the existence of the Language, and therefore antecedent to the discovery of those intricate but general principles on which it has been since found to proceed.

Under these circumstances, some anomalous exceptions to the rules may be expected to occur in the Language; yet these are comparatively not numerous, and generally speaking, it may be accurately affirmed that the operation of the same rule extends to all similar combinations, without regard to the distinctive nature of the parts of speech in which those combinations are found to occur. Thus WAO moveable by any vowel point must be generally changed into ALIF whenever it follows the vowel FUT-HA: as مَالٌ originally مَوَلٌ "Wealth;" قَالَ originally قَوَلَ "He spoke;" &c.

But it often happens that the same word is subjected to several successive permutations, and all these must be distinctly traced before we reach that ultimate form of the word in which only it can be used in speech. Thus قَوَلْنَ becomes قَالْنَ afterwards قَلْنَ and finally قُلْنَ "The women spoke;" which last form of the word can alone be accurately employed in the Language; and so, also, اِوْلِيْ the original form of the imperative لِ commonly written لِهْ "Be thou near," must be traced through all the mutations of form by which it has lost successively three of its four letters, retaining only the letter LAM.

But as I have already stated that similar combinations are generally subjected to the operation of the same rules, it plainly follows that the inflexions of the verb قَالَ "He spoke," for example, may be assumed as a measure on which to inflect the verb قَامَ "He stood," or any other verb of the same class; for

as

as both present a medial WAO, so both are inflected on the same conjugation, namely نَصَرَ ; يَنْصُرُ ; whence it follows that the permutation or rejection of the letter WAO must be determined in both by the same rules.

Now there is no doubt that a simple detail of the rules would enable the reader to inflect either; for if it be known that WAO moveable is changed into ALIF whenever it follows the vowel FUT-HA, it must be inferred that قَوَمَ will necessarily become قَامَ; as قَوَلَ will necessarily become قَالَ. And it would save me a great deal of trouble and space to adopt this concise method of merely inserting the rules in detail; but as those rules are exceedingly intricate, and not easily retained in the memory, I am persuaded that this method would very much augment the labor of the student.

I PROPOSE, therefore, *first*, to determine the classification of all the words to which the rules in question are applicable; *secondly*, to detail the rules themselves; and, *finally*, to illustrate their application to many verbs, the inflexions of which should be carefully committed to memory by the reader, since every verb will serve as a measure on which to inflect all the verbs of the class to which it may happen to belong. And let me not be accused of prolixity in the choice of this method of instruction; the only one, in my judgment, by which the important end in view can be fully and completely attained.

SECTION SECOND.

فِي تَقْسِيمِ اللَّفْظِ وَتَصَرُّفَاتِهِ.

CLASSIFICATION OF WORDS AFFECTED BY THE RULES OF PERMUTATION, COALESCENCE, AND REJECTION.

ARABIC words, considered with reference to these rules, have been divided into four classes termed صَحِيح; مَهْمُوز; مُعْتَلّ; and مُضَاعَف.

WITH the exception, *first*, of words presenting a radical HUMZA, WAO, or YA, and, *secondly*, of words presenting TWO HOMOGENEOUS RADICALS, the term صَحِيح SOUND or HEALTHY, is applicable to all the words in the Arabic Language: as نَصَرَ "He assisted;" &c. For such words are not subject to the rules of permutation coalescence and rejection; whence it happens that they seldom deviate from the measures on which they may have been formed; and never, except in certain cases to be made known to the reader in the course of this work.

UNDER the term مَهْمُوز are comprised all words which present a radical HUMZA; and these are subdivided into THREE CLASSES termed مَهْمُوزُ الْفَاء as أَمَرَ "He commanded;" &c. مَهْمُوزُ الْعَيْن as سَأَلَ "He asked;" &c. and مَهْمُوزُ اللَّام as قَرَأَ "He read;" &c. TWO RADICAL HUMZAS very rarely occur in the same word; though some examples of that nature have been adduced by Arabian writers: as أَجَأٌ "The name of a mountain;" حَأَءَ a term of reproach commonly addressed to cattle by the driver.

UNDER

UNDER the term مُعْتَلّ or INFIRM, are comprised all words presenting a radical WAO or YA; and these are of two kinds, the first termed مُفْرَد or SIMPLE, because they present but one infirm letter; and the second termed لَفِيف or COMPLEX, because they present more than one infirm letter.

A مُفْرَد is of three kinds; namely, *first*, مُعْتَلّ الْفَاء otherwise termed مِثَال or SIMILAR, because the words of this class suffer only a few permutations, having inflexions very generally similar to those of the sound or healthy class: as وَعْدٌ "Promising;" يُسْرٌ "Facility;" &c. *Secondly*, مُعْتَلّ الْعَيْن otherwise termed أَجْوَف or HOLLOW, because the letters WAO and YA are often rejected in this situation: as قَوْلٌ "Speaking;" بَيْعٌ "Selling;" &c. And *thirdly*, مُعْتَلّ اللَّام otherwise termed نَاقِص or IMPERFECT, for the same reason; namely, because the letters WAO and YA are often rejected in this situation: as دَعْوَةٌ "Claiming;" رَمْيٌ "Shooting arrows;" &c.

A لَفِيف is of two kinds: the first termed مَفْرُوق when the infirm letters are not successive, as وَحْيٌ "Revelation;" &c. and the second termed مَقْرُون when the infirm letters are successive, as يَوْمٌ "A day;" قُوَّةٌ "Strength;" and other examples of the same nature. The infirm letters being successive, may be TWO WAOS: as وَوَلٌ "Taking refuge;" or TWO YAS: as يَيَنٌ "The name of a valley;" or WAO YA: as وَيْبٌ "WOE;" or YA WAO: as يُوحٌ "One of the names of the Sun." &c. But the second and third radicals are more commonly infirm than the first

first and second; which, indeed, are very rarely infirm; and in this case, we may have TWO WAOS: as قُوَّةٌ "Strength;" or TWO YAS: as حَيٌّ "Living;" or WAO YA: as رَوَىٰ "He related;" but not YA WAO, except in the opinion of certain Grammarians who consider WAO as the final radical of the words حَيْوَةٌ "Life;" حَيَوَانٌ "An animal;" and حَيٌّ "Living;" though most Grammarians prefer YA. Three infirm letters scarcely ever occur in the same word, except in the case of وَاوٌ (originally وَوَوٌ or وَيْوٌ) "The letter WAO;" and يَاءٌ (originally يَوَىٌ or يَيَىٌ) "The letter YA."

THE letters of infirmity (حُرُوْفُ الْعِلَّةِ) are ALIF WAO and YA, which form together the word واى an exclamation of GRIEF or PAIN among the Arabs; but perhaps their designation as infirm letters, may be more reasonably traced to the mutual permutations to which they are liable. The connexion between these letters and their homogeneous vowel points; the difference between ALIF and HUMZA; the inability of ALIF to occur as a radical in its own right; and the meaning of the terms حُرُوْفُ الْمَدِّ and حُرُوْفُ اللِّيْنِ; &c. have been explained in the FIRST CHAPTER of this work, Page 11th et seq: to which the reader is therefore referred.

THE term مُضَاعَفٌ or DOUBLED, is applicable to every word exhibiting TWO or MORE HOMOGENEOUS RADICALS; and these are divided into the two classes termed ثُلَاثِيٌّ or TRILITERAL, and رُبَاعِيٌّ or QUADRILITERAL. Quadriliterals termed مُضَاعَفٌ

are

are those in which the FIRST radical is homogeneous with the THIRD; as the SECOND is with the FOURTH radical. Examples: زَلْزَلَةٌ "Shaking any thing severely;" قَلْقَالٌ "Violent agitation;" &c. Words of this class never deviate from the measures on which they may have been formed, and are therefore inflected as those of the sound or healthy class. Triliterals termed مُضَاعَف may have the first and second radicals homogeneous, as دَدَنٌ "Play;" &c. and these are of rare occurrence in the Language; or the second and third radicals homogeneous, as مَدَدٌ "Assistance;" فِرَارٌ "Flight;" &c. and these are very commonly observed to occur. The occurrence of three homogeneous radicals is very rare, and the following are nearly all the examples of this nature which I have been able to discover in the Language: namely قَقَقٌ "The cry of a frightened child;" Verb قَقَّ: يَقُقُّ صَصَصٌ "The cry of a child;" Verb صَصَّ: يَصُصُّ زَزٌّ "Cuffing or slapping a person;" Verb زَزَّ: يَزُزُّ بَبٌّ "A fat youth;" Verb بَبَّ: يَبِبُّ هَهٌّ "Pronouncing the letter ر like لام;" Verb هَهَّ: يَهَهُّ &c. Words having the first and third radicals homogeneous, as قَلَقٌ "Disquietude," &c. are of rare occurrence; and, being inflected like those of the sound or healthy class, are not generally reckoned مُضَاعَف except by the Grammarian ABOO HY-YAN.

ALL the changes incident to Arabic words, whether for the purpose of تَخْفِيف, that is to say, "Giving facility to the utterance of a word;" or for any other purpose, such, for exam-

ple, as the formation of RELATIVE or DIMINUTIVE nouns, are distinguished into NINE CLASSES termed اَلْاِبْدَال "The exchange of one vowel point or letter for another;" اَلْاِسْكَان "The removal of a vowel point, *first*, by expulsion; or, *secondly*, by transferring it from one letter to another;" اَلتَّحْرِيْك "The application of a vowel point to one of two letters previously quiescent;" اَلْاِدْغَام "The bridling of two homogeneous letters;" or, "The utterance of both at the same instant;" اَلْحَذْف "The expulsion of a vowel point or a letter;" اَلرَّدّ "The restoration of a vowel point or letter previously rejected;" اَلزِّيَادَة "The introduction of a new letter;" اَلْقَلْب "The removal of a letter from its proper place;" اَلتَّسْهِيْل otherwise termed بَيْنَ بَيْن "The assumption, by HUMZA, of a sound approaching in softness to that of ALIF, WAO, or YA." It is to be observed, however, that the term بَيْنَ بَيْن is of two kinds: namely, قَرِيْب if the softened HUMZA shall assume the sound of that infirm letter which is homogeneous with its own vowel point; or بَعِيْد if it shall assume the sound of that infirm letter which is homogeneous with the vowel point of the letter which precedes it.

HAVING premised these observations, I shall now proceed, *first*, to explain the nature of هَمْزَةُ الْوَصْل or "The conjunctive HUMZA;" as opposed to that other HUMZA which is termed قَطْعِيَّة or "Disjunctive;" and, *secondly*, to detail the rules of permutation and rejection applicable to the letter HUMZA disjunctive.

SECTION

SECTION THIRD.

فِيْ بَيَانِ هَمْزَةِ الْوَصْلِ

ON THE CONJUNCTIVE HUMZA.

The reader is aware that the Arabs cannot pronounce a quiescent letter at the beginning of a word; whence it happens that every word having such a letter, must receive a moveable Humza, indifferently termed هَمْزَةُ الْوَصْلِ or اَلِفُ الْوَصْلِ because it assumes the form of the letter Alif. Examples: اِضْرِبْ زَيْدًا "Beat Zyde;" اُنْصُرْ عَمْرًا "Assist Amr;" &c. For if the letter ضاد of اِضْرِبْ or the letter نُوْن of اُنْصُرْ were not quiescent, neither would receive the conjunctive Humza; whence it happens that this letter is rejected in utterance or in writing, whenever its services are not required. It is rejected in writing, *first*, in the event of the expulsion of the quiescent letter: as عِدْ "Promise thou;" originally اِوْعِدْ: and, *secondly*, when the quiescent letter receives a vowel point: as قُلْ "Speak thou;" originally اُقْوُلْ: &c. It is rejected in utterance, though not in writing, whenever the quiescent letter by which it is followed, may be combined in the same syllable with any preceding moveable letter: as فَاطْلُبْ pronounced فَطْلُبْ not فَاْطْلُبْ; ثُمَّ اضْرِبْ pronounced ثُمَّ ضْرِبْ not ثُمَّ اِضْرِبْ &c. But in order to the accuracy of its rejection in utterance, it is necessary that there should be no natural pause or stop between the two words which are here as it were combined into one; for in the event of the occurrence of such a pause, as when we reckon ONE, TWO, THREE, &c. هَمْزَةُ الْوَصْلِ will be preserved; because

because it would be obviously improper to destroy the pause by combining both words into one. And there are some anomalous examples in which هَمْزَةُ الْوَصْل has been preserved in opposition to the principle here stated: as اِسَلْ more commonly سَلْ originally اِسْأَلْ "Ask thou;" &c. Yet these are very rarely observed to occur, and may be therefore considered as unworthy of notice, except in the case of the definitive اَلْ where HUMZA is most commonly preserved, even when LAM becomes moveable in utterance: as اَلْحَمْرُ more rarely لَحْمَرُ originally اَلْاَحْمَرُ "Red;" &c.

THE CONJUNCTIVE HUMZA occurs, *first*, in the imperative of all verbs of the triliteral radical class: as اِضْرِبْ; اِفْتَحْ; اُنْصُرْ; &c. And, *secondly*, in the INFINITIVE, IMPERATIVE, and PAST TENSE of all verbs exhibiting, in the past tense, a quiescent letter followed by three or more letters moveable or quiescent: as اِكْتَسَبَ; اِسْتَخْرَجَ; اِنْكَسَرَ; &c. The HUMZA of the اِسْمُ التَّفْضِيْل as اَكْرَمُ and of the first conjugation of augmented triliterals as اَكْرَمَ; is DISJUNCTIVE.

THE CONJUNCTIVE HUMZA also occurs, *first*, in the definite article اَلْ and *secondly*, in the following substantive nouns: namely اِبْنٌ sometimes اِبْنُمٌ "A son;" (originally بَنُوٌ) اِبْنَةٌ "A daughter;" (originally بَنَوَةٌ) اِسْمٌ "A name;" (originally سُمُوٌ) اِسْتٌ "The rectum;" (originally سَتَهٌ) اِثْنَانِ or اِثْنَتَانِ "Two;" (originally ثَنَيَانِ or ثَنَيَتَانِ) اِمْرَأٌ "A man;" (originally مِرْءٌ) اِمْرَأَةٌ "A woman;" (originally مَرْأَةٌ) and اَيْمُنٌ "An oath or A blessing;" or perhaps the plural of يَمِيْنٌ "An oath,"

oath," according to the opposite opinions maintained on the subject. Every HUMZA which it not CONJUNCTIVE, belongs of course to the DISJUNCTIVE CLASS. The conjunctive HUMZA is rendered مَفْتُوح *first*, in the definitive اَلْ; and, *secondly*, in the word اَيْمُنْ: as اَيْمُنُ اللّٰهِ sometimes contracted into اَيْمُ اللّٰهِ or اَمُ اللّٰهِ or مُ اللّٰهِ "By the blessing of GOD;" or "I swear by GOD." In every other case, it must be moveable by KUSRA or ZUMMA.

I SHALL take this opportunity of remarking that the word اِبْنٌ A SON, forms اِبْنَمَا in the objective case, and اِبْنِمِ in the relative or genetive case; the three vowel points being applicable, as well to the letter NOON, as to the letter MEEM at the end of the word. So, also, we have اِمْرُؤٌ اِمْرَأً and اِمْرِئٍ; but here the letter را may receive either of the vowels FUT-HA or ZUMMA through all the cases: as اِمْرُؤٌ or اِمْرَأٌ in the nominative; اِمْرُؤًا or اِمْرَأً in the objective; and اِمْرُؤٍ or اِمْرَأٍ in the relative case. The CONJUNCTIVE HUMZA is so termed because it often falls out in utterance, and thus admits the junction, in the same syllable, of the two letters on either side of it. The other HUMZA does not fall out in utterance, and is therefore said to be DISJUNCTIVE.

SECTION FOURTH.

تَخْفِيفُ الْهَمْزَةِ

RULES FOR THE PERMUTATION AND REJECTION OF THE DISJUNCTIVE HUMZA.

THESE rules are pretty numerous, but all are not equally important. I propose, therefore, to insert as rules, those only which are

most important; and the reader will do well to commit them to memory. The remarks subjoined to many of the rules will comprise observations less necessary to be known; such as may indeed be advantageously consulted as occasion requires, but need not occupy much of the time or labor of the student. It is necessary to remark that rules applicable to a given combination resulting from the proximity of two words are always of OPTIONAL not of NECESSARY observance; nor are they ever observed in writing at all, since an Arab will always write يَغْزُوْا مُّهُ "He contends with his mother;" though he may accurately utter يَغْزُمُّهُ.

RULE FIRST.

A SINGLE quiescent HUMZA may be OPTIONALLY but is not NECESSARILY changed into that letter which is homogeneous with the vowel point of the preceding letter. Examples: رَاْسٌ for رَأْسٌ "A head;" بُوْسٌ for بُؤْسٌ "A calamity;" ذِيْبٌ for ذِئْبٌ "A wolf;" &c. But this rule will not operate in words subject to the operation of any of the rules of اِعْلَال or اِدْغَام; because the facility of utterance is best promoted, in this case, by giving precedence to the rules of اِعْلَال or اِدْغَام. Examples: نَوُوْسُ "We give something in exchange;" originally نَأْوُسُ; بُوْصٌ "The camel is strong or hardy;" originally بَأْصُصُ; &c.

REMARKS.

THE preceding rule still continues to be of OPTIONAL observance, even though the letter HUMZA may belong to one word, while the preceding letter belongs to another. Example: يَقُوْلُوْذَنْ for يقول ائذن

يَقُوْلُ ائْذَنْ "He says, permit me;" &c. It is to be observed that the conjunctive HUMZA of the word اِئْذَنْ "Permit thou," being first rejected, the radical HUMZA is afterwards changed into WAO, by the preceding rule; as it might have been into ALIF or YA had it followed the vowels FUT-HA or KUSRA.

RULE SECOND.

A SINGLE moveable HUMZA following, in the *same* word, the letters WAO or YA quiescent but not radical, nor introduced for the purpose termed اِلْحَاق, may be OPTIONALLY, but is not NECESSARILY changed in the one case into WAO; and in the other case into YA; after which, the two homogeneous letters will necessarily coalesce under the sign TUSHDEED. Examples: مَقْرُوَّةٌ for مَقْرُوْءَةٌ "Read;" خَطِيَّةٌ for خَطِيْئَةٌ "A fault;" اُفَيِّسٌ for اُفَيْئِسٌ "Small axes;" &c. N. B. The word اُفَيِّسٌ is a diminutive formed from اَنْؤُسٌ the plural of فَأْسٌ "An ax."

REMARKS.

THE preceding rule is sometimes observed to operate, even when HUMZA belongs to one word; and the preceding LEEN belongs to another: as اَوَنْتَ for اَوْ اَنْتَ "Or thou;" يَرْمِيَّ بَاهُ for يَرْمِي اَبَاهُ "He abuses his father;" &c. And it is sometimes observed to operate irregularly in single words; *first*, after a LEEN radical; as سَوَّةٌ for سَوْءَةٌ "Pudenda;" and, *secondly*, after a LEEN introduced for the purpose termed اِلْحَاق: as جَيَّلٌ for جَيْأَلٌ "A hyena;" &c. In such examples, the letter HUMZA must be مَفْتُوْح, except at the ends of nouns where the vowel

point

point varies according to the case of the noun: as ضَوٌّ ضَوًّا ضَوٍّ for ضَوْءٌ "Light;" شَيٌّ شَيًّا شَيٍّ for شَيْءٌ "A thing;" &c. It is to be observed, however, that these examples, when permuted at all, are most commonly subjected to the operation of the third rule.

RULE THIRD.

A SINGLE moveable HUMZA following any quiescent letter not described in the preceding rule, may be OPTIONALLY, but is not NECESSARILY rejected, after transferring its vowel point to the preceding letter. HUMZA falls under the operation of this rule, *first*, when it follows a quiescent letter of the sound or healthy class: as سَلْ for اِسْأَلْ "Ask thou;" هٰذَا خَبُّكَ for هٰذَا خَبْؤُكَ "This is the thing concealed by you;" and, *secondly*, when it follows a LEEN RADICAL: as ضَوٌّ for ضَوْءٌ "Light;" شَيٌّ for شَيْءٌ "A thing;" &c. or a LEEN introduced for the purpose termed اِلْحَاق: as حُوَبٌ for حُوْأَبٌ "A piece of water on the road to Busra;" جُيَلٌ for جُيْأَلٌ "A hyena;" &c. This rule, which is generally optional, is *necessarily* applicable to the aorist يَرَىٰ originally يَرْأَىٰ "He sees;" يُرَىٰ originally يُرْأَىٰ "He is seen." And so, also, to اَرَىٰ originally اَرْأَىٰ "He shewed;" يُرِيْ originally يُرْئِيْ "He shews;" اُرِيَ originally اُرْئِيَ "He was shewn;" يُرَىٰ originally يُرْأَىٰ "He is shewn". Yet it is not *necessarily* applicable to the other inflexions of these two verbs; nor even to these inflexions on all occasions, since we may accurately say مَا اَرْأَىٰ زَيْدًا "How well ZYDE sees!" or more literally "What

has

has caused Zyde to see?" and so, also, زَيْدٌ اَرْأَى مِنْ عَمْرٍو "Zyde sees better than Amr;" where اَرْأَى is the form of the اِسْمُ التَّفْضِيْل.

REMARKS.

This rule continues to be of optional observance, even when the letter Humza belongs to one word, while the preceding quiescent letter belongs to another. Example: اَلْحَمَرُ more rarely لَحْمَرُ originally اَلْاَحْمَرُ "Red;" يَغْزُوْهُ for يَغْزُوْ اُمَّهُ "He contends with his mother;" &c.

RULE FOURTH.

But if Humza follow Alif, or the letter Noon of the form اِنْفِعَال, the preceding rule does not operate; and the facility of utterance will then be no otherwise promoted, than by applying to Humza, that species of the بَيْن بَيْن, which has been described under the term قَرِيْب. Examples: سَاْاَلَ "The party questioned each other;" اِنْاَطَرَ "It was bent or folded;" &c. It is to be observed, however, that اِنْاَطَرَ has been occasionally observed to assume the form اِنَطَرَ or sometimes نَطَرَ by rejecting Humzatool Wusl.

REMARKS.

The preceding are the most important of the rules applicable to a moveable Humza following any quiescent letter, but it would be easy to detail a great many more. Thus كَمْاَةٌ "A mushroom," sometimes becomes كَمَاةٌ: يَشَاءُ "He wishes," يَشَا: لَنْ يَاْتِيَ "He will not come," لَنْ يَجِيَ: لَنْ يَاْوِيَ "He will not confess,"

confess," لَنْ يَبُوَ : اَلْاَرْضُ "The earth," اَللَّرْضُ : مَا اِنْعَامُهُ "What is his bounty?" مَا نْعَامُهُ : يَرْمِيْ اِخْوَانَكُمْ "He abuses your brothers," يَرْمِى خْوَانَكُمْ : يَغْزُوْ اُمَّهُ "He contends with his mother," يَغْزُوْ مَّهُ : &c. These rules, in my apprehension, are too unimportant to merit insertion.

RULE FIFTH.

The letter Humza مَفْتُوْح may be optionally, but is not necessarily, changed into wao, whenever it follows the vowel Zumma. Example: جُوَنٌ originally جُؤَنٌ the plural of جُؤْنَةٌ "The bottle of a druggist." And into ya whenever it follows the vowel Kusra. Example: مِيَرٌ originally مِئَرٌ the plural of مِئْرَةٌ "Enmity;" &c.

REMARKS.

This rule may be optionally extended to combinations resulting from the proximity of two words. Examples: هٰذَا غُلَامُ وَبِيْكَ originally هٰذَا غُلَامُ اَبِيْكَ "This is the boy or slave of your father;" مَرَرْتُ بِغُلَامِ يَبِيْكَ originally مَرَرْتُ بِغُلَامِ اَبِيْكَ "I passed the boy or slave of your father;" &c.

RULE SIXTH.

The utterance of Humza moveable by the same vowel point which is applicable to the preceding letter, is no otherwise facilitated than by means of the بَيْنَ بَيْنَ termed قَرِيْب. Examples: سَالَ "He asked;" مَسْتَهْزِئِيْنَ "Scoffers;" (in the accusative plural;) رُؤُوْسٌ the plural of رَأْسٌ "A head;" &c. So also of Humza Muksoor or Muzmoom after Fut-ha: as

سَئِمَ "He was weary or helpless;" رَؤُفَ "He was kind;" &c.

In opposition to HUMZA MUKSOOR following ZUMMA, which may accurately receive either بَيْنَ بِيْنَ: as سُئِلَ "He was asked;" &c.

REMARKS.

THE letter HUMZA moveable by the same vowel point which is applicable to the preceding letter, is sometimes changed into that infirm letter which is homogeneous with its own vowel point: as سَالَ originally سَأَلَ "He asked;" رُؤُسٌ previously رُوُسٌ "Heads;" مُسْتَهْزِيِنَ previously مُسْتَهْزِئِيْنَ "Scoffers;" &c. The word رُوُسٌ becomes رُوْسٌ; after which, the first WAO, being rendered quiescent, is thrown out to prevent the junction of two quiescents; and by a similar process, مُسْتَهْزِئِيْنَ becomes مُسْتَهْزِيْنَ. The permutation of HUMZA in the manner described in these remarks occurs chiefly in poetry, and very rarely in prose. In the case of the verb رَاَيْتَ "I saw;" رَاَيْنَ "They saw;" HUMZA is sometimes rejected after the Interrogatives هَمْزَة or هَلْ: as اَرَيْتَ originally اَرَاَيْتَ "Did you see?" هَلْ رَيْنَ originally هَلْ رَاَيْنَ "Did they see?" &c. So, also, moveable HUMZA, after FUT-HA, is sometimes though rarely changed into ALIF: as يَلْتَامُ originally يَلْتَئِمُ "It heals or closes;" as the lips of a wound; &c.

RULE SEVENTH.

A QUIESCENT, following a moveable HUMZA, *must* be changed into that letter which is homogeneous with the vowel point of the preceding letter. Examples: اُوْمِنَ اٰمَنَ originally اِيْمَانٌ

اَاْمَنَ

إِئْمَانٌ أُؤْمِنَ اَأْمَنَ "To embrace the Moohummudan faith." The necessary rejection of HUMZA in خُذْ "Take thou," and كُلْ "Eat thou," is therefore anomalous; since these words should have been regularly اُؤْخُذْ and اُؤْكُلْ; originally اُأْخُذْ and اُأْكُلْ. And so, also, is the optional rejection of HUMZA in مُرْ or اُؤْمُرْ originally اُأْمُرْ "Command thou;" تِ (commonly written تِهْ;) or ايْتِ originally ائْتِ "Come thou." At the beginning of a sentence مُرْ is most elegant: as مُرُوْا صِبْيَانَكُمْ بِالصَّلٰوةِ "Order your children to observe prayers;" whereas, after another word, they commonly preserve the radical HUMZA, rejecting only HUMZA-TOOL WUSL: as وَأْمُرْ اَهْلَكَ بِالصَّلٰوةِ "And order your family to observe prayers;" where وَأْمُرْ supercedes وَاُؤْمُرْ.

RULE EIGHTH.

A MOVEABLE HUMZA, following another moveable HUMZA, *must* be changed into YA, when either happens to be moveable by the vowel KUSRA. Example: جَاءٍ "A comer;" originally جَاْئِئٌ with YA followed by HUMZA; afterwards جَائِئٌ by the rule of قَائِلٌ; afterwards جَائِىٌّ by this rule; and finally جَاءٍ because YA is rendered quiescent and then rejected, to prevent the junction of two quiescents, namely ITSELF and the NOON of TUNVEEN. So, also, اِمَامٌ "A prelate," forms its plural اَاْئِمَّةٌ; afterwards اَئِمَّةٌ; and finally اَيِمَّةٌ by this rule.

RULE NINTH.

A MOVEABLE HUMZA, following another moveable HUMZA, *must* be changed into WAO, if neither be moveable by the vowel

KUSRA.

Kusra. Examples: أَوَادِمُ (originally أَأَادِمُ) the plural of آدَمُ "A man;" أُوَيْدِمُ (originally أُؤَيْدِمُ) "A little man;" أَوُمُّ "I perform the office of priest;" originally أَأْمُمُ; afterwards أُؤُمُّ; and finally أَوُمُّ by this rule. It is to be observed, however, that Humza is rejected contrary to rule in أُكْرِمُ "I favor," and other verbs of the same conjugation; since أَكْرَمَ forms the aorist يُكْرِمُ; not يُؤَكْرِمُ; and أُكْرِمُ; not أُؤَكْرِمُ or أُوَكْرِمُ as it must have been by the operation of the rule.

REMARKS.

A variety of other permutations, stated by individual Grammarians to be applicable to the junction of two moveable Humzas, are omitted as too unimportant to merit insertion. I shall therefore merely observe that a quiescent followed by a moveable Humza in a measure having naturally a double letter, must generally coalesce with it under the sign Tushdeed: as سَأَّلَ; سُئِّلَ; &c.

RULE TENTH.

If two Humzas occur on either side of the letter Alif of the plural number, the first is generally changed into wao. Example: ذَوَائِبُ; originally ذَآئِبُ; the plural of ذُؤَابَةٌ "A ringlet or curl." This rule is analogous according to Akhfush, and prescriptive in the opinion of other Grammarians.

RULE ELEVENTH.

Every servile Humza, occurring in the plural number between the letters alif and ya, but not occurring between

the same letters in the singular number, will be necessarily changed into YA MUFTOOH; after which, the subsequent YA will be changed into ALIF. Examples: خَطَا يَا originally خَطَا ئِىٌ the plural of خَطِيَّةٌ "A fault;" ذَرَا يَا originally ذَرَا ئِىٌ the plural of ذَرِيَّةٌ "Knowledge;" or "Any animal behind which a hunter conceals himself to shoot at his prey;" &c. This permutation is anomalously applicable to مَرَا يَا the plural of مِرْآةٌ "A mirror;" in which HUMZA is a radical letter; and it does not take place in شَوَاءٍ originally شَوَا ئِىٌ the plural of شَا ئِيَةٌ "A wisher;" (feminine,) because HUMZA here occurs in the singular number between the letters ALIF and YA.

REMARKS.

ACCORDING to the opinion of some Grammarians, an unpermuted, or even a permuted WAO, occurring as the final radical in the singular number, will convert into WAO, the HUMZA described in the preceding rule. Examples: اَدَا وِىْ originally اَدَا ئِىٌ the plural of اِدَاوَةٌ "A ewer;" هَرَا وِىْ originally هَرَا ئِىٌ the plural of هِرَاوَةٌ "A hand staff;" مَطَا وِىْ more commonly مَطَا يَا originally مَطَا ئِىٌ the plural of مَطِيَّةٌ originally مَطِيْوَةٌ "A riding camel;" &c. It would be easy to offer many other observations on the preceding rule, but I fear to exhaust the patience of my readers.

CONCLUSION.

I MIGHT yet insert some very complicated rules relating to the permutations applicable to the letter HUMZA, as it occurs in certain

tain combinations resulting from the proximity of two words; but as those permutations are of optional, not of necessary observance, and as they are observed occasionally in utterance only, but never in writing, I believe the reader will thank me for leaving them out.

I PROCEED therefore to remark, that though, in point of fact, two radical HUMZAS very rarely occur in the same word, it is easy, in theory, to suppose the occurrence of many HUMZAS; whence it happens that the Arabian Grammarians, who never fail to push their speculations beyond the point of practical utility, have taken the pains to provide rules for the occurrence of such imaginary cases.

THUS the verb قَرَأَ "He read," may be formed on the measure of any quadriliteral noun, as جَعْفَرٌ or قِمَطْرٌ, simply by doubling the final HUMZA: as قَرْءَءٌ and قِرْءَءٌ; afterwards permuted into قَرْأَيٌ and قِرْأَيٌ according to a rule provided for the purpose, which states that HUMZA quiescent or moveable, following HUMZA quiescent or moveable, must, in this case, be changed into YA. So, also, we may form the measure جَحْمَرِشٌ from an imaginary root presenting a succession of radical HUMZAS; in which case, every second HUMZA will receive a تَخْفِيف. Whence it follows that أَءْءِءٌ Measure جَحْمَرِشٌ will assume the form آَئِيٌّ and on the same principle, أَءْءَءٌ Measure سَفَرْجَلٌ necessarily becomes أَوْأَيٌ; as إِءْءِءٌ Measure قِرْطَعْبٌ and أُءْءُءٌ Measure قُذَعْمِلٌ assume the forms إِيْأَءٌ and أُوْأُبِيٌّ &c. &c.

SECTION

SECTION FIFTH.

INFLEXION OF VERBS OF THE CLASS TERMED مَهْمُوزُ الْفَاء

THE verbs of this class are conjugated, *first*, on نَصَرَ; as اَمَرَ "He commanded:" *secondly*, on ضَرَبَ; as اَدَبَ "He invited as a guest:" *thirdly*, on كَرُمَ; as اَرُبَ "He was accute or intelligent:" *fourthly*, on سَمِعَ; as اَرِبَ "He was necessitous:" and *finally*, though more rarely, on فَتَحَ; as اَبَهَ "He forgot:" &c. The permutations to which they are liable are not at all numerous, being those, merely, which are detailed in the FIRST and SEVENTH rules.

THUS HUMZA optionally becomes ALIF in يَأْمُرُ originally يَءْمُرُ; or WAO in يُؤْمَرُ originally يُءْمَرُ; by the first rule. And so, also, HUMZA necessarily becomes ALIF in آمُرُ originally أَءْمُرُ; or WAO in أُؤْمُرُ originally أُءْمُرُ; or YA in اِئْدَبْ originally اِءْدَبْ "Invite thou;" by the seventh rule. With the exception of those inflexions in which two HUMZAS occur together, as أَأْمُرُ "I command;" or of those inflexions in which a single HUMZA quiescent follows any one of the vowel points, as يَءْمُرُ or يَأْمُرُ; تَءْمُرُ or تَأْمُرُ; &c. it may be inferred, therefore, that the verbs of this class are subject to no permutations at all; being elsewhere inflected as verbs of the sound or healthy class. Having premised these observations, I leave the reader to inflect for himself the verbs comprised in the following table.

PASSIVE

PASSIVE.				ACTIVE.			
Participle.	Imperative.	Aorist.	Past Tense.	Participle.	Imperative.	Aorist.	Past Tense.
مَأْمُورٌ	لِتُؤْمَرْ	يُؤْمَرُ	أُمِرَ	آمِرٌ	أُؤْمُرْ	يَأْمُرُ	أَمَرَ
مَأْدُوبٌ	لِتُؤْدَبْ	يُؤْدَبُ	أُدِبَ	آدِبٌ	اِئْدِبْ	يَأْدِبُ	أَدَبَ
مَأْرُوبٌ	لِتُؤْرَبْ	يُؤْرَبُ	أُرِبَ	آرِبٌ	أُؤْرُبْ	يَأْرُبُ	أَرُبَ
مَأْرُوبٌ	لِتُؤْرَبْ	يُؤْرَبُ	أُرِبَ	آرِبٌ	اِئْرَبْ	يَأْرَبُ	أَرِبَ
مَأْبُوهٌ	لِتُؤْبَهْ	يُؤْبَهُ	أُبِهَ	آبِهٌ	اِئْبَهْ	يَأْبَهُ	أَبَهَ

It is almost unnecessary to remark that some of these, being neuter verbs, have no significance in the form of the passive voice; and that the simple attributive, in such cases, often supercedes the form of the active participle, because the latter is analogously derived from those verbs only, which belong to the active or transitive class.

It is equally superfluous to remark that the aorist or imperative of each verb may receive as usual the particles لَنْ or لَمْ: as لَنْ يَأْمُرَ ; لَمْ يَأْمُرْ: or the letter Lam, followed by the corroborative Noon double or single: as لَيَأْمُرَنَّ ; لَيَأْمُرَنْ: &c. These particles operate as they commonly do on verbs of the sound or healthy class, and can have no effect on the permutations applicable to the letter Humza.

SECTION SIXTH.

VERBS OF THE CLASS TERMED مَهْمُوزُ الْعَيْن.

THESE verbs are inflected, *first*, on فَتَحَ: as سَأَلَ "He asked;" *secondly*, on كَرُمَ: as ذَؤُبَ "He was greedy as a wolf;" *thirdly*, on سَمِعَ: as ذَئِبَ "He was greedy as a wolf;" and, *finally*, though rarely, on ضَرَبَ: as نَأَتَ "He complained;" &c. They generally suffer no permutations, though the letter HUMZA is *optionally*, not *necessarily* rejected in those combinations which are subject to the operation of the THIRD RULE: as يَسَلُ for يَسْأَلُ "He asks;" سَلْ for اِسْأَلْ "Ask thou;" &c. The reader will inflect the verbs comprised in the following table.

PASSIVE.				ACTIVE.			
PARTICIPLE.	IMPERATIVE.	AORIST.	PAST TENSE.	PARTICIPLE.	IMPERATIVE.	AORIST.	PAST TENSE.
مَسْؤُولٌ	لِتُسْأَلْ	يُسْأَلُ	سُئِلَ	سَائِلٌ	اِسْأَلْ	يَسْأَلُ	سَأَلَ
مَذْؤُوبٌ	لِتُذْأَبْ	يُذْأَبُ	ذُئِبَ	ذَائِبٌ	اُذْؤُبْ	يَذْؤُبُ	ذَؤُبَ
مَذْؤُوبٌ	لِتُذْأَبْ	يُذْأَبُ	ذُئِبَ	ذَائِبٌ	اِذْأَبْ	يَذْأَبُ	ذَئِبَ
مَنْؤُوتٌ	لِتُنْأَتْ	يُنْأَتُ	نُئِتَ	نَائِتٌ	اِنْئِتْ	يَنْئِتُ	نَأَتَ

SECTION SEVENTH.

VERBS OF THE CLASS TERMED مَهْمُوزُ اللَّام.

THESE verbs are inflected, *first*, on فَتَحَ: as قَرَأَ "He read;" *secondly*, on كَرُمَ: as جَرُؤَ "He was bold;" *thirdly*, on سَمِعَ: as

بَرِئَ

بَرِئَ "He was free from faults;" *fourthly*, though rarely, on ضَرَبَ: as هَنَأَ "He digested his food;" and, *finally*, though rarely, on نَصَرَ: as دَنَأَ "He was mean;" &c. With the exception of the measures فَعُوْلٌ فَعِيْلٌ مَفْعُوْلٌ &c. which come under the operation of the second rule, they are subject to no permutations at all; but the sound of HUMZA is facilitated in utterance by the means described in the SIXTH RULE. Notwithstanding the general absence of all permutations, the letter HUMZA is rather unmanageable at the end of a verb; and I advise the reader, therefore, to take unusual pains to master the following verbs in every possible form of inflexion, with and without the particles لَمْ لَنْ and the CORROBORATIVE NOON.

PASSIVE.				ACTIVE.			
PARTICIPLE.	IMPERATIVE.	AORIST.	PAST TENSE.	PARTICIPLE.	IMPERATIVE.	AORIST.	PAST TENSE
مَقْرُوْءٌ	لِتُقْرَأْ	يُقْرَأُ	قُرِئَ	قَارِئٌ	اِقْرَأْ	يَقْرَأُ	قَرَأَ
مَجْرُوٌّ	لِتُجْرَأْ	يُجْرَأُ	جُرِئَ	جَارِئٌ	اُجْرُؤْ	يَجْرُؤُ	جَرُؤَ
مَبْرُوٌّ	لِتُبْرَأْ	يُبْرَأُ	بُرِئَ	بَارِئٌ	اِبْرَأْ	يَبْرَأُ	بَرِئَ
مَهْنُوٌّ	لِتُهْنَأْ	يُهْنَأُ	هُنِئَ	هَانِئٌ	اِهْنَأْ	يَهْنَأُ	هَنَأَ
مَدْنُوٌّ	لِتُدْنَأْ	يُدْنَأُ	دُنِئَ	دَانِئٌ	اُدْنُؤْ	يَدْنُؤُ	دَنَأَ

THE reader will observe that though these verbs suffer no permutations, the form of HUMZA is every where determined, not by its own vowel point, but by the vowel point applicable to the preceding

ceding letter. But there are some exceptions to this remark, and I present, therefore, the following tables for the inflexion of the simple aorist, or the aorist accompanied by the letter Lam and the corroborative Noon. Each person of the aorist presents a different verb, in order to shew its inflexions on any one of the measures يَفْعَلُ, يَفْعِلُ, or يَفْعُلُ.

FEMININE.				MASCULINE.			
	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	
3d Person.	تَقْرَأْنَ	تَقْرَأَانِ	تَقْرَأُ	يَقْرَءُوْنَ	يَقْرَأَانِ	يَقْرَأُ	3d Person.
2d Person.	تَهْنِئْنَ	تَهْنِئَانِ	تَهْنِئِيْنَ	تَهْنِءُوْنَ	تَهْنِئَانِ	تَهْنِئُ	2d Person.
1st Person.	نَجْرُوْ	نَجْرُوْ	أَجْرُوْ	نَجْرُوْ	نَجْرُوْ	أَجْرُوْ	1st Person.

The inflexions of the aorist passive يُفْعَلُ may be inferred from those of the aorist active يَفْعَلُ. The following are the inflexions of the aorist active, accompanied by the letter Lam and the doubled Noon.

MASCULINE.				FEMININE.			
	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	
3d Person.	لَيَقْرَأْنَانِّ	لَتَقْرَآنِّ	لَتَقْرَأَنَّ	لَيَقْرَءُنَّ	لَيَقْرَآنِّ	لَيَقْرَأَنَّ	3d Person.
2d Person.	لَيَهْنِئْنَانِّ	لَتَهْنِئَانِّ	لَتَهْنِئَنَّ	لَتَهْنِءُنَّ	لَتَهْنِئَانِّ	لَتَهْنِئَنَّ	2d Person.
1st Person.	لَنَجْرُوْنَّ	لَنَجْرُوْنَّ	لَأَجْرُوْنَّ	لَنَجْرُوْنَّ	لَنَجْرُوْنَّ	لَأَجْرُوْنَّ	1st Person.

CONCLUSION.

VERBS presenting a radical HUMZA may occur on many augmented conjugations, whether TRILITERAL or QUADRILITERAL; as آمَنَ "He became a Moosulman;" اِسْتَأْمَنَ "He sought protection;" اِيْتَمَنَ sometimes اِتَّمَنَ "He confided;" بَرْأَلَ "The cock raised the feathers of his neck;" كَرْفَأَتِ الْقِدْرُ "The kettle boiled;" اِطْمَأَنَّ "He became tranquil;" &c. &c. It would be an endless work to trace the letter HUMZA PRIMAL, MEDIAL, or FINAL, through all the AUGMENTED forms of an Arabic verb; nor can it be considered as at all necessary, since those forms are very rarely subject to any permutations but such as are also common to verbs of the TRILITERAL RADICAL CLASS.

CHAPTER ELEVENTH.

SECTION FIRST.

اَلْاِعْلَال

PERMUTATIONS OF ALIF, WAO, AND YA.

THE reader is aware that the letters ALIF, WAO, and YA, are commonly termed حُرُوْفُ الْعِلَّةِ or LETTERS OF INFIRMITY, on account of the accidents of permutation and rejection to which they are liable. Those accidents are sometimes determined by the arbitrary authority of general usage, without reference to Grammatical rule: as عَائِلٌ occasionally employed for عَالِمٌ "Learned;" يَدٌ "The hand;" originally يَدْيٌ: دَمٌ "Blood;" originally دَمْيٌ; or دَمَوٌ according to the opinion of certain Grammarians. But they are more generally determined by

the rules of إِعْلَال: as قَالَ "He spoke;" originally قَوَلَ: يَقُوْلُ "He speaks;" originally يَقْوُلُ: &c. The term حُرُوْفُ الْعِلَّةِ has been sometimes, though it is not generally extended to HUMZA, on account of the permutations to which it is liable. In the case of a لَفِيْف of the class termed مَقْرُوْن, the permutation of ONE infirm letter generally prevents the permutation of the OTHER: as طَوَىٰ "He folded;" رَوَىٰ "He related;" &c. But if we substitute a مَفْرُوْق both letters often suffer permutation or rejection: as فِ commonly written فِهْ "Be thou faithful;" originally اِوْفِيْ; &c. The following are all the rules of إِعْلَال:

RULE FIRST.

EVERY single unpermuted WAO which is not SERVILE, may be *optionally*, but is not *necessarily* changed into HUMZA, either at the beginning or in the middle of a word; provided it be moveable by the vowel ZUMMA لَازِم or INHERENT; not by ZUMMA عَارِض or ACCIDENTAL. Examples: أُجُوْهٌ originally وُجُوْهٌ the plural of وَجْهٌ "The face;" أَثْوُبٌ originally أَثْوُبٌ the plural of ثَوْبٌ "A garment;" &c.

REMARKS.

THE preceding rule does not operate in تَقَوُّلٌ "Belying a man," because WAO is doubled; nor in تَرَهْوُكٌ "Strutting," because WAO is servile; nor in حَمْرَاوُوْنَ the plural of حَمْرَاءُ "Red," (but here supposed to be the name of a man;) because WAO is brought in exchange for HUMZA; nor in هٰذَا دَلْوُكَ "This

"This is your bucket;" because ZUMMA is here accidental, being merely a mark of the nominative case. The permutation of وَحَدٌ into اَحَدٌ "One," is anomalous, because the letter WAO is here مَفْتُوح. The preceding rule has been variously extended by various Grammarians, but their opinions, in my judgment, are too unimportant to merit insertion.

RULE SECOND.

OF two WAOS occurring together at the beginning of a word, the first must be changed into HUMZA, provided, *first*, that the meeting of both WAOS shall not be accidental; and, *secondly*, that the last WAO shall not be a مَدَّة brought in exchange for a servile letter. Examples: اَوَاصِلُ originally وَوَاصِلُ the plural of وَاصِلَةٌ from وَصْلٌ "Junction;" اُوَلُ originally وُوَلُ the plural of اُوْلٰى originally وُوْلٰى the feminine gender of اَوَّلُ "First;" &c.

REMARKS.

IF the second WAO be a مَدَّة brought in exchange for a servile letter, the change described in the preceding rule will then be optional, but not necessary. Example: وُوْرِيَ optionally but rarely اُوْرِيَ "He was concealed;" where the second WAO is in exchange for ALIF, which occurs in the active voice وَارٰى "He concealed." And if the meeting of the two WAOS shall be accidental, the change will still be of optional, not of necessary observance. Example: وَوْأٰى rarely اَوْأٰى "He promised;" originally اِوْأَوْأٰى Measure

انفعوعل

اِفْعَوْعَلَ Root وَأَىٌ "To promise." The word اِوْاَوْأَىٰ becomes اِيَّاَوْأَىٰ after which HUMZA falls out, having first transferred its vowel point to the preceding YA; and HUMZUTOOL WUSL being also rejected as unnecessary, the word becomes يَوْأَىٰ. But the primal YA reverts to its original form of WAO, because the reasons of the change no longer exist, and thus the word becomes وَوْأَىٰ. It is to be observed that some Grammarians consider it as a necessary condition to the operation of the preceding rule that both WAOs shall be moveable; but this condition has been rejected by the general voice.

RULE THIRD.

EVERY LEEN not مُدْغَم must be changed into WAO, after ZUMMA; and into YA, after KUSRA. Examples: وُوْعِدَ the passive form of وَاعَدَ "He promised:" مَحَا رِيْبُ the plural of مِحْرَابٌ "An altar:" مُوْسِرٌ "Rich;" originally مُيْسِرٌ: مِيْزَانٌ "A balance;" originally مِوْزَانٌ: &c. The same permutation takes place in utterance, but not in writing, in the case of the combination of two words: as يَا زَيْدُ اِيْقَظْ "Awake, O ZYDE!" generally pronounced يَا زَيْدُ اُوْقَظْ; &c.

RULE FOURTH.

A QUIESCENT YA occurring as the medial radical of an attributive formed on فُعْلَىٰ must be retained, and the vowel ZUMMA must be changed into KUSRA. Examples: حِيْكَىٰ originally حُيْكَىٰ: as مِشْيَةٌ حِيْكَىٰ "A strutting gait;" ضِيْزَىٰ originally ضُيْزَىٰ: as قِسْمَةٌ ضِيْزَىٰ "An injurious or unpropitious

pitious fortune;" &c. The same rule is applicable to the letter YA occurring as the medial radical of a plural formed on either of the measures فُعْلٌ or فُعْلَانٌ. Examples: بِيْضٌ originally بُيُضٌ the plural of اَبْيَضُ and بَيْضَاءُ "White;" بِيْضَانٌ originally بُيُضَانٌ the plural of اَبْيَضُ in the masculine gender. Sometimes, however, we have بُوْضٌ for بِيْضٌ; or عُوْنٌ for عِيْنٌ the plural of عَيُوْنٌ "Having a malignant eye;" &c.

RULE FIFTH.

THE letter YA quiescent, occurring as the medial radical of a substantive noun formed on the measure فُعْلَى, must be changed into WAO. Example: طُوْبَى "Purity;" originally طُيْبَى an infinitive according to the general opinion; but the feminine gender of اَطْيَبُ "More or most pure;" according to the opinion of SEEBUWYH. So, also, we have كُوْسَى originally كِيْسَى "Intelligence;" as an infinitive; or the feminine form of اَكْيَسُ "More or most intelligent," if it shall be considered as an اِسْمُ التَّفْضِيْل. It is to be observed that the اِسْمُ التَّفْضِيْل in the feminine gender retains YA according to the general opinion of Grammarians, and converts it into WAO according to the opinion of SEEBUWYH. IBNO MALIK states, that طِيْبَى and كِيْسَى are sometimes used by the Arabs for طُوْبَى and كُوْسَى.

RULE SIXTH.

THE letter YA following ZUMMA as the medial radical of other measures, besides those which have now been mentioned, (namely

فُعْلَى substantive or attributive, or فُعْلٌ or فُعْلَانٌ in the plural number,) retains YA, if it be near the end of the word; and changes the vowel ZUMMA into KUSRA. Examples; تُبِيعٌ originally تُبْيَعٌ; Measure تُرْتُبٌ: بِيعٌ originally بُيْعٌ; Measure فُعْلٌ in the singular, not in the plural number. This is the opinion of SEEBUWYH, but AKHFUSH changes YA into WAO; whence مَضُوفَةٌ originally مَضْيُفَةٌ "Any thing feared," is analogous according to his opinion, and anomalous according to the opinion of SEEBUWYH. But if the letter YA be followed by two radicals, it must be changed into WAO by universal consent: as بُوطِرَ the passive form of the verb بَيْطَرَ "He practised as a farrier;" &c. And so, also, though one of the letters be servile, introduced for the purpose termed إِلْحَاق: as بُوْعَمٌ Measure جُخْدَبٌ originally بُيْعَمٌ; &c.

RULE SEVENTH.

THE letter WAO occurring as the primal radical of an aorist formed on يَفْعِلُ, *must* be rejected. Examples: يَعِدُ "He promises;" originally يَوْعِدُ: تَلِدُ "She bears a child;" originally تَوْلِدُ: &c. But an aorist originally formed on this measure, often assumes the form of يَفْعَلُ in the event of the occurrence of a guttural letter; and, in this case also, the letter WAO must be rejected. Examples: يَضَعُ "He places;" originally يَوْضَعُ not يَوْضِعُ: يَدَعُ "He takes leave;" originally يَوْدَعُ not يَوْدِعُ: &c. Whereas WAO must be retained if the aorist were originally formed on يَفْعَلُ or يَفْعُلُ: as

يوجل

يَوْجَلُ not يَجَلُ "He fears;" يَوْقُحُ not يَقُحُ "He is impudent;" &c. And it must be everywhere retained in the passive voice, because the mark of the aorist is there MUZMOOM: as يُوْعَدُ; يُوْلَدُ; يُوْضَعُ; يُوْجَلُ; &c. It may be inferred, therefore, that the operation of the rule does not extend to يَفْعُلُ or يُفْعَلُ; and is generally peculiar to يَفْعِلُ where the primal radical occurs between the vowels FUT-HA and KUSRA.

REMARKS.

THE rejection of WAO in يَفْعَلُ and يُفْعَلُ may, nevertheless, be sometimes, though rarely, observed to occur: as يَذَرُ originally يَوْذَرُ "He quits;" يُدَعُ originally يُوْدَعُ "He is dismissed;" &c. And so, also, the rejection of YA is of rare occurrence, even though the aorist be formed on يَفْعِلُ: as يَئِسُ regularly يَيْئِسُ "He despairs;" يَسِرُ regularly يَيْسِرُ "He gambles;" &c. It is to be observed that in an aorist formed on يَفْعَلُ some of the Arabs change YA into ALIF: as يَا قَظُ originally يَيْقَظُ "He is awake;" but this rule does not generally prevail in the country. The operation of the preceding rule does not extend to nouns, as يَوْعِيْدٌ, having a primal WAO between the letter YA MUFTOOH and a medial MUKSOOR.

RULE EIGHTH.

WHEN WAO falls out in the aorist, according to the operation of the preceding rule, it must be rejected in the imperative also; and with it, the letter HUMZUTOOL WUSL. Examples: عِدْ

"Promise

"Promise thou;" originally اِوْعِدْ: ضَعْ "Place thou;" originally اِوْضَعْ: &c. And the infinitive being formed on فِعْلَةٌ the letter WAO will be also rejeted: as عِدَةٌ originally وِعْدَةٌ "Promising;" زِنَةٌ originally وِزْنَةٌ "Weighing;" صِفَةٌ originally وِصْفَةٌ "Description;" &c.

REMARKS.

INFINITIVES formed on فِعْلَةٌ sometimes, though rarely, retain WAO: as وِضْعَةٌ more commonly ضِعَةٌ "Placing;" &c. And infinitives formed on other measures always retain the letter WAO: as وَزْنٌ; وَصْفٌ; وَعْدٌ; وَعْدَةٌ; &c. WAO is also retained by nouns, not being infinitives, on whatever measure they may happen to be formed: as وِجْهَةٌ "Any place to which we turn our face;" وِلْدَةٌ the plural of وَلِيْدٌ "A child or a slave;" &c. After the rejection of the letter WAO, the reader will observe that the medial receives the vowel KUSRA; but FUT-HA is sometimes, though not always optional, if the aorist were formed on يَفْعَلُ: as ضَعَةٌ from يَضَعُ: سَعَةٌ from يَسَعُ: هِبَةٌ not هَبَةٌ from وَهَبَ "He bestowed;" Aorist يَهَبُ: &c. And ZUMMA is very rare: as صُلَةٌ more commonly صِلَةٌ "Junction;" &c. The rejection of WAO from an infinitive inflected on كَرُمَ is also rare: as دَعَةٌ "Rest, or Ease of body;" Verb وَدُعَ: قِحَةٌ "Impudence;" Verb وَقُحَ: &c.

RULE NINTH.

EITHER of the letters WAO or YA occurring as the primal radical of a verb formed on the measure اِفْتَعَلَ must be changed into تا; after

which

which, the two homogeneous letters will coalesce together under the sign TUSHDEED. Examples: اِتَّعَدَ "The party threatened each other;" originally اِوْتَعَدَ: اِتَّسَرَ "He divided into shares the flesh of a camel won at play;" originally اِيْتَسَرَ: &c. This permutation runs through all the inflexions of these verbs: as اِتَّعَدَ; يَتَّعِدُ; اِتِّعَادٌ; مُتَّعِدٌ; &c. But it does not generally take place if WAO or YA were originally HUMZA: as اِيْتَمَنَ "He trusted;" &c. Yet, even in this case, the permutation is accounted optional in BUGHDAD: as اِتَّمَنَ "He trusted;" اِتَّزَرَ "He wore trousers;" اِتَّخَذَ "He took his place;" &c.

REMARKS.

THE letters WAO and YA described in the preceding rule are changed, by some of the Arabs, into that letter which is homogeneous with the vowel point of the preceding letter: as اِيْتَعَدَ; يَاتِعِدُ; اِيْتَسَرَ; يَاتِسِرُ; مُوْتَسِرٌ: &c. but this is perhaps peculiar to حِجَاز and does not generally prevail even there.

RULE TENTH.

THE letters WAO or YA moveable by any vowel point, must be changed into ALIF whenever they follow the vowel FUT-HA. Examples: قَالَ "He spoke;" originally قَوَلَ: بَاعَ "He sold;" originally بَيَعَ: دَعَا "He claimed;" originally دَعَوَ: رَمَى "He shot;" originally رَمَيَ: &c. And if the operation of this rule shall give birth to the junction of two quiescent letters, the permuted ALIF will then be rejected: as دَعَوْتْ first changed into دَعَاتْ and subsequently into دَعَتْ "She claimed;" رَمَتْ

originally رَمَيَتْ "She shot;" &c. Nor will it be restored even though the other letter, originally quiescent, may receive an accidental vowel point: as it happens in the dual number دَعَتَا "The two women claimed;" originally دَعَوَتَا: رَمَتَا "The two women shot;" originally رَمَيَتَا: &c.

REMARKS.

THE operation of this rule is restricted by many CONDITIONS which I am now to detail. It will not operate; 1st. if the vowel point applicable to WAO or YA be accidental not inherent: as حَوْبٌ originally حَوْأَبٌ "A piece of water on the road to Busra;" جَيْلٌ originally جَيْأَلٌ "A hyena;" &c. 2d. If the vowel FUT-HA shall accidentally, not inherently, precede the letters WAO or YA: as فَوَعَدَ "Then he promised;" فَيَسَرَ "Then he gambled;" &c. 3d. If the word be مُلْحَقٍ or "Correlative to some other word:" as كَوَأْلَلٌ "Short;" like سَفَرْجَلٌ: بَيْعُوعٌ like قَرْبُوسٌ from بَاعَ "He sold;" &c. 4th. If the letters WAO or YA shall be the primal radical of a given root: as تَوَسَّطَ "He, or It intervened;" تَيَسَّرَ "It was easy;" &c. 5th. It does not operate on the medial radical of a word of the نَاقِص or IMPERFECT CLASS: as قَوِيَ "He was strong;" حَيِيَ "He lived;" &c. 6th. Or on the final radical, if that shall be followed by any infirm letter, and thus become, as it were, the medial of a نَاقِص: as اِرْعَوَيٰ "He refrained from evil;" اِحْوَيٰ "He was very brown;" &c. 7th. Or on any word in which the letters WAO or YA are

followed

followed by مَدَّةٌ زَائِدَةٌ not being a mark of the plural number: as جَوَادٌ "A swift horse;" سَيَالٌ "The name of a place;" طَوِيْلٌ "Long;" غَيُوْرٌ "Jealous;" &c. In opposition to دَعَوْا originally دَعَوُوْا "They claimed;" أَعْلَيْنَ originally أَعْلَوِيْنَ the plural of أَعْلَى "Higher or Highest;" because the مَدَّةٌ following WAO in either example, being a mark of the plural number, does not therefore prevent the permutation. 8th. It does not operate on any word in which the letters WAO or YA are followed by the terminations of the dual number: as دَعَوَا "The two men claimed;" رَمَيَا "The two men shot;" عَصَوَيْنِ "Two staffs;" حُبْلَيَيْنِ "Two pregnant women;" &c. 9th. Or by the letter YA MOOSHUDDUD which is the mark of the مَنْسُوْب or RELATIVE NOUN: as عَصَوِيٌّ; حُبْلَوِيٌّ; &c. 10th. Or by the letter NOON of corroboration: as يُدْعَيَنَّ or يُدْعَيَنْ "It will certainly be claimed;" اِخْشَيَنَّ or اِخْشَيَنْ "Do thou certainly fear;" &c. 11th. The rule does not operate on the medial radical of any word formed on either of the measures فَعَلَانٌ or فَعَلَى: as جَوَلَانٌ "Exercising a horse;" حَيَوَانٌ "Living;" صَوَرَى "Inclining;" خَيَدَى "An ass bounding at the sight of his own shadow;" &c. 12th. Or on a word synonimous with some other word derived from the same root, and presenting a combination not subject to the operation of the rule: as عَوِرَ synonimous with اِعْوَرَّ "He was blind;" صَيِدَ synonimous with اِصْيَدَّ "He had a twist in his neck;" اِعْتَوَنُوْا or تَجَاوَرُوْا اِجْتَوَرُوْا "They became neighbours;"

or

or تَعَاوَنُوْا "They assisted each other;" &c. 13th. Or on WAO or YA occurring in exchange for any letter of the sound or healthy class: as شَيَرَةٌ for شَجَرَةٌ "A tree;" &c.

THE permutation of words, in opposition to the preceding conditions, is of rare occurrence; and must be accounted anomalous: as عَارَ sometimes though rarely employed for عَوِرَ synonimous with اِعْوَرَّ "He was blind;" &c. And so, also, the non-permutation, notwithstanding the presence of all the conditions, is accounted anomalous: as رَوَحٌ "Turning out the toes;" قَوَدٌ "Putting to death by the law of retaliation;" غَيَبٌ the plural of غَائِبٌ "Absent;" حَوَكَةٌ the plural of حَائِكٌ "A weaver;" خَوَنَةٌ the plural of خَائِنٌ "Treacherous;" اُوَوٌ for اُوًى the plural of اُوَّةٌ "A calamity;" حَوِلٌ "Abounding in arts;" صَوِفَ الْكَبْشُ (حِيلَةٌ) "The sheep had much wool;" &c.

IT should be observed that after the vowel FUT-HA, the letters WAO or YA quiescent are occasionally changed into ALIF by some of the Arabs: as تَابَةٌ for تَوْبَةٌ "Repentance;" صَامَةٌ for صَوْمَةٌ "Fasting;" or "A Christian Church;" رَاَيْتُ ضَارِبَانِ for رَاَيْتُ ضَارِبَيْنِ "I saw two strikers;" &c. This permutation is generally held to be anomalous; yet the tribe of بَنُوْتَمِيْمٍ account it optional to change WAO into ALIF whenever it happens to be the primal radical of a plural formed on the measure اَفْعَالٌ: as آلَادٌ for اَوْلَادٌ "Children;" آثَانٌ for اَوْثَانٌ "Idols;" آهَامٌ for اَوْهَامٌ "Fancies;" &c. And the

the tribe of بَنُوْ طَيّ change into ALIF, a final YA moveable by an inherent FUT-HA, and following the vowel KUSRA, which last is changed into FUT-HA. Examples: نَاصَاةٌ for نَاصِيَةٌ "The forehead;" دُعَا for دُعِيَ "It was claimed;" originally دُعِوَ; &c.

RULE ELEVENTH.

IN the past tense active of verbs of the triliteral radical class, a medial WAO or YA is often expelled on account of the junction of two quiescent letters. In this case, the primal must receive the vowel KUSRA; *first*, if the letter YA be medial: as بِعْتُ "I sold;" originally بَيَعْتُ: *secondly*, if the past tense be formed on فَعِلَ: as خِفْتُ "I feared;" originally خَوِفْتُ: and, *finally*, if the aorist be formed on يَفْعِلُ whatever may be the measure of the past tense: as سِغْتُ "I swallowed water, &c. with ease;" originally سَوِغْتُ inflected on ضَرَبَ and having its aorist therefore مُكْسُوْرُ الْعَيْنِ. In every other case, the vowel ZUMMA is given to the primal: as قُلْتُ "I spoke;" originally قَوَلْتُ inflected as نَصَرَ: طُلْتُ "I was long;" originally طَوُلْتُ inflected as كَرُمَ: &c.

RULE TWELFTH.

A MEDIAL WAO or YA in the past tense passive, having suffered permutation in the active voice, will transfer KUSRA to the primal radical; after which, WAO will be changed into YA. Examples: قِيْلَ "It has been said;" بِيْعَ "It has been sold;" originally قُوِلَ and بُيِعَ. And so, also, in the augmented conjugations:

gations: as اُنْقِيْدَ ; اُخْتِيْرَ ; &c. It is to be observed, however, that KUSRA may be optionally rejected instead of being transferred to the primal radical; and in this case YA must be changed into WAO. Examples: اُنْقُوْدَ ; اُخْتُوْرَ ; بُوْعَ ; قُوْلَ ; &c. Or if transferred, not rejected, the sound of it may be approximated to that of ZUMMA, the approximation itself being termed اِشْمَام: as قِيْلَ ; بِيْعَ ; اُخْتِيْرَ ; &c. pronounced nearly as if they were written قُيْلَ ; بُيْعَ ; اُخْتُيْرَ ; &c.

RULE THIRTEENTH.

WHEN medial WAO or YA is rejected from the past tense passive, on account of the junction of two quiescents, the preceding letter may then be treated in three ways. *First*, it may receive a pure KUSRA; or, *secondly*, the sound of KUSRA may be approximated to that of ZUMMA; or, *finally*, it may receive a pure ZUMMA. Examples; اُنْقِدْنَ ; اُخْتِرْنَ ; بِعْنَ ; قِلْنَ ; or اُنْقُدْنَ ; اُخْتُرْنَ ; بُعْنَ ; قُلْنَ. This appears to be the opinion of SEERAFEE, but it tends occasionally to confound the form of the active with that of the passive voice, since بِعْنَ would then signify "The women sold or were sold;" as قُلْنَ would signify "The women spoke or were spoke;" &c. In order to prevent this confusion, the following rule has been adopted by some Grammarians, but is not, perhaps, generally received. In the case of a قَرِيْنَة or "Something in the context," from which to infer the passive voice, the pure KUSRA may be accurately applied to an AJWUF YAEE: as بِعْتَ يَا عَبْدُ

"You

"You were sold, O slave;" or to a verb مَكْسُوْرُ الْعَيْنِ: as خِفْتَ يَا هَوْلُ (originally خُوِفْتَ) "You were feared, O fear;" &c. And the pure ZUMMA may be applied to other verbs: as قُلْتَ يَا قَوْلُ "You were spoken, O speech;" &c. In the absence of a قَرِيْنَة the two first should receive the pure ZUMMA, or an approximated KUSRA: as خُفْتَ; بُعْتَ; and the last should receive the pure KUSRA, or ZUMMA approximated to the sound of KUSRA: as قُلْتَ; &c.

RULE FOURTEENTH.

THE letters WAO or YA moveable, occurring after a quiescent letter, will transfer their vowel points to that letter. Examples: يَقُوْلُ "He speaks;" originally يَقْوُلُ: مَقِيْلٌ "A place in which they sleep at mid-day;" originally مَقْيِلٌ: &c. After which, both letters must be changed, if necessary, into the letter which is homogeneous with the preceding vowel point. Examples: يَخَافُ "He fears;" originally يَخْوَفُ: مَحَابَةٌ "Terror;" originally مَحْيَبَةٌ: يُقِيْمُ "He stops;" originally يُقْوِمُ: مَضُوْفَةٌ "Dreaded;" originally مَضْيُوْفَةٌ: &c. To prevent the coincidence of two quiescent letters after the operation of this rule, WAO or YA must be rejected if necessary. Examples: خَفْ "Fear thou;" originally اِخْوَفْ: بِعْ "Sell thou;" originally اِبْيِعْ; &c. And in words formed on the measure مَفْعُوْلٌ the vowel ZUMMA must be changed into KUSRA, if YA not WAO be the medial radical. Examples: مَقُوْلٌ "Spoken;" originally مَقْوُوْلٌ: مَبِيْعٌ "Sold;" originally مَبْيُوْعٌ:

مَبِيْعٌ ; &c. Infinitives formed on either of the measures اِفْعَالٌ or اِسْتِفْعَالٌ must receive a final ة: as اِقَامَةٌ; originally اِسْتِبَاعَةٌ or اِبَاعَةٌ: اِسْتِقَامَةٌ; originally اِسْتِقْوَامٌ: اِقْوَامٌ "Exposing to sale;" originally اِسْتِبْيَاعٌ or اِبْيَاعٌ: &c. The rejection of the final ة is sometimes optional, however, if the infinitive be followed by a substantive noun in the genitive case: as اِقَامَةُ الصَّلٰوةِ for اِقَامُ الصَّلٰوةِ "The appointment of prayers;" &c.

REMARKS.

The operation of the preceding rule is restricted by many conditions which I am now to detail. 1st. The letters WAO or YA must be the medial radical either of a verb, or of those nouns which are connected with a verb; such as the infinitive or its derivatives. 2dly. The rule will not operate if the letter preceding WAO or YA shall be a لِيْنٌ زَائِدَةٌ: as بُوْيِعَ the passive form of بَايَعَ "The party engaged in mutual traffic;" اُسَيِّدٌ "Blackish;" originally اُسَيْوِدٌ; a diminutive formed from اَسْوَدُ "Black." Nor will it operate, 3dly, in words of the class termed مُلْحَقٌ: as اِجْوَنْدَدَ like اِحْرَنْجَمَ derived from جُوْدٌ "Bounty;" or جَوْدَةٌ "Quickness of understanding;" &c. Or, 4thly, in words of the نَاقِص or "Imperfect class:" as اَحْيَا "He brought to life;" اِسْتَحْيَا "He blushed;" &c. Or, 5thly, in words significant of COLORS or DEFECTS: as اِسْوَدَّ "He was black;" اِبْيَضَّ "He was white;" اِعْوَرَّ "He was blind of one eye;" &c. Or, 6thly, in that form

of

of the verb, to be considered hereafter, which is indicative of ADMIRATION OR SURPRISE, and is therefore termed صِيغَةُ التَّعَجُّبِ: as مَا أَطْوَلَ زَيْدًا or أَطْوِلْ بِزَيْدٍ "How tall ZYDE is;" مَا أَبْيَنَ الْأَمْرَ or أَبْيِنْ بِالْأَمْرِ "How plain the matter is;" &c. Or, 7thly, in any noun, of whatever class, which may be formed on any of the measures of the INSTRUMENTAL NOUN: as مِقْوَلٌ "The instrument of speaking;" مِصْيَدَةٌ "The instrument of hunting;" مِكْيَالٌ "The instrument of measuring;" مِعْوَانٌ "A great helper;" &c. Or, 8thly, on any noun having a measure similar to any of the measures of a verb; as أَسْوَدُ "Black;" أَبْيَضُ "White;" &c. Or, 9thly, on any noun which would acquire a measure similar to that of a verb if this rule were permitted to operate: as تَقْوَالٌ "Speaking a great deal;" تَسْيَارٌ "Travelling a great deal;" أَتِيَّةٌ the plural of قِيَاسٌ "Measuring one thing by another;" تَصْوِيرٌ "Drawing pictures;" تَصْيِيرٌ "Converting something to any given purpose;" &c.

THE anomalies belonging to this rule comprise, *first*, those examples in which the operation of the rule is merely optional, but not necessary, notwithstanding the presence of the necessary conditions. Examples: مَثْوُبَةٌ or مَثُوبَةٌ "A reward;" مَقْوَدَةٌ or مَقَادَةٌ "A drag rope;" أَجْوَدَ or أَجَادَ "It was excellent;" (صَارَ جَيِّدًا) or "He was possessed of a swift horse;" أَغَامَتِ السَّمَاءُ or أَغْيَمَتِ السَّمَاءُ (جَوَادٌ) "The skies became cloudy;" اِسْتَغَالَ الشَّجَرُ or اِسْتَغْيَلَ الشَّجَرُ

"The branches of the trees were interwoven together;" &c. *Secondly*, Those examples in which the rule is not permitted to operate, notwithstanding the presence of the necessary conditions. Examples: اَعْوَلَ not اَعَالَ "He had a family;" اَسْيَسَتِ الشَّاةُ "The goat was very old;" &c. *Thirdly*, Those examples in which it operates in defiance of any given condition: as اِسْتَحْيَا regularly and generally اِسْتَحَى "He blushed;" by the 4th condition. And, *finally*, those examples in which there is any irregularity in the mode of its operation: as مَلِيمٌ regularly مَلُومٌ; originally مَلْوُومٌ "Censured;" مَهِيبٌ regularly مَهُوبٌ; originally مَهْيُوبٌ "Feared;" &c.

Whether the preceding rule may accurately operate by analogy, against usage, is a question on which Grammarians have entertained opposite opinions; and some state that its operation on either of the forms اَفْعَلَ or اِسْتَفْعَلَ is optional only but never necessary. It is proper to add that the permutation of derivative or augmented forms always depends on the permutation of the root. Thus اَعْوَرَ is formed from the unpermuted عَوِرَ "He was blind of one eye;" and those who permute the root into عَارَ will also permute the derivative into اَعَارَ. But if the non-permutation of the root be irregular, as تَوَلٌ "Punishing by the law of retaliation," the derivative will then suffer permutation: as اِقَالَةٌ (not اِقْوَالٌ) which is used precisely in the sense of the root.

RULE FIFTEENTH.

A MOVEABLE WAO following the vowel KUSRA as the medial of an infinitive, will be changed into YA, if it were permuted in the tenses of the verb; but not otherwise. Example: قِيَمٌ or قِيَامٌ "Standing;" originally قِوَمٌ or قِوَامٌ; Verb قَامَ originally قَوَمَ "He stood;" &c.

REMARKS.

THIS rule does not operate, 1st. on either of the words, زَوَالٌ "Declining;" (as the SUN from the meridian;) Verb زَالَ: or دُوَارٌ "A swimming in the head;" Verb دَارَ: because the letter WAO does not follow the vowel KUSRA. 2d. On عِوَضٌ "Any thing given in exchange for something else;" خِوَانٌ "A tray or table on which they place their food;" because these are not infinitives. 3d. On قِوَامٌ "Opposition;" an infinitive of the augmented form قَاوَمَ "The party opposed each other;" because WAO suffers no permutation in the tenses of the verb. And, 4th, on اِلْتِوَاءٌ "Being twisted;" اِسْتِوَاءٌ "Being parallel;" because these are infinitives of the class termed نَاقِص which are not subject to the operation of the rule. The examples حِوَلٌ "Changing;" Verb حَالَ; نِوَارٌ "Running away in terror;" Verb نَارَ; are anomalous; and should have been regularly حِيَلٌ and نِيَارٌ.

RULE SIXTEENTH.

THE permutation described in the preceding rule is also applicable to WAO moveable followed by ALIF in the plural number

ber of nouns; if WAO were quiescent in the singular number. Examples: رِيَاضٌ originally رِوَاضٌ the plural of رَوْضٌ "A garden;" حِيَاضٌ originally حِوَاضٌ the plural of حَوْضٌ "A pond;" &c. And to WAO moveable in the plural number whether followed by ALIF or not, if it were permuted in the singular number. Examples: رِيَاحٌ originally رِوَاحٌ the plural of رِيحٌ originally رِوْحٌ "The wind:" دِيَارٌ originally دِيَرٌ the plural of دَارٌ originally دَوَرٌ "A house:" دِيَمٌ originally دِوَمٌ the plural of دِيمَةٌ "Constant rain unaccompanied by thunder and lightning;" originally دِوْمَةٌ derived from دَوَامٌ "Perpetuity:" تِيَرَةٌ "Many times;" originally تِوَرَةٌ the plural of تَارَةٌ originally تَوَرَةٌ "Once:" &c.

REMARKS.

THE non-permutation of WAO, notwithstanding the presence of the conditions described in the rule, is held to be anomalous: as حَوَجٌ the plural of حَاجَةٌ "A want," which ought to have been regularly حَيَجٌ. And so, also, is the permutation of WAO in the absence of the conditions: as ثِيَرَةٌ the plural of ثَوْرٌ "A bull;" where WAO, in the plural, is not followed by ALIF; طِيَالٌ the plural of طَوِيلٌ "Long;" where WAO is not quiescent in the singular number. It is to be observed, however, that the regular forms ثِوَرَةٌ and طِوَالٌ are also commonly employed in the Language. The rule does not operate in عِوَدَةٌ the plural of عَوْدٌ "An aged camel;" كِوَزَةٌ the plural of كُوزٌ "A pitcher," &c. because WAO, in the plural, is not followed by ALIF.

RULE

RULE SEVENTEENTH.

Words formed on فَاعِلٌ change a medial WAO or YA into Humza; *first*, if these letters suffer permutation in the tenses of the corresponding verb: as قَائِلٌ "A speaker;" بَائِعٌ "A vender;" &c. and, *secondly*, if there be no corresponding verb: as جَائِزَةٌ "Bounty;" سَائِفٌ "A swordsman;" &c. This rule does not operate on عَاوِرٌ "Blind of one eye;" صَايِدٌ "Having a twist in the neck;" or "Holding it high from pride;" because neither of the verbs عَوِرَ or صَيِدَ suffer permutation.

RULE EIGHTEENTH.

Every مَدَّةٌ زَائِدَةٌ following Alif in a plural formed on مَفَاعِلُ must be changed into Humza. Examples: رَسَائِلُ the plural of رِسَالَةٌ "Mission;" صَحَائِفُ the plural of صَحِيْفَةٌ "A book;" عَجَائِزُ the plural of عَجُوْزٌ "An old woman;" &c. The rule does not operate on جَدَاوِلُ the plural of جَدْوَلٌ "A small stream;" because WAO is not here a Mudda. Nor in مَعَاوِنُ the plural of مَعُوْنَةٌ "Assistance;" مَطَايِبُ the plural of مَطِيْبَةٌ "Any thing pleasant;" because Mudda is radical not servile. Its operation is anomalous in مَعَائِشُ (regularly مَعَايِشُ which is commonly used,) the plural of مَعِيْشَةٌ "Living;" مَصَائِبُ (regularly but rarely مَصَاوِبُ) the plural of مُصِيْبَةٌ originally مُصْوِبَةٌ "A

calamity;" &c. The rule does not operate on plurals formed on مَفَاعِيْلُ with YA.*

RULE NINETEENTH.

WHEN two letters of infirmity occur on either side of ALIF in a plural formed on مَفَاعِلُ the second must be changed into HUMZA. Examples: أَوَائِلُ originally أَوَاوِلُ the plural of أَوَّلٌ "First;" خَيَائِرُ originally خَيَايِرُ the plural of خَيِّرٌ "Virtuous;" بَوَائِعُ originally بَوَايِعُ the plural of بَوْيَعَةٌ which is insignificant; سَيَائِدُ originally سَيَاوِدُ the plural of سَيِّدٌ "A chieftain;" originally سَيْوِدٌ: &c. The example ضَيَاوِنُ the plural of ضَيْوَنٌ "A tom-cat," is anomalous; and should have been regularly ضَيَائِنُ. And, on the contrary, WAO is properly preserved in عَوَاوِرُ because that word is held to be a contraction of عَوَاوِيرُ the plural of عُوَّارٌ "A coward;" whence it follows that the measure of the plural is not مَفَاعِلُ but مَفَاعِيْلُ: as طَوَاوِيْسُ "A peacock;" Plural طَوَاوِيْسُ; &c.

REMARKS.

THE preceding rule is supported by the authority of SEEBUWYH; but AUKFUSH restricts its operation to the occurrence of TWO WAOS on either side of the letter ALIF of the measure مَفَاعِلُ, and believes it to be inapplicable, either to two YAS; or to WAO and YA: whence ضَيَاوِنُ is analogous in his opinion.

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* UNDER the measure مَفَاعِلُ, I mean to include all plurals of five letters, having the two first letters MUTTOOH; the third quiescent ALIF; and the fourth MUKSOOR: as نَعَائِلُ; نَعَالِلُ; &c. So, also, مَفَاعِيْلُ includes نَعَالِيْلُ and other plurals, which differ from the former only in having a penultimate YA.

RULE

RULE TWENTIETH.

Either of the letters ALIF or YA, occurring in the singular number of a noun as a مَدَّةٌ زَائِدَةٌ or SERVILE MUDDA, will be changed into WAO in the plural number, if it be followed by the letter ALIF of the Measures فَوَاعِلُ ; فَوَاعِيْلُ ; مَفَاعِلُ ; مَفَاعِيْلُ ; &c. Examples: قَاعِدَةٌ "A rule;" Plural قَوَاعِدُ : قِتَالٌ "Mutual slaughter;" Plural قَوَاتِلُ : &c.

RULE TWENTY-FIRST.

If the letters WAO and YA, or YA and WAO, occur together in the same word, the first being quiescent and unpermuted, it becomes necessary to change WAO into YA; after which, the two homogeneous letters will coalesce together under the sign TUSHDEED; and the preceding vowel point, if it happen to be ZUMMA, will be changed into KUSRA. Examples: سَيِّدٌ "A chieftain;" originally سَيْوِدٌ : مَيِّتٌ "Dead;" originally مَيْوِتٌ : مَرْمِيٌّ "Thrown;" originally مَرْمُوْيٌ : مُسْلِمِيَّ "My Moosulmans;" originally مُسْلِمُوْيَ : in which last example, the letter YA, being a pronominal termination of the first person, is not held to be a separate word.

REMARKS.

The preceding rule does not operate in تُسُوْيِرَ or تُبُوْيِعَ the passive forms of تَسَايَرَ "He travelled;" تَبَايَعَ "He sold;" because the letter WAO, in both cases, is a permutation of the letter ALIF in the active voice. But it may optionally, not necessarily operate in اِحْوِيْوَاءٌ or اِحْوِيَّاءٌ "Being very brown;" because

because the letter YA of the conjugation اِحْمِيْرَارٌ is held to be unpermuted by some Grammarians, while others consider it as a permutation of ALIF which occurs in اِحْمَارَّ the form of the past tense. The example عَوِيَةٌ otherwise عَوَّةٌ "Howling," is anomalous; and so, also, is نَهُوٌّ "A great prohibitor;" originally نَهْوِيٌّ. The regular forms of these nouns should have been عَيَّةٌ and نَهِيٌّ by the preceding rule. The words رِيًّا for رُؤْيًا and رِيَّةً for رُؤْيَةً with HUMZA, occur in the KOORAN: as اِنْ كُنْتُمْ لِلرِّيَّا تَعْبُرُوْنَ "If you are interpreters of dreams;" &c. but this permutation is held to be anomalous. In plurals formed on فُعْلٌ, and having WAO and YA for the medial and final, FA may receive either KUSRA or ZUMMA: as لِيٌّ originally لُوْيٌ the plural of اَلْوٰى "A bitter enemy."

RULE TWENTY-SECOND.

AFTER the operation of the preceding rule, the second YA is sometimes optionally rejected if the measure of the noun be فَيْعِلٌ: as سَيْدٌ for سَيِّدٌ "A chieftain;" هَيْنٌ for هَيِّنٌ "Easy;" &c. And the rejection becomes necessary, not optional, if the measure of the noun be فَيْعَلُوْلَةٌ: as كَيْنُوْنَةٌ originally كَيْوَنُوْنَةٌ "Existence;" حَيْلُوْلَةٌ originally حَيْوَلُوْلَةٌ "Intervention;" &c. There are examples, however, of its retention in poetry: as كَيْنُوْنَةٌ for كَيْنُوْنَةٌ "Existence;" &c.

RULE TWENTY-THIRD.

THE vowels ZUMMA or KUSRA, being applicable to a letter of infirmity occurring as the final radical of any word, must be rejected

rejected or transferred to the preceding letter, if that letter be MUZMOOM or MUKSOOR. ZUMMA following KUSRA and followed by WAO must be transferred not rejected: as تَوُوْا "They were strong;" originally تَوِوُوْا: خَشُوْا "They feared;" originally خَشِيُوْا. And so, also, of KUSRA following ZUMMA and followed by YA: as تَدْعِيْنَ "Thou dost claim;" (Feminine;) originally تَدْعُوِيْنَ: تَنْهِيْنَ "Thou art wise;" (Feminine;) originally تَنْهُيِيْنَ from the verb نَهُوَ originally نَهُيَ inflected as كَرُمَ: &c. In every other case, the vowels ZUMMA or KUSRA must be rejected, not transferred to the preceding letter. Examples: تَرْمِيْنَ "Thou shootest;" (Feminine;) originally تَرْمِيِيْنَ: يَدْعُوْنَ "They claim;" (Masculine;) originally يَدْعُوُوْنَ: يَدْعُوْ "He claims;" originally يَدْعُوُ: يَرْمِيْ "He shoots;" originally يَرْمِيُ: &c.

RULE TWENTY-FOURTH.

EVERY unpermuted letter of infirmity, occurring at the end of an اِسْمٌ مُتَمَكِّنٌ or "Noun admitting the terminations of case," will change a preceding inherent ZUMMA into KUSRA; and being WAO, will, itself, be changed into YA. Examples: اَدْلٍ originally اَدْلُوٌ the plural of دَلْوٌ "A bucket;" اَظْبٍ originally اَظْبُيٌ the plural of ظَبْيٌ "A fawn;" &c. So, also, we have تَغَازِيَةٌ originally تَغَازُوَةٌ "Fighting once in the cause of religion;" تَلَقِّيَةٌ "Meeting once;" originally تَلَقُّيَةٌ: &c. because the letters WAO and YA, though not absolutely at the end of these words, are followed only by a

 separable

separable termination. The reader will observe that أَدْلٍ and أَظْبٍ reject YA to prevent the coincidence of two quiescents, namely the letter YA and the NOON of TUNVEEN. In the absence of TUNVEEN the letter YA will be therefore restored: as أَلَادْلِيْ ; أَلَاظْبِيْ ; &c.

REMARKS.

THE preceding rule does not operate in لُؤْلُؤْ "A pearl;" originally لُؤْلُؤٌ because WAO is here in exchange for HUMZA by the effect of وَقْف to be considered hereafter. Or in يَدْعُوْ "He claims;" because it is a verb. Or in هُوَ "HE;" because it does not admit the terminations of case. Or in خُطُوَاتٌ the plural of خُطْوَةٌ "A step;" because the medial ZUMMA is accidental only, but not inherent, as appears from its absence in the singular number. Or in قُوْلٌ the plural of قَائِلٌ "A speaker;" سُيُوْلٌ the plural of سَيْلٌ "A torrent;" because the letters of infirmity are not final. Or in عُنْصُوَةٌ "Scattered herbage; or Dishevelled hair;" أُقْحُوَانٌ "Camomile;" &c. because the terminations are here inseparable; a case which requires the preservation of WAO, and even the permutation of YA into WAO; as أُرْمُوَانٌ originally أُرْمُيَانٌ an insignificant noun formed from رَمَىٰ. Yet if the letter of infirmity shall follow WAO MUZMOOM, it will be changed into YA, and the vowel ZUMMA into KUSRA: as طَوِيَانٌ originally طُوْيَانٌ from طَوَىٰ "He folded;" قَوِيَانٌ originally قُوْوَانٌ from قُوَّةٌ "Strength;" &c.

RULE

RULE TWENTY-FIFTH.

ZUMMA followed by two WAOS at the end of a plural formed on the measure فُعُوْلٌ becomes KUSRA, and both WAOS are changed into YA. Examples: دُلِيٌّ originally دُلُوْوٌ the plural of دَلْوٌ "A bucket;" سُمِيٌّ originally سُمُوْوٌ the plural of سَمَاءٌ originally سَمَاوٌ "The heavens;" &c. The words اُخُوٌّ the plural of اَخٌ "A brother," اُبُوٌّ the plural of اَبٌ "A father," بُهُوٌّ the plural of بَهْوٌ "A house situated in front of another," نُجُوٌّ the plural of نَجْوٌ "A cloud after the rain has fallen," and نُحُوٌّ the plural of نَحْوٌ "A road," are therefore anomalous in the general opinion; and the regular forms of all, namely, اِبِيٌّ ; اِخِيٌّ ; &c. have been observed to occur in the Language. FURRAA, however, does not admit the operation of this rule by analogy, and the examples اُبُوٌّ ; اُخُوٌّ ; &c. are therefore analogous according to him.

RULE TWENTY-SIXTH.

ZUMMA followed by two WAOS at the end of a مُفْرَدٌ or "Singular noun," becomes KUSRA; and both WAOS are changed into YA. Examples: مَقْوِيٌّ originally مَقْوُوْوٌ the form of the passive participle from قَوِيَ "He was strong:" غُزْوِيٌّ originally غُزْوُوْوٌ an insignificant noun derived from غَزْوٌ "Fighting in the cause of religion." This rule is very commonly applicable to passive participles formed on the measure مَفْعُوْلٌ, derived from verbs inflected as عَلِمَ, and having the letter WAO for the final radical. Examples: مَرْضِيٌّ more

rarely

rarely مَرْضُوٌّ "Approved;" مَشْهِيٌّ more rarely مَشْهُوٌّ "Desired;" &c.

REMARKS.

The rule is rarely applicable, 1st. to passive participles having a final WAO, of which the verbs are not inflected on عَلِمَ: as مَغْزِيٌّ more commonly مَغْزُوٌّ because the verb is inflected as نَصَرَ not عَلِمَ. 2d. To infinitives formed on the measure فُعُولٌ: as جُثِيٌّ "Kneeling;" عُتِيٌّ "Passing bounds;" more commonly جُثُوٌّ; عُتُوٌّ; &c. 3d. To nouns formed on اُفْعُولٌ: as اُدْحِيَّةٌ; اُدْحِيٌّ; more commonly اُدْحُوَّةٌ; اُدْحُوٌّ; "Any place where the ostrich lays her eggs;" اُدْعِيَّةٌ more commonly اُدْعُوَّةٌ "An enigma;" &c. After the operation of the two last rules, the first letter of the permuted word often receives the vowel KUSRA, on account of the KUSRA by which it is followed. Examples: دِلِيٌّ previously دُلُيٌّ originally دُلُوٌّ the plural of دَلْوٌ "A bucket." And so, also, of جِثِيٌّ; عِتِيٌّ; غِزِوِيٌّ; اِدْحِيٌّ; اِدْعِيَّةٌ; &c. It should be observed that SEEBUWYH prefers the preservation of the two WAOS in all the cases stated in the preceding rule: as غُزُوٌّ; مَقْوُوٌّ; &c.

RULE TWENTY-SEVENTH.

An original WAO, occurring after three or more letters at the end of a word, will be changed into YA if it shall not follow the vowel ZUMMA, or the letter WAO quiescent. Examples: يُدْعَى "He is claimed;" originally يُدْعَوُ: اِسْتَعْلَيْتُ "I was exalted;" originally اِسْتَعْلَوْتُ: &c.

REMARKS.

REMARKS.

The rule does not operate in حُبْلَوْ originally حُبْلَىٰ "Pregnant;" because WAO is here in exchange for ALIF, by the effect of وَنَفَ to be considered hereafter. Or in اِسْتَحْوَذَ "He prevailed;" because WAO is not here at the end of the word. Or in دَعَا "He claimed;" because it does not follow three letters. Or in يَدْعُوْ "He claims;" because it follows ZUMMA. Or in عَدُوٌّ "An enemy;" because it follows WAO quiescent.

RULE TWENTY-EIGHTH.

WAO following KUSRA at the end of a word, will be changed into YA. Examples: دُعِيَ originally دُعِوَ "It was claimed;" رَضِيَ originally رَضِوَ "He acquiesced;" &c. And so, also, though WAO be followed by certain terminations, such as those of the feminine gender, or of the plural number; or the letters ALIF NOON of the measure فَعَلَانٌ. Examples: دَاعِيَةٌ "A claim;" Plural دَاعِيَاتٌ: دَعِيٌّ "Claimed;" Plural أَدْعِيَاءُ: غَزِيَانٌ originally غَزِوَانٌ: قَوِيَانٌ originally قَوِوَانٌ: &c.

REMARKS.

THE change of WAO into YA, when a quiescent intervenes between it and KUSRA, is anomalous: as قِنْيَةٌ for قِنْوَةٌ "A capital stock;" صِبْيَةٌ or صِبْيَانٌ (regularly صِبْوَةٌ or صِبْوَانٌ neither of which are used in the Language,) the plural of صَبِيٌّ "A child;" &c. So, also, the preservation of WAO in opposition to the rule is held anomalous: as أَقْرِوَةٌ the plural of قَرْوٌ "A wooden dish

for feeding dogs;" سَوَاسِوَةٌ the plural of سَوَاءٌ "Equal;" (in which the second SEEN is also anomalous;) مُقَاتِلُوْنَ the plural of مَقْتَوِيٌّ "A servant;" Primitive مَقْتًى "Service;" &c. The permutation described in the rule having taken place in رُضِيَ continues to operate in رُضًى after the rejection of the vowel KUSRA in order to facilitate the utterance of the word; because KUSRA, though not expressed, is still understood, Yet in the plural number, with reference to the rejection or retention of YA, regard may be had indifferently, either to the quiescent mark which is expressed; and in this case we have رُضِيُوْا: or to the vowel KUSRA which is understood; and in this case we have رُضُوْا by the rejection of the final radical according to the rule of خَشُوْا originally خَشِيُوْا; &c.

RULE TWENTY-NINTH.

SUBSTANTIVE nouns, or epithets employed as substantive nouns, being formed on the measure فُعْلَى will change a final WAO into YA. Examples: دُنْيَا "This world;" originally دُنْوَى: عُلْيَا "Heaven;" originally عُلْوَى. The word حُزْوَى "The name of a place," is therefore anomalous, and should have been regularly حُزْيَا. In opposition to غُزْوَى the feminine gender of اَغْزَى "More or most warlike," which, being an epithet not used as a substantive noun, regularly retains the letter WAO.

REMARKS.

THE permutation described in the preceding rule is thought, by many Grammarians, to be inapplicable to substantive nouns;

as حُزْوَى: and to be applicable only to epithets, whether employed as substantive nouns or not; as قُصْيَا originally قُصْوَى the feminine gender of اَقْصَى "Most remote;" دُنْيَا originally دُنْوَى "The world;" derived from دُنُوٌّ "Vicinity;" &c. In this case, حُلْوَى the feminine gender of اَحْلَى "Sweeter or Sweetest;" must be accounted anomalous; and should have been regularly حُلْيَا.

RULE THIRTIETH.

Substantive nouns formed on فَعْلَى change a final YA into WAO. Examples: بَقْوَى "Mercy;" originally بَقْيَا: تُقْوَى "Piety;" originally تَقْيَا: &c. In opposition to epithets formed on the same measure, which are observed to retain the final YA: as صَدْيَا "A thirsty woman;" خَزْيَا "A modest or blushing woman;" &c.

RULE THIRTY-FIRST.

The letter YA occurring at the end of a verb, after Zumma expressed or understood, must be changed into WAO. Examples: نَهُوَ originally نَهُيَ "He was wise;" رَمُوَ originally رَمُيَ (like كَرُمَ) "He shot;" &c.

RULE THIRTY-SECOND.

WAO or YA following servile ALIF at the end of a word, or before a separable termination, must be changed into HUMZA. Examples: كِسَاءٌ originally كِسَاوٌ "A garment;" عَبَاءٌ; عَبَاءَةٌ; originally عَبَايٌ; عَبَايَةٌ; "A species of coarse cloth;" &c. The use of عَبَايَةٌ for عَبَاءَةٌ is therefore anomalous; and so, also,

is

is نِهَايَةٌ "The end or extremity;" because the existence of نِهَاءٌ proves the termination ة to be separable from the former. And, on the contrary, رُقَاوَةٌ "Selected," دِرَايَةٌ "Knowledge," are both analogous; because the termination ة is inseparable in both. And so, also, رَاءٌ "The understanding," is analogous; because the letter ALIF is not servile, being here a permutation of the radical HUMZA.

RULE THIRTY-THIRD.

THE letter YA occurring at the end of مَفَاعِلُ must be rejected in the nominative and genitive cases; and its place will then be supplied by TUNVEEN. Examples: جَوَارٍ originally جَوَارِيُ in the nominative case; or جَوَارِيَ in the genitive case; (since the word, being غَيْرُ مَصْرُوْفٍ or "Imperfectly declinable," does not admit of the vowel KUSRA.) In opposition to the accusative case جَوَارِيَ in which the letter YA must be retained. Thus we say هٰذِهِ جَوَارٍ "These are slave girls;" مَرَرْتُ بِجَوَارٍ "I passed by some slave girls;" رَاَيْتُ جَوَارِيَ "I saw some slave girls;" &c. Yet the letter YA, together with TUNVEEN, is sometimes retained in poetry: as مَا اِنْ رَاَيْتُ وَلَا اَرَىٰ فِيْ مُدَّتِيْ "I have never seen and shall never see in the course of my life, كَجَوَارِيْ يَلْعَبْنَ فِي الصَّحْرَاءِ such girls as these who are playing in the fields."

RULE THIRTY-FOURTH.

THE reader is aware that a final YA occurring at the end of a plural formed on فَعَائِلُ must be changed into ALIF: as

خطايا

خَطَايَا the plural of خَطِيَّةٌ "A fault;" &c. And in plurals formed on فَعَالِيٌّ ; مَفَاعِيْلُ ; &c. one of two YAS may be rejected; and the other may be treated as the letter YA of the word جَوَارٍ. Example: هٰذِهِ صَحَارٍ "These are fields;" رَأَيْتُ صَحَارِيَ "I passed by some fields;" مَرَرْتُ بِصَحَارٍ "I saw some fields;" &c. The word صَحَارٍ originally صَحَارِيٌ is the plural of صَحْرَاءُ "A field; or A desart."

RULE THIRTY-FIFTH.

A QUIESCENT letter of infirmity occurring at the end of an IMPERATIVE, or at the end of an aorist following لَمْ or any other جَازِم that is, any other particle which gives جَزْم to the last letter of the aorist, must be rejected. Examples: قِ originally اِوْقِيْ "Preserve thou;" اُدْعُ originally اُدْعُوْ "Claim thou;" لَمْ يَقِ (originally يَوْقِيْ) "He did not preserve;" لَمْ يَدْعُ (originally يَدْعُوْ) "He did not claim;" &c. But it returns, *first*, with the double or single NOON of corroboration: as لَمْ يَدْعُوَنَّ or لَمْ يَدْعُوَنْ "He certainly did not claim;" لَمْ يَقِيَنَّ or لَمْ يَقِيَنْ "He certainly did not preserve;" &c. And, *secondly*, with the pronominal terminations of the dual and plural number, termed by the Arabs ضَمِيْرُ الْفَاعِلِ because they are thought to form the pronominal nominative to the verb: as قِ commonly written قِهْ "Preserve thou;" in which there is no pronominal termination at all: قِيَا in the dual number, and قِيُوْا (afterwards قُوْا) in the plural number, in which ALIF and WAO are the pronominal terminations. I say قِيُوْا afterwards قُوْا because YA, after its

return, must be ultimately rejected in the plural, though not in dual number, by the rule of خَشُوْا originally خَشِيُوْا; &c.

CONCLUSION.

THE preceding are all the rules of اِعْلَال; and it remains, therefore, to illustrate by examples, the inflexion of verbs subject to the operation of the rules. The reader is aware that those verbs are divided into various classes termed مِثَال; اَجْوَف; نَاقِص; and لَفِيْف; each of which I shall now proceed to consider in their order.

SECTION SECOND.

VERBS TERMED مِثَال *OR SIMILAR.*

THESE verbs, having the letter WAO for the primal radical, are inflected, *first*, on ضَرَبَ: as وَثَبَ "He leapt;" Aorist يَثِبُ: *secondly*, on مَنَعَ: as وَزَعَ "He restrained;" Aorist يَوْزَعُ: *thirdly*, on سَمِعَ: as وَصِبَ "He was indisposed;" Aorist يَوْصَبُ; *fourthly*, on كَرُمَ: as وَقُحَ "He was impudent;" Aorist يَوْقُحُ: and, *finally*, on حَسِبَ: as وَرِثَ "He inherited;" Aorist يَرِثُ: &c. And if the letter YA be the primal radical, they are still inflected on the same conjugations. Examples: يَسَرَ "He gambled;" Aorist يَيْسِرُ: يَنَعَ "The fruit was ripe;" Aorist يَيْنَعُ: يَقِظَ "He was awake;" Aorist يَيْقَظُ: يَسُرَ "It was little;" Aorist يَيْسُرُ: يَبِسَ "It was dry;" Aorist يَيْبِسُ: &c.

THESE verbs are generally inflected as those of the SOUND OR HEALTHY class; and being subject only to a few permutations, it cannot be necessary to detail their inflexions. The permutations to which they are subject are, *first*, those described in the 7th, 8th, and 9th

RULES; and, *secondly*, those described in the 3d RULE; to which the reader is therefore referred. By the 7th RULE, the aorist active يَوْعِدُ becomes يَعِدُ; يَعِدَانِ; يَعِدُونَ; تَعِدُ; تَعِدَانِ; يَعِدْنَ; &c. By the 8th RULE, the imperative active اِوْعِدْ becomes عِدْ; عِدَا; عِدُوْا; عِدِيْ; عِدْنَ: as the infinitive وَعْدَةٌ becomes عِدَةٌ; &c. By the 9th RULE, the augmented forms اِوْتَعَدَ and اِيْتَسَرَ become اِتَّعَدَ and اِتَّسَرَ or, in the passive voice, اُتُّعِدَ and اُتُّسِرَ; &c. By the 3d RULE, the imperative اِوْجَلْ becomes اِيْجَلْ "Fear thou;" as اُيْسُرْ becomes اُوْسُرْ "Be thou little;" &c. And so, also, in the augmented forms اُوْقِدَ or اِسْتَوْقَدَ "He kindled;" the infinitives being اِيْقَادٌ or اِسْتِيْقَادٌ; &c. It is plain, from these examples, that the rules to which I have now referred will enable the reader to carry verbs of the class termed مِثَال or SIMILAR, through every possible form of inflexion.

SECTION THIRD.

VERBS TERMED أَجْوَف *OR HOLLOW.*

VERBS of this class, having the letter WAO for the medial, are inflected, *first*, on نَصَرَ: as قَالَ "He spoke;" Aorist يَقُوْلُ: *secondly*, on سَمِعَ: as خَافَ "He feared;" Aorist يَخَافُ: *thirdly*, though rarely, on ضَرَبَ: as مَاتَ "He died;" Aorist يَمِيْتُ; more commonly يَمُوْتُ; and sometimes يَمَاتُ: and, *finally*, though rarely, on كَرُمَ: as طَالَ "He was long;" Aorist يَطُوْلُ; &c. They are subject to many permutations, and I think it necessary, therefore, to detail the inflexions of the verb قَالَ.

PAST

PAST TENSE ACTIVE.

	FEMININE.			MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person.	قُلْنَ	قَالَتَا	قَالَتْ	قَالُوْا	قَالَا	قَالَ	3d Person.
2d Person.	قُلْتُنَّ	قُلْتُمَا	قُلْتِ	قُلْتُمْ	قُلْتُمَا	قُلْتَ	2d Person.
1st Person.	قُلْنَا	قُلْنَا	قُلْتُ	قُلْنَا	قُلْنَا	قُلْتُ	1st Person.

THE original form قَوَلَ becomes قَالَ by the 10th RULE, which is applicable to all the inflexions of this tense. But those inflexions in which the letter LAM is quiescent, necessarily reject the letter ALIF, to prevent the junction of two quiescents; and the primal radical then receives the vowel ZUMMA, according to the principle stated in the 11th RULE: as قَوَلْنَ; afterwards قَالْنَ; afterwards قَلْنَ; and finally قُلْنَ; &c.

PAST TENSE PASSIVE.

	FEMININE.			MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person.	قُلْنَ	قِيلَتَا	قِيلَتْ	قِيلُوْا	قِيلَا	قِيلَ	3d Person.
2d Person.	قُلْتُنَّ	قُلْتُمَا	قُلْتِ	قُلْتُمْ	قُلْتُمَا	قُلْتَ	2d Person.
1st Person.	قُلْنَا	قُلْنَا	قُلْتُ	قُلْنَا	قُلْنَا	قُلْتُ	1st Person.

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THE original form قُوِلَ becomes قِيْلَ by the 12th RULE; for قُوْلَ, though accurate, is not generally used. So, also, قُوِلْنَ becomes قِلْنَ by the 13th RULE; for قُلْنَ, though accurate, is not generally used. The same rules will account for all the remaining inflexions of this tense, and it is scarcely necessary to remark that the active and passive forms are similar in all those inflexions from which the medial has been rejected.

AORIST ACTIVE.

	FEMININE.			MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person	يَقُلْنَ	تَقُوْلَانِ	تَقُوْلُ	يَقُوْلُوْنَ	يَقُوْلَانِ	يَقُوْلُ	3d Person.
2d Person	تَقُلْنَ	تَقُوْلَانِ	تَقُوْلِيْنَ	تَقُوْلُوْنَ	تَقُوْلَانِ	تَقُوْلُ	2d Person.
1st Person	نَقُوْلُ	نَقُوْلُ	اَقُوْلُ	نَقُوْلُ	نَقُوْلُ	اَقُوْلُ	1st Person.

THE original form يَقْوُلُ becomes يَقُوْلُ by the 14th RULE; and WAO is rejected from يَقُلْنَ originally يَقْوُلْنَ to prevent the junction of two quiescents. In the passive voice يُقَالُ; originally يُقْوَلُ; the medial vowel point being transferred to the primal, the letter WAO is changed into ALIF by the 14th RULE. The reader will easily inflect the passive forms يُقَالُ; يُقَلْنَ; &c. which it is not therefore necessary to detail. I also omit the forms لَنْ يُقَالَ: لَيُقَالُنَّ; لَنْ يَقُوْلَ: لَيَقُوْلُنَّ; لَيُقَالَنَّ; لَيُقَالَنْ: because they present no new permutations.

AORIST ACTIVE ACCOMPANIED BY لَمْ.

	FEMININE.			MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person.	لَمْ يَقُلْنَ	لَمْ تَقُولَا	لَمْ تَقُلْ	لَمْ يَقُولُوا	لَمْ يَقُولَا	لَمْ يَقُلْ	3d Person.
2d Person.	لَمْ تَقُلْنَ	لَمْ تَقُولَا	لَمْ تَقُولِي	لَمْ تَقُولُوا	لَمْ تَقُولَا	لَمْ تَقُلْ	2d Person.
1st Person.	لَمْ نَقُلْ	لَمْ نَقُلْ	لَمْ أَقُلْ	لَمْ نَقُلْ	لَمْ نَقُلْ	لَمْ أَقُلْ	1st Person.

It is scarcely necessary to remark that the active لَمْ يَقُلْ becomes لَمْ يُقَلْ in the passive voice; as لَمْ يَقُولَا becomes لَمْ يُقَالَا and لَمْ يَقُلْنَ becomes لَمْ يُقَلْنَ; &c. The medial in both is rejected in those inflexions alone, which present a combination of two following quiescent letters. The imperative in the 3d and 1st persons, is inflected precisely as the aorist with لَمْ: as لِيَقُلْ; or لِيُقَلْ; لِأَقُلْ; or لِأُقَلْ; &c. In the 2d person passive, we have لِتُقَلْ; and in the active voice قُلْ; قُولَا; قُولُوا; قُولِي; قُولَا; قُلْنَ: originally اُقْوُلْ; and afterwards قُلْ by the rejection of the medial and of HUMZA-TOOL WUSL. The reader will observe that قُولْنَ, قَوْلْنَ, and اُقْوُلْنَ, all assume the form قُلْنَ after permutation.

By RULE 17th, the active participle, originally قَاوِلٌ, becomes قَائِلٌ; قَائِلَانِ; قَائِلَتَانِ; قَائِلَةٌ: قَائِلُونَ; قَائِلَاتٌ. And by the 14th RULE, the passive participle, originally مَقْوُولٌ, becomes مَقُولٌ; مَقُولَانِ; مَقُولَتَانِ; مَقُولَةٌ: مَقُولُونَ; مَقُولَاتٌ.

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The following tables present the 3d persons singular, dual, and plural, of the past tense and aorist, active and passive, of the verbs خَافَ; مَاتَ; and طَالَ; inflected as ضَرَبَ; سَمِعَ; and كَرُمَ. The other persons of the same tenses are omitted as unnecessary.

PAST TENSE FEMININE.				PAST TENSE MASCULINE.			
Active.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Active.
3d Person.	خِفْنَ	خَافَتَا	خَافَتْ	خَافُوا	خَافَا	خَافَ	3d Person.
3d Person.	مِتْنَ	مَاتَتَا	مَاتَتْ	مَاتُوا	مَاتَا	مَاتَ	3d Person.
3d Person.	طُلْنَ	طَالَتَا	طَالَتْ	طَالُوا	طَالَا	طَالَ	3d Person.
Passive.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Passive
3d Person.	خِفْنَ	خِيفَتَا	خِيفَتْ	خِيفُوا	خِيفَا	خِيفَ	3d Person
3d Person.	مِتْنَ	مِيتَتَا	مِيتَتْ	مِيتُوا	مِيتَا	مِيتَ	3d Person.
3d Person.	طُلْنَ	طِيلَتَا	طِيلَتْ	طِيلُوا	طِيلَا	طِيلَ	3d Person.
AORIST FEMININE.				AORIST MASCULINE.			
Active.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Active.
3d Person.	يَخَفْنَ	تَخَافَانِ	تَخَافُ	يَخَافُونَ	يَخَافَانِ	يَخَافُ	3d Person.
3d Person.	يَمِتْنَ	تَمِيتَانِ	تَمِيتُ	يَمِيتُونَ	يَمِيتَانِ	يَمِيتُ	3d Person.
3d Person.	يَطُلْنَ	تَطُولَانِ	تَطُولُ	يَطُولُونَ	يَطُولَانِ	يَطُولُ	3d Person.

AORIST FEMININE.				AORIST MASCULINE.			
Passive.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Passive.
3d Person.	تُخَفْنَ	تُخَافَانِ	تُخَافُ	يُخَافُونَ	يُخَافَانِ	يُخَافُ	3d Person.
3d Person.	يُمَتْنَ	تُمَاتَانِ	تُمَاتُ	يُمَاتُونَ	يُمَاتَانِ	يُمَاتُ	3d Person.
3d Person.	يُطَلْنَ	تُطَالَانِ	تُطَالُ	يُطَالُونَ	يُطَالَانِ	يُطَالُ	3d Person.

INFLEXIONS OF THE IMPERATIVE IN THE 2D PERSONS ACTIVE AND PASSIVE.

FEMININE.				MASCULINE.			
Active.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Active.
2d Person.	خَفْنَ	خَافَا	خَافِي	خَافُوا	خَافَا	خَفْ	2d Person.
2d Person.	مِتْنَ	مِيتَا	مِيتِي	مِيتُوا	مِيتَا	مِتْ	2d Person.
2d Person.	طُلْنَ	طُولَا	طُولِي	طُولُوا	طُولَا	طُلْ	2d Person.
Passive.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Passive.
2d Person.	لِتُخَفْنَ	لِتُخَافَا	لِتُخَافِي	لِتُخَافُوا	لِتُخَافَا	لِتُخَفْ	2d Person.
2d Person.	لِتُمَتْنَ	لِتُمَاتَا	لِتُمَاتِي	لِتُمَاتُوا	لِتُمَاتَا	لِتُمَتْ	2d Person.
2d Person.	لِتُطَلْنَ	لِتُطَالَا	لِتُطَالِي	لِتُطَالُوا	لِتُطَالَا	لِتُطَلْ	2d Person.

LEADING forms of the augmented verbs اَقَامَ "He set on foot;" اِسْتَعَانَ "He demanded assistance;" and اِرْتَاضَ "He converted into a garden;" inflected on the measures اَفْعَلَ; اِسْتَفْعَلَ; and اِفْتَعَلَ; and having the letter WAO for the medial radical.

PASSIVE.					ACTIVE.				
PARTICIPLE.	INFINITIVE.	IMPERATIVE. 2d Person.	AORIST.	PRETERITE.	PARTICIPLE	INFINITIVE	IMPERATIVE. 2d Person.	AORIST.	PRETERITE.
مُقَامٌ	اِقَامَةٌ	لِتُقَمْ	يُقَامُ	اُقِيمَ	مُقِيمٌ	اِقَامَةٌ	اَقِمْ	يُقِيمُ	اَقَامَ
مُسْتَعَانٌ	اِسْتِعَانَةٌ	لِتُسْتَعَنْ	يُسْتَعَانُ	اُسْتُعِينَ	مُسْتَعِينٌ	اِسْتِعَانَةٌ	اِسْتَعِنْ	يَسْتَعِينُ	اِسْتَعَانَ
مُرْتَاضٌ	اِرْتِيَاضٌ	لِتُرْتَضْ	يُرْتَاضُ	اُرْتِيضَ	مُرْتَاضٌ	اِرْتِيَاضٌ	اِرْتَضْ	يَرْتَاضُ	اِرْتَاضَ

THE reader will easily trace all the permutations which occur in these verbs; and I shall therefore only remark that اِرْتِوَاضٌ becomes اِرْتِيَاضٌ by the 15th RULE; and that the active and passive participles, originally مُرْتَوِضٌ and مُرْتَوَضٌ, necessarily become مُرْتَاضٌ by the 10th RULE, which also accounts for يَرْتَاضُ originally يَرْتَوِضُ; يُرْتَاضُ originally يُرْتَوَضُ; &c.

SECTION FOURTH.

VERBS TERMED أَجْوَف *OR HOLLOW, HAVING THE LETTER* يا *FOR THE MEDIAL.*

THESE are inflected, *first*, on سَمِعَ: as خَالَ "He imagined;" originally خَيِلَ: *secondly*, on ضَرَبَ: as بَاعَ "He sold;" originally بَيَعَ: and, *finally*, though rarely, on نَصَرَ: as عَاطَ "He had a long neck;" originally عَيَطَ: &c. In the past tense active and passive, the medial being rejected, the primal must receive invariably the vowel KUSRA by the 11th and 12th RULES; as خَالَ or خِيْلَ; خِلْنَ: بَاعَ or بِيْعَ; بِعْنَ: عَاطَ or عِيْطَ; عِطْنَ: &c. In the aorist, YA remains after KUSRA: as يَبِيْعُ; and is changed into ALIF or WAO, after FUT-HA or ZUMMA; as يَخَالُ; يُعَاطُ; يَعُوْطُ; &c. In the event of its rejection from the aorist or imperative, it transfers its vowel point to the primal radical; as خَلْ; بِعْ; and عُطْ: but it must be resumed in the dual number; as خَالَا; بِيْعَا; عُوْطَا: &c. The active participle changes YA into HUMZA by the 17th RULE; as خَائِلٌ; بَائِعٌ; عَائِطٌ; and the passive participle becomes مَخِيْلٌ; مَبِيْعٌ; مَعِيْطٌ; by the 14th RULE.

AMONG the augmented verbs of this class, those which are subject to permutation are, *first*, اَفْعَلَ: as اَطَابَ "He caused to rejoice;" inflected as اَقَامَ: *secondly*, اِسْتَفْعَلَ: as اِسْتَبَاعَ "He exposed to sale;" inflected as اِسْتَعَانَ: and, *finally*, اِفْتَعَلَ: as اِخْتَارَ "He chose;" inflected as اِرْتَاضَ: &c.

SECTION

SECTION FIFTH.

VERBS TERMED نَاقِص *OR IMPERFECT, HAVING THE LETTER WAO FOR THE FINAL.*

These verbs are inflected, *first*, on نَصَرَ: as دَعَا "He claimed; or invited to a feast:" *secondly*, on سَمِعَ: as رَضِيَ "He acquiesced:" *thirdly*, on كَرُمَ: as سَرُوَ "He was a chief:" *fourthly*, on فَتَحَ: as ضَحَا "He went into the Sun:" and, *finally*, though rarely, on ضَرَبَ: as حَزَا "He valued:" &c. They are subject to a great many permutations, and I think it necessary, therefore, to detail the inflexions of the verb دَعَا.

PAST TENSE ACTIVE.							
FEMININE.				MASCULINE.			
	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	
3d Person.	دَعَوْنَ	دَعَتَا	دَعَتْ	دَعَوْا	دَعَوَا	دَعَا	3d Person.
2d Person.	دَعَوْتُنَّ	دَعَوْتُمَا	دَعَوْتِ	دَعَوْتُمْ	دَعَوْتُمَا	دَعَوْتَ	2d Person.
1st Person.	دَعَوْنَا	دَعَوْنَا	دَعَوْتُ	دَعَوْنَا	دَعَوْنَا	دَعَوْتُ	1st Person.

The original form دَعَوَ becomes دَعَا by the 10th rule; but in the dual number, namely دَعَوَا, that rule cannot operate, being restrained by the condition No. 8, comprised in the remarks annexed to the rule. The plural دَعَوْا was originally دَعَوُوا: wao, being changed into Alif by the 10th rule, is

rejected

rejected without transferring its vowel point, for the reasons stated in the 23d RULE; and so, also, of دَعَتْ originally دَعَوَتْ; and دَعَتَا originally دَعَوَتَا. The other inflexions of this tense suffer no permutations at all.

PAST TENSE PASSIVE.

	FEMININE.			MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person.	دُعِيْنَ	دُعِيَتَا	دُعِيَتْ	دُعُوْا	دُعِيَا	دُعِيَ	3d Person.
2d Person.	دُعِيْتُنَّ	دُعِيْتُمَا	دُعِيْتِ	دُعِيْتُمْ	دُعِيْتُمَا	دُعِيْتَ	2d Person.
1st Person.	دُعِيْنَا	دُعِيْنَا	دُعِيْتُ	دُعِيْنَا	دُعِيْنَا	دُعِيْتُ	1st Person.

THE original form دُعِوَ is changed into دُعِيَ by the 28th RULE, which operates through all the inflexions of this tense. The 3d person plural masculine, originally دُعِوُوْا, becomes دُعِيُوْا: after which, the vowel ZUMMA being transferred to the medial by the 23d RULE, the letter YA must be rejected to prevent the junction of two quiescents; and thus دُعِيُوْا becomes دُعُوْا.

AORIST ACTIVE.

	FEMININE.			MASCULINE.			
	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	
3d Person.	يَدْعُوْنَ	تَدْعُوَانِ	تَدْعُوْ	يَدْعُوْنَ	يَدْعُوَانِ	يَدْعُوْ	3d Person.
2d Person.	تَدْعُوْنَ	تَدْعُوَانِ	تَدْعِيْنَ	تَدْعُوْنَ	تَدْعُوَانِ	تَدْعُوْ	2d Person.
1st Person.	نَدْعُوْ	نَدْعُوْ	اَدْعُوْ	نَدْعُوْ	نَدْعُوْ	اَدْعُوْ	1st Person.

The original form يَدْعُوُ becomes يَدْعُوْ by the 23d RULE, which also accounts for تَدْعُوْ ; اَدْعُوْ ; نَدْعُوْ : and for يَدْعُوْنَ and تَدْعُوْنَ in the 3d and 2d persons plural masculine. From each of the two last, originally يَدْعُوُوْنَ and تَدْعُوُوْنَ, the letter WAO is rejected, to prevent the junction of two quiescents after the rejection of the vowel ZUMMA. The words يَدْعُوْنَ and تَدْعُوْنَ of the feminine plural have suffered no permutation at all; being obviously formed on يَنْصُرْنَ and تَنْصُرْنَ. Nor is there any permutation in the dual forms يَدْعُوَانِ; تَدْعُوَانِ; Measures يَنْصُرَانِ; تَنْصُرَانِ. The form تَدْعِيْنَ originally تَدْعُوِيْنَ is accounted for by the 23d RULE, which requires that KUSRA following ZUMMA and followed by YA, shall be transferred to the preceding letter.

AORIST PASSIVE.

	FEMININE.			MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person.	يُدْعَيْنَ	تُدْعَيَانِ	تُدْعَىٰ	يُدْعَوْنَ	يُدْعَيَانِ	يُدْعَىٰ	3d Person.
2d Person.	تُدْعَيْنَ	تُدْعَيَانِ	تُدْعَيْنَ	تُدْعَوْنَ	تُدْعَيَانِ	تُدْعَىٰ	2d Person.
1st Person.	نُدْعَىٰ	نُدْعَىٰ	أُدْعَىٰ	نُدْعَىٰ	نُدْعَىٰ	أُدْعَىٰ	1st Person.

THE original form يُدْعَوُ is first changed into يُدْعَىُ by the 27th RULE; after which, YA is changed into ALIF, and thus the word becomes يُدْعَىٰ. In يُدْعَوْنَ originally يُدْعَوُوْنَ WAO, being first changed into YA, and subsequently into ALIF, is afterwards rejected to prevent the junction of two quiescents. In يُدْعَيْنَ originally يُدْعَوْنَ; تُدْعَيْنَ originally تُدْعَوْنَ of the feminine plural, WAO is changed into YA and remains. In تُدْعَيْنَ originally تُدْعَوِيْنَ of the feminine singular, WAO, becoming YA, and afterwards ALIF, is then rejected to prevent the junction of two quiescents.

AORIST ACCOMPANIED BY لَمْ.

	FEMININE.			MASCULINE.			
Active.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Active.
3d Person.	لَمْ يَدْعُونَ	لَمْ تَدْعُوَا	لَمْ تَدْعُ	لَمْ يَدْعُوا	لَمْ يَدْعُوَا	لَمْ يَدْعُ	3d Person.
2d Person.	لَمْ تَدْعُونَ	لَمْ تَدْعُوَا	لَمْ تَدْعِي	لَمْ تَدْعُوا	لَمْ تَدْعُوَا	لَمْ تَدْعُ	2d Person.
1st Person.	لَمْ نَدْعُ	لَمْ نَدْعُ	لَمْ أَدْعُ	لَمْ نَدْعُ	لَمْ نَدْعُ	لَمْ أَدْعُ	1st Person.
Passive.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Passive.
3d Person.	لَمْ يُدْعَيْنَ	لَمْ تُدْعَيَا	لَمْ تُدْعَ	لَمْ يُدْعَوْا	لَمْ يُدْعَيَا	لَمْ يُدْعَ	3d Person.
2d Person.	لَمْ تُدْعَيْنَ	لَمْ تُدْعَيَا	لَمْ تُدْعَيْ	لَمْ تُدْعَوْا	لَمْ تُدْعَيَا	لَمْ تُدْعَ	2d Person.
1st Person.	لَمْ نُدْعَ	لَمْ نُدْعَ	لَمْ أُدْعَ	لَمْ نُدْعَ	لَمْ نُدْعَ	لَمْ أُدْعَ	1st Person.

The original form active is يَدْعُوْ; afterwards يَدْعُوْ: and by the 35th rule, the final radical must be rejected after لَمْ. The same rule will account for the return of wao in the dual inflexions; and its return in the masculine plural is not prevented by لَمْ but by other causes, since يَدْعُوُوْنَ becomes يَدْعُوْنَ in the absence of لَمْ. In the passive voice, wao is changed into ya by the 27th rule. The imperative, excepting the 2d persons active, is inflected as above; the particle لَمْ being superceded by لَامُ الْأَمْرِ. The 2d persons of the imperative active are اُدْعُوْنَ; اُدْعُوَا; اُدْعُوْا; اُدْعِيْ; اُدْعُوَا; اُدْعُ.

AORIST

AORIST ACCOMPANIED BY THE CORROBORATIVE NOON.

FEMININE.				MASCULINE.			
Active.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Active.
3d Person.	لَيَدْعُونَانِّ	لَتَدْعُوَانِّ	لَتَدْعُوَنَّ	لَيَدْعُنَّ	لَيَدْعُوَانِّ	لَيَدْعُوَنَّ	3d Person.
2d Person.	لَتَدْعُونَانِّ	لَتَدْعُوَانِّ	لَتَدْعِنَّ	لَتَدْعُنَّ	لَتَدْعُوَانِّ	لَتَدْعُوَنَّ	3d Person.
1st Person.	لَنَدْعُوَنَّ	لَنَدْعُوَنَّ	لَأَدْعُوَنَّ	لَنَدْعُوَنَّ	لَنَدْعُوَنَّ	لَأَدْعُوَنَّ	1st Person.
Passive.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Passive.
3d Person.	لَيُدْعَيْنَانِّ	لَتُدْعَيَانِّ	لَتُدْعَيَنَّ	لَيُدْعَوُنَّ	لَيُدْعَيَانِّ	لَيُدْعَيَنَّ	3d Person.
2d Person.	لَتُدْعَيْنَانِّ	لَتُدْعَيَانِّ	لَتُدْعَيِنَّ	لَتُدْعَوُنَّ	لَتُدْعَيَانِّ	لَتُدْعَيَنَّ	2d Person.
1st Person.	لَنُدْعَيَنَّ	لَنُدْعَيَنَّ	لَأُدْعَيَنَّ	لَنُدْعَيَنَّ	لَنُدْعَيَنَّ	لَأُدْعَيَنَّ	1st Person.

The word يَدْعُنَّ was originally يَدْعُوُنَّ. Wao loses the vowel Zumma by the 23d rule, and is itself rejected to prevent the junction of two quiescents. So, by the same rule, تَدْعُوِنَّ becomes تَدْعِنَّ; because Kusra follows Zumma, and is itself followed by ya understood, though not expressed; the original form of this inflexion being تَدْعُوِيْنَ. In the absence of the corroborative Noon, the word يُدْعَوُنَّ (Passive) would be يُدْعَوْنَ as تُدْعَيِنَّ would be تُدْعَيْنَ. The reader,

der, on reference to RULE 4th, PAGE 107 of this VOLUME, will perceive that the corroborative NOON, in this case, bestows the vowel ZUMMA on the letter WAO; and the vowel KUSRA on the letter YA: whence we have يُدْعَوُنَّ and يُدْعَيِنَّ; like تَخْشَوُنَّ and تَخْشَيِنَّ.

PARTICIPLES.							
	FEMININE.			MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
ACTIVE.	دَاعِيَاتٌ	دَاعِيَتَانِ	دَاعِيَةٌ	دَاعُوْنَ	دَاعِيَانِ	دَاعٍ	ACTIVE.
PASSIVE.	مَدْعُوَّاتٌ	مَدْعُوَّتَانِ	مَدْعُوَّةٌ	مَدْعُوُّوْنَ	مَدْعُوَّانِ	مَدْعُوٌّ	PASSIVE.

THE original form دَاعِوٌ becomes دَاعِيٌ by the 28th RULE; after which, YA, becoming quiescent by the 23d RULE, is rejected to prevent the junction of two quiescents, namely itself, and the NOON of TUNVEEN.

THE past tense active of each of the verbs ضُحًا "He went into the Sun," and حَزَا "He valued," being formed on the measure فَعَلَ, is necessarily inflected as دَعَا. The same tense of the verbs رَضِيَ "He acquiesced," and سَرُوَ "He was a chief," are inflected according to the following table.

PAST TENSE ACTIVE OF THE VERBS رَضِيَ *AND* سَرُوَ.

	FEMININE.			MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person.	رَضِيْنَ	رَضِيَتَا	رَضِيَتْ	رَضُوْا	رَضِيَا	رَضِيَ	3d Person.
2d Person.	رَضِيْتُنَّ	رَضِيْتُمَا	رَضِيْتِ	رَضِيْتُمْ	رَضِيْتُمَا	رَضِيْتَ	2d Person.
1st Person.	رَضِيْنَا	رَضِيْنَا	رَضِيْتُ	رَضِيْنَا	رَضِيْنَا	رَضِيْتُ	1st Person.
3d Person.	سَرُوْنَ	سَرُوَتَا	سَرُوَتْ	سَرُوْا	سَرُوَا	سَرُوَ	3d Person.
2d Person.	سَرُوْتُنَّ	سَرُوْتُمَا	سَرُوْتِ	سَرُوْتُمْ	سَرُوْتُمَا	سَرُوْتَ	2d Person.
1st Person.	سَرُوْنَا	سَرُوْنَا	سَرُوْتُ	سَرُوْنَا	سَرُوْنَا	سَرُوْتُ	1st Person.

THE original form رَضِوَ becomes رَضِيَ by the 28th RULE. So رَضِوُوْا and سَرُوُوْا become رَضُوْا and سَرُوْا by the 23d RULE. The past tense passive of all these verbs, being necessarily formed on فُعِلَ, must be inflected as دُعِيَ. The aorist active, formed on يَفْعُلُ must be inflected on يَدْعُوْ: as يَسْرُوْ "He is a chieftain;" &c. But the same tense being formed on يَفْعَلُ; as يَرْضَىٰ; or on يَفْعِلُ; as يَخْزِيْ; must be inflected as follows:

AORIST

AORIST ACTIVE OF THE VERBS رَضِيَ AND جَزَا.

	FEMININE.			MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person.	يَرْضَوْنَ	تَرْضَيَانِ	تَرْضَىٰ	يَرْضَوْنَ	يَرْضَيَانِ	يَرْضَىٰ	3d Person.
2d Person.	تَرْضَوْنَ	تَرْضَيَانِ	تَرْضَيْنَ	تَرْضَوْنَ	تَرْضَيَانِ	تَرْضَىٰ	2d Person.
1st Person.	نَرْضَىٰ	نَرْضَىٰ	أَرْضَىٰ	نَرْضَىٰ	نَرْضَىٰ	أَرْضَىٰ	1st Person.
3d Person.	يَجْزِينَ	تَجْزِيَانِ	تَجْزِيْ	يَجْزُونَ	يَجْزِيَانِ	يَجْزِيْ	3d Person.
2d Person.	تَجْزِينَ	تَجْزِيَانِ	تَجْزِينَ	تَجْزُونَ	تَجْزِيَانِ	تَجْزِيْ	2d Person.
1st Person.	نَجْزِيْ	نَجْزِيْ	أَجْزِيْ	نَجْزِيْ	نَجْزِيْ	أَجْزِيْ	1st Person.

THE original forms يَرْضَوُوْنَ and تَرْضَوُوْنَ of the masculine plural, first change WAO into ALIF, and then reject it to prevent the junction of two quiescents. So, also, of تَرْضَيْنَ originally تَرْضَوِيْنَ of the feminine singular. The forms يَرْضَوْنَ and تَرْضَوْنَ of the feminine plural exhibit no permutations at all.

THE original form يَجْزُوُ becomes يَجْزِيُ by the 27th RULE; and afterwards يَجْزِيْ by the 23d RULE; which also accounts for يَجْزُوْنَ; تَجْزُوْنَ; and تَجْزِيْنَ; originally يَجْزِوُوْنَ; تَجْزِوُوْنَ; and تَجْزِوِيْنَ. In the feminine plural, originally يَجْزِوْنَ and تَجْزِوْنَ, WAO is changed into YA and remains.

THE

The aorist passive of the preceding verbs, being necessarily formed on يُفْعَلُ, must be inflected as يُدْعَى. I proceed, therefore, in the following table, to exhibit the leading tenses of the augmented verbs اَعْلَى "He elevated;" Measure اَفْعَلَ: اِعْتَلَى "He was exalted;" Measure اِفْتَعَلَ: and اِسْتَعْلَى "He was exalted;" Measure اِسْتَفْعَلَ. The letter WAO, which is the final radical of these verbs, is first changed into YA, and afterwards into ALIF, because it follows three or more letters in all; whereas it is at once changed into ALIF in the past tense of the primitive عَلَا "He was high;" because there it does not follow three letters.

PASSIVE.					ACTIVE.				
PARTICIPLE.	INFINITIVE.	IMPERATIVE, 2d Person.	AORIST.	PRETERITE.	PARTICIPLE.	INFINITIVE.	IMPERATIVE. 2d Person.	AORIST.	PRETERITE.
مُعْلًى	اِعْلَاءٌ	لِتُعْلَ	يُعْلَى	اُعْلِيَ	مُعْلٍ	اِعْلَاءٌ	اَعْلِ	يُعْلِي	اَعْلَى
مُعْتَلًى	اِعْتِلَاءٌ	لِتُعْتَلَ	يُعْتَلَى	اُعْتُلِيَ	مُعْتَلٍ	اِعْتِلَاءٌ	اِعْتَلِ	يَعْتَلِي	اِعْتَلَى
مُسْتَعْلًى	اِسْتِعْلَاءٌ	لِتُسْتَعْلَ	يُسْتَعْلَى	اُسْتُعْلِيَ	مُسْتَعْلٍ	اِسْتِعْلَاءٌ	اِسْتَعْلِ	يَسْتَعْلِي	اِسْتَعْلَى

SECTION SIXTH.

VERBS TERMED نَاقِص *OR IMPERFECT, HAVING THE LETTER YA FOR THE FINAL RADICAL.*

THESE verbs are inflected, *first*, on ضَرَبَ: as رَمَى "He threw or shot arrows;" *secondly*, on فَتَحَ: as رَعَى "He grazed;" *thirdly*, on سَمِعَ: as خَشِيَ "He feared;" and *fourthly*, though rarely, on نَصَرَ: as عَسُوَ "He was very old;" &c. The occurrence of كَرُمَ is scarcely worthy of notice; since it has never, in fact, been observed to occur, except in two phrases: namely, قَضَوَ الرَّجُلُ زَيْدٌ "ZYDE was at the point of death;" and رَمَوَتِ الْيَدُ يَدَهُ a phrase which cannot be literally translated, but is commonly applied to a man who has made a good shot with an arrow. The following table presents the 3d persons of the past tense active of three verbs, formed on the Measures فَعَلَ, فَعِلَ, and فَعُلَ. The other inflexions of that tense are omitted as unnecessary.

FEMININE.				MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person.	رَمَيْنَ	رَمَتَا	رَمَتْ	رَمَوْا	رَمَيَا	رَمَى	3d Person.
3d Person.	خَشِيْنَ	خَشِيَتَا	خَشِيَتْ	خَشُوْا	خَشِيَا	خَشِيَ	3d Person.
3d Person	قَضُوْنَ	قَضَوَتَا	قَضَوَتْ	قَضُوْا	قَضَوَا	قَضُوَ	3d Person

IN قَضُوَ originally قَضُيَ the letter YA is changed into WAO by the 31st RULE. The past tense passive of these verbs, being necessarily formed on فُعِلَ must be inflected on دُعِيَ.

INFLEXIONS of the aorist active formed on each of the Measures يَفْعَلُ, يَفْعِلُ, and يَفْعُلُ.

	FEMININE.			MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person.	يَخْشَيْنَ	تَخْشَيَانِ	تَخْشَى	يَخْشَوْنَ	يَخْشَيَانِ	يَخْشَى	3d Person.
2d Person.	تَخْشَيْنَ	تَخْشَيَانِ	تَخْشَيْنَ	تَخْشَوْنَ	تَخْشَيَانِ	تَخْشَى	2d Person.
1st Person.	نَخْشَى	نَخْشَى	اَخْشَى	نَخْشَى	نَخْشَى	اَخْشَى	1st Person.

	FEMININE.			MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person.	يَرْمِيْنَ	تَرْمِيَانِ	تَرْمِيْ	يَرْمُوْنَ	يَرْمِيَانِ	يَرْمِيْ	3d Person.
2d Person.	تَرْمِيْنَ	تَرْمِيَانِ	تَرْمِيْنَ	تَرْمُوْنَ	تَرْمِيَانِ	تَرْمِيْ	2d Person.
1st Person.	نَرْمِيْ	نَرْمِيْ	اَرْمِيْ	نَرْمِيْ	نَرْمِيْ	اَرْمِيْ	1st Person.

	FEMININE.			MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person.	يَغْسُوْنَ	تَغْسُوَانِ	تَغْسُوْ	يَغْسُوْنَ	يَغْسُوَانِ	يَغْسُوْ	3d Person.
2d Person	تَغْسُوْنَ	تَغْسُوَانِ	تَغْسِيْنَ	تَغْسُوْنَ	تَغْسُوَانِ	تَغْسُوْ	2d Person.
1st Person.	نَغْسُوْ	نَغْسُوْ	اَغْسُوْ	نَغْسُوْ	نَغْسُوْ	اَغْسُوْ	1st Person.

THE

The aorist passive of these verbs being necessarily formed on يُفْعَلُ must be inflected as يُدْعى.

The active participle رَامٍ has the passive participle مَرْمِيٌّ by the 21st rule; and so, also, of all other verbs having the letter ya for the final radical. The augmented verbs اَهْدى "He sent a present," اِهْتَدى "He found the right way," and اِسْتَهْدى "He asked the right way," are inflected precisely as اَعْلى; اِعْتَلى; and اِسْتَعْلى; already detailed.

SECTION SEVENTH.

VERBS OF THE CLASS TERMED لَفِيف.

These are of two kinds; the first being مَفْرُوق in which the infirm letters are not successive; and the second مَقْرُون in which the infirm letters are successive. The class termed مَفْرُوق are inflected, *first*, on ضَرَبَ: as وَشى "He printed a garment;" *secondly*, though rarely, on حَسِبَ: as وَلِيَ "He was near;" and, *finally*, though rarely, on سَمِعَ: as وَجِيَ "The horse's hoof was worn;" &c. The past tense وَشى is inflected as رَمى; whereas وَلِيَ and وَجِيَ are inflected as رَضِيَ: The aorist يَوْجى is inflected as يَخْشى; but the aorist يَشِيْ or يَلِيْ originally يَوْشِيُ or يَوْلِيُ loses the letter WAO by the 7th rule. The following table presents the inflexions active and passive of the aorist يَلِيْ on which the reader will inflect يَشِيْ.

AORIST ACTIVE.

	FEMININE.			MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person.	يَلِيْنَ	تَلِيَانِ	تَلِيْ	يَلُوْنَ	يَلِيَانِ	يَلِيْ	3d Person.
2d Person.	تَلِيْنَ	تَلِيَانِ	تَلِيْنَ	تَلُوْنَ	تَلِيَانِ	تَلِيْ	2d Person.
1st Person.	نَلِيْ	نَلِيْ	اَلِيْ	نَلِيْ	نَلِيْ	اَلِيْ	1st Person.

AORIST PASSIVE.

	FEMININE.			MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person.	يُوْلَيْنَ	تُوْلَيَانِ	تُوْلىٰ	يُوْلَوْنَ	يُوْلَيَانِ	يُوْلىٰ	3d Person.
2d Person.	تُوْلَيْنَ	تُوْلَيَانِ	تُوْلَيْنَ	تُوْلَوْنَ	تُوْلَيَانِ	تُوْلىٰ	2d Person.
1st Person.	نُوْلىٰ	نُوْلىٰ	اُوْلىٰ	نُوْلىٰ	نُوْلىٰ	اُوْلىٰ	1st Person.

THE aorist passive being formed on the Measure يُفْعَلُ never loses the letter WAO; and is therefore inflected on يُدْعىٰ: as يُوْشىٰ; يُوْلىٰ; or يُوْجىٰ.

THE following table presents the imperative active and passive of the verbs وَجِيَ and وَلِيَ.

FEMININE.

FEMININE.				MASCULINE.			
Active.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Active.
3d Person.	لِيَوْجَيْنَ	لِتَوْجَيَا	لِتَوْجَ	لِيَوْجَوْا	لِيَوْجَيَا	لِيَوْجَ	3d Person.
2d Person.	اِيْجَيْنَ	اِيْجَيَا	اِيْجَيْ	اِيْجَوْا	اِيْجَيَا	اِيْجَ	2d Person.
1st Person.	لِنَوْجَ	لِنَوْجَ	لِاَوْجَ	لِنَوْجَ	لِنَوْجَ	لِاَوْجَ	1st Person.
Passive.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Passive.
3d Person.	لِيُوْجَيْنَ	لِتُوْجَيَا	لِتُوْجَ	لِيُوْجَوْا	لِيُوْجَيَا	لِيُوْجَ	3d Person.
2d Person.	لِتُوْجَيْنَ	لِتُوْجَيَا	لِتُوْجَيْ	لِتُوْجَوْا	لِتُوْجَيَا	لِتُوْجَ	2d Person.
1st Person.	لِنُوْجَ	لِنُوْجَ	لِاُوْجَ	لِنُوْجَ	لِنُوْجَ	لِاُوْجَ	1st Person.

FEMININE.				MASCULINE.			
Active.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Active.
3d Person.	لِيَلِيْنَ	لِتَلِيَا	لِتَلِ	لِيَلُوْا	لِيَلِيَا	لِيَلِ	3d Person.
2d Person.	لِيْنَ	لِيَا	لِيْ	لُوْا	لِيَا	لِ	2d Person.
1st Person.	لِنَلِ	لِنَلِ	لِاَلِ	لِنَلِ	لِنَلِ	لِاَلِ	1st Person.

FEMININE.				MASCULINE.			
Passive.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Passive.
3d Person.	لِيُوْلَيْنَ	لِتُوْلَيَا	لِتُوْلَ	لِيُوْلَوْا	لِيُوْلَيَا	لِيُوْلَ	3d Person.
2d Person.	لِتُوْلَيْنَ	لِتُوْلَيَا	لِتُوْلَىْ	لِتُوْلَوْا	لِتُوْلَيَا	لِتُوْلَ	2d Person.
1st Person.	لِنُوْلَ	لِنُوْلَا	لِأُوْلَ	لِنُوْلَ	لِنُوْلَا	لِأُوْلَ	1st Person.

THE imperative لِ, commonly written لِهْ, was originally اِوْلِىْ: WAO falls out by the 8th RULE, and with it, HUMZA-TOOL WUSL; because the letter LAM is here moveable. The final YA falls out by the 35th RULE.

PARTICIPLES.

FEMININE.				MASCULINE.			
	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	
Active.	وَالِيَاتٌ	وَالِيَتَانِ	وَالِيَةٌ	وَالُوْنَ	وَالِيَانِ	وَالٍ	Active.
Passive.	مَوْلِيَّاتٌ	مَوْلِيَّتَانِ	مَوْلِيَّةٌ	مَوْلِيُّوْنَ	مَوْلِيَّانِ	مَوْلِيٌّ	Passive.

THE following table presents the leading tenses of the augmented verbs اَوْجَى "He wore out the horse's hoof;" Measure اَفْعَلَ: اِتَّقَى "He shunned;" Measure اِفْتَعَلَ: and اِسْتَوْفَى "He demanded the whole of any thing;" Measure اِسْتَفْعَلَ.

PASSIVE.

PASSIVE.					ACTIVE.				
Participle.	Infinitive.	Imperative. 2d Person.	Aorist.	Preterite.	Participle.	Infinitive.	Imperative. 2d Person.	Aorist.	Preterite.
مُوْجًى	اِيْجَاءٌ	لِتُوْجَ	يُوْجٰى	اُوْجِيَ	مُوْجٍ	اِيْجَاءٌ	اَوْجِ	يُوْجِيْ	اَوْجٰى
مُتَّقًى	اِتِّقَاءٌ	لِتُتَّقَ	يُتَّقٰى	اُتُّقِيَ	مُتَّقٍ	اِتِّقَاءٌ	اِتَّقِ	يَتَّقِيْ	اِتَّقٰى
مُسْتَوْفًى	اِسْتِيْفَاءٌ	لِتُسْتَوْفَ	يُسْتَوْفٰى	اُسْتُوْفِيَ	مُسْتَوْفٍ	اِسْتِيْفَاءٌ	اِسْتَوْفِ	يَسْتَوْفِيْ	اِسْتَوْفٰى

Verbs termed مَقْرُوْن because they have two successive letters of infirmity, are inflected, *first*, on سَمِعَ: as جَوِيَ "His heart was inflamed with love or grief;" and, *secondly*, on ضَرَبَ: as رَوٰى "He related;" &c. The medial radical, in this case, is subject to no permutations at all; whence it follows, *first*, that جَوِيَ is inflected precisely as خَشِيَ; and, *secondly*, that رَوٰى is inflected precisely as رَمٰى. So, also, in the augmented forms, اَغْوٰى "He led a stray," is inflected on the Measure اَهْدٰى: اِنْتَوٰى "He formed a resolution," on the Measure اِهْتَدٰى: and اِسْتَهْوٰى "He led astray," on the Measure اِسْتَهْدٰى: &c.

SECTION EIGHTH.

OF THE COMBINATION OF HUMZA AND THE LETTERS OF INFIRMITY.

INFLEXION OF COMPLEX VERBS.

THE same root is very commonly observed to have the letter HUMZA for one radical, while WAO or YA occurs as another; and the complex verbs of this nature have been divided into THIRTEEN CLASSES. They are inflected according to the rules which have already been detailed, but the extreme intricacy of those rules will justify the insertion of some examples.

FIRST AND SECOND CLASSES.

THE FIRST CLASS comprises all verbs having HUMZA for the primal, and WAO for the medial; and these are inflected, *first*, on نَصَرَ: as اَوْبٌ "Returning;" and, *secondly*, on سَمِعَ: as اَوَدٌ "Being crooked;" &c. The SECOND CLASS comprises all verbs having HUMZA for the primal, and YA for the medial; and these are invariably inflected on ضَرَبَ: as اَيْضٌ "Returning;" &c. The following tables present such of the inflexions of these verbs as I think it necessary to insert here.

PAST TENSE FEMININE.				PAST TENSE MASCULINE.			
ACTIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	ACTIVE.
3d Person.	اُبْنَ	آبَتَا	آبَتْ	آبُوْا	آبَا	آبَ	3d Person.
3d Person.	اِدْنَ	آدَتَا	آدَتْ	آدُوْا	آدَا	آدَ	3d Person.
3d Person.	اِضْنَ	آضَتَا	آضَتْ	آضُوْا	آضَا	آضَ	3d Person.
3d Person. PASSIVE.	اُبْنَ	اِيْبَتَا	اِيْبَتْ	اِيْبُوْا	اِيْبَا	اِيْبَ	3d Person. PASSIVE.

THE

THE passive plural feminine of آدَ and آضَ becomes اِدْنَ and اِضْنَ by the 13th RULE.

AORIST FEMININE.				AORIST MASCULINE.			
ACTIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	ACTIVE.
3d Person.	يَعُدْنَ	تَعُودَانِ	تَعُودُ	يَعُودُونَ	يَعُودَانِ	يَعُودُ	3d Person.
2d Person.	تَئِضْنَ	تَئِيضَانِ	تَئِيضِينَ	تَئِيضُونَ	تَئِيضَانِ	تَئِيضُ	2d Person.
1st Person.	نَآدُ	نَآدُ	اَآدُ	نَآدُ	نَآدُ	اَآدُ	1st Person.
3d Person. PASSIVE.	يُآبْنَ	تُآبَانِ	تُآبُ	يُآبُونَ	يُآبَانِ	يُآبُ	3d Person. PASSIVE.

IMPERATIVE FEMININE.				IMPERATIVE MASCULINE.			
ACTIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	ACTIVE.
2d Person.	اُبْنَ	اُوبَا	اُوبِي	اُوبُوا	اُوبَا	اُبْ	2d Person.
2d Person.	اِضْنَ	اِيضَا	اِيضِي	اِيضُوا	اِيضَا	اِضْ	2d Person.
2d Person.	اَدْنَ	آدَا	آدِي	آدُوا	آدَا	اَدْ	2d Person.
2d Person. PASSIVE.	لِتُآبْنَ	لِتُآبَا	لِتُآبِي	لِتُآبُوا	لِتُآبَا	لِتُآبْ	2d Person. PASSIVE.

THE active and passive participles are آئِبٌ originally آوِبٌ; and مَعُوذٌ originally مَعُوْوِذٌ if the medial be WAO; according to the RULES (17th and 14th,) of قَائِلٌ and مَقُولٌ. And they

will be formed as مَأْيُوْضٌ and اَئِضٌ if the medial be YA; because the passive participle, in that case, is subject to no permutation whatever.

THIRD AND FOURTH CLASSES.

THE THIRD CLASS comprehends all verbs having HUMZA for the primal, and WAO for the final; and these are invariably inflected on نَصَرَ: as اَتْوٌ "Coming." The FOURTH CLASS embraces all verbs having HUMZA for the primal, and YA for the final; and these are inflected, *first*, on ضَرَبَ: as اَتْيٌ or اِتْيَانٌ "Coming;" and, *secondly*, though rarely, on سَمِعَ: as اَرْيٌ "Burning with enmity;" &c.

PAST TENSE FEMININE.				PAST TENSE MASCULINE.			
ACTIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	ACTIVE.
3d Person.	اَتَوْنَ	اَتَتَا	اَتَتْ	اَتَوْا	اَتَوَا	اَتَا	3d Person.
3d Person.	اَتَيْنَ	اَتَتَا	اَتَتْ	اَتَوْا	اَتَيَا	اَتَى	3d Person.
3d Person.	اَرِيْنَ	اَرِيَتَا	اَرِيَتْ	اَرُوْا	اَرِيَا	اَرِيَ	3d Person.
3d Person. PASSIVE.	اُتِيْنَ	اُتِيَتَا	اُتِيَتْ	اُتُوْا	اُتِيَا	اُتِيَ	3d Person. PASSIVE.

AORIST

AORIST FEMININE.				AORIST MASCULINE.			
Active.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Active.
3d Person.	يَأْتُوْنَ	تَأْتُوَانِ	تَأْتُوْ	يَأْتُوْنَ	يَأْتُوَانِ	يَأْتُوْ	3d Person.
2d Person.	تَأْتِيْنَ	تَأْتِيَانِ	تَأْتِيْنَ	تَأْتُوْنَ	تَأْتِيَانِ	تَأْتِيْ	2d Person.
1st Person.	نَأْرَىٰ	نَأْرَىٰ	آرَىٰ	نَأْرَىٰ	نَأْرَىٰ	آرَىٰ	1st Person.
3d Person. Passive.	يُؤْتَيْنَ	تُؤْتَيَانِ	تُؤْتَىٰ	يُؤْتَوْنَ	يُؤْتَيَانِ	يُؤْتَىٰ	3d Person. Passive.

IMPERATIVE FEMININE.				IMPERATIVE MASCULINE.			
Active.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Active.
2d Person.	اُؤْتُوْنَ	اُؤْتُوَا	اُؤْتِيْ	اُؤْتُوْا	اُؤْتُوَا	اُؤْتُ	2d Person.
2d Person.	اِيْتِيْنَ	اِيْتِيَا	اِيْتِيْ	اِيْتُوْا	اِيْتِيَا	اِيْتِ	2d Person.
2d Person.	اِيْرَيْنَ	اِيْرَيَا	اِيْرَيْ	اِيْرَوْا	اِيْرَيَا	اِيْرَ	2d Person.
2d Person. Passive.	لِتُؤْتَيْنَ	لِتُؤْتَيَا	لِتُؤْتَيْ	لِتُؤْتَوْا	لِتُؤْتَيَا	لِتُؤْتَ	2d Person. Passive.

The active and passive participles are آتٍ and مَأْتُوٌّ if the final be WAO; or like مَرْمِيٌّ مَأْتِيٌّ if the final be YA.

FIFTH AND SIXTH CLASSES.

The FIFTH CLASS comprises all verbs having WAO for the primal, and HUMZA for the medial; and these are invariably inflected on ضرب:

ضَرَبَ: as وَأَدَ "To bury alive;" &c. The SIXTH CLASS embraces all verbs having YA for the primal, and HUMZA for the medial; and these are inflected, *first*, on سَمِعَ; and, *secondly*, on حَسِبَ: as يَئِسَ "He despaired;" Aorist يَيْأَسُ; or يَيْئِسُ; &c.

PAST TENSE FEMININE.				PAST TENSE MASCULINE.			
ACTIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	ACTIVE.
3d Person.	وَأَدْنَ	وَأَدَتَا	وَأَدَتْ	وَأَدُوْا	وَأَدَا	وَأَدَ	3d Person.
3d Person.	يَئِسْنَ	يَئِسَتَا	يَئِسَتْ	يَئِسُوْا	يَئِسَا	يَئِسَ	3d Person.
3d Person. PASSIVE.	وُئِدْنَ	وُئِدَتَا	وُئِدَتْ	وُئِدُوْا	وُئِدَا	وُئِدَ	3d Person. PASSIVE.

AORIST FEMININE.				AORIST MASCULINE.			
ACTIVE	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	ACTIVE.
3d Person.	يَئِدْنَ	تَئِدَانِ	تَئِدُ	يَئِدُوْنَ	يَئِدَانِ	يَئِدُ	3d Person
2d Person.	تَيْأَسْنَ	تَيْأَسَانِ	تَيْأَسِيْنَ	تَيْأَسُوْنَ	تَيْأَسَانِ	تَيْأَسُ	2d Person.
1st Person.	نَئِدُ	نَئِدُ	اَئِدُ	نَئِدُ	نَئِدُ	اَئِدُ	1st Person.
3d Person. PASSIVE.	يُوْأَدْنَ	تُوْأَدَانِ	تُوْأَدُ	يُوْأَدُوْنَ	يُوْأَدَانِ	يُوْأَدُ	3d Person. PASSIVE.

IT is scarcely necessary to remark that the Aorist يَيْأَسُ becomes يُوْأَسُ in the passive voice.

IMPERATIVE

IMPERATIVE FEMININE.				IMPERATIVE MASCULINE.			
Active.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Active.
1d Person.	اِدْنَ	اِدَا	اِدِيْ	اِدُوْا	اِدَا	اِدْ	1d Person.
2d Person.	اِيْأَسْنَ	اِيْأَسَا	اِيْأَسِيْ	اِيْأَسُوْا	اِيْأَسَا	اِيْأَسْ	2d Person.
2d Person.	اِيْئِسْنَ	اِيْئِسَا	اِيْئِسِيْ	اِيْئِسُوْا	اِيْئِسَا	اِيْئِسْ	2d Person.
2d Person. Passive.	لِتُوْأَدْنَ	لِتُوْأَدَا	لِتُوْأَدِيْ	لِتُوْأَدُوْا	لِتُوْأَدَا	لِتُوْأَدْ	2d Person. Passive.

The participles are regularly يَائِسٌ : مَوْؤُوْدٌ ; وَائِدٌ ; مَيْؤُوْسٌ : but, in the two last, the first and second radicals very commonly change places; and thus we have آئِسٌ ; and مَأْيُوْسٌ ; which last word seems invariably to supercede مَيْؤُوْسٌ. So, also, اَيِسَ is perhaps as common as يَئِسَ in the past tense of the verb; but the transposition of letters will be considered hereafter.

SEVENTH AND EIGHTH CLASSES.

The seventh class comprehends all verbs having Humza for the medial, and wao for the final; and these are inflected, *first*, on فَتَحَ: as دَأْوٌ "Deceiving:" and, *secondly*, on نَصَرَ: as ذَأْوٌ "Driving cattle;" or "The withering of vegetables;" &c. The eighth class embraces all verbs having Humza for the medial, and ya for the final; and these are inflected, *first*, on فَتَحَ: as ثَأْيٌ "The bursting of a stitch;" and, *secondly*, on ضَرَبَ: as صَئِيٌّ "The croaking of a frog;" or "The cry of a young mouse;" &c.

PAST TENSE FEMININE.

Active.	Plural.	Dual.	Singular.
3d Person.	دَأَوْنَ	دَأَتَا	دَأَتْ
3d Person.	صَأَيْنَ	صَأَتَا	صَأَتْ
3d Person. Passive.	دُئِيْنَ	دُئِيَتَا	دُئِيَتْ

PAST TENSE MASCULINE.

Plural.	Dual.	Singular.	Active.
دَأَوْا	دَأَوَا	دَأَا	3d Person.
صَأَوْا	صَأَيَا	صَأَى	3d Person.
دُئُوْا	دُئِيَا	دُئِيَ	3d Person. Passive.

AORIST FEMININE.

Active.	Plural.	Dual.	Singular.
3d Person.	يَدْأَيْنَ	تَدْأَيَانِ	تَدْأَى
2d Person.	تَصْئِيْنَ	تَصْئِيَانِ	تَصْئِيْنَ
1st Person.	نَدْؤُوْ	نَدْؤُوْ	اَدْؤُوْ
3d Person. Passive.	يُدْأَيْنَ	تُدْأَيَانِ	تُدْأَى

AORIST MASCULINE.

Plural.	Dual.	Singular.	Active.
يَدْأَوْنَ	يَدْأَيَانِ	يَدْأَى	3d Person.
تَصْؤُوْنَ	تَصْئِيَانِ	تَصْئِيْنَ	2d Person.
نَدْؤُوْ	نَدْؤُوْ	اَدْؤُوْ	1st Person.
يُدْأَوْنَ	يُدْأَيَانِ	يُدْأَى	3d Person. Passive.

IMPERATIVE FEMININE.

Active.	Plural.	Dual.	Singular.
2d Person.	اِدْأَيْنَ	اِدْأَيَا	اِدْأَيْ
2d Person.	اِصْئِيْنَ	اِصْئِيَا	اِصْئِيْ
2d Person.	اُدْؤُوْنَ	اُدْؤُوَا	اُدْئِيْ
2d Person. Passive.	لِتُدْأَيْنَ	لِتُدْأَيَا	لِتُدْأَيْ

IMPERATIVE MASCULINE.

Plural.	Dual.	Singular.	Active.
اِدْأَوْا	اِدْأَيَا	اِدْأَ	2d Person.
اِصْؤُوْا	اَصْئِيَا	اِصْئِيْ	2d Person.
اُدْؤُوْا	اُدْؤُوَا	اُدْؤُ	2d Person.
لِتُدْأَوْا	لِتُدْأَيَا	لِتُدْأَ	2d Person. Passive.

THE participles are formed as دَاعٍ and مَدْعُوٌّ if the final be WAO; or صَاءٍ and مَصْئِيٌّ if the final be YA.

THE reader who refers to RULE 3d for the permutation of HUMZA, will observe the optional application of that rule to many inflexions of the preceding verbs; but it is necessarily applicable to the same inflexions of the verb رَأَى or رُؤْيَةٌ "Knowing; or Seeing;" inflected as فَتَحَ; and these, therefore, I proceed to detail.

PAST TENSE FEMININE.				PAST TENSE MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person. ACTIVE.	رَأَيْنَ	رَأَتَا	رَأَتْ	رَأَوْا	رَأَيَا	رَأَى	3d Person. ACTIVE.
3d Person. PASSIVE.	رُئِيْنَ	رُئِيَتَا	رُئِيَتْ	رُؤُوْا	رُئِيَا	رُئِيَ	3d Person. PASSIVE.
AORIST FEMININE.				AORIST MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person. ACTIVE.	يَرَيْنَ	تَرَيَانِ	تَرَى	يَرَوْنَ	يَرَيَانِ	يُرَى	3d Person. ACTIVE.
3d Person. PASSIVE.	يُرَيْنَ	تُرَيَانِ	تُرَى	يُرَوْنَ	يُرَيَانِ	يُرَى	3d Person. PASSIVE.
IMPERATIVE FEMININE.				IMPERATIVE MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
2d Person. ACTIVE.	رَيْنَ	رَيَا	رَيْ	رَوْا	رَيَا	رَ	2d Person. ACTIVE.
2d Person. PASSIVE.	لِتُرَيْنَ	لِتُرَيَا	لِتُرَيْ	لِتُرَوْا	لِتُرَيَا	لِتُرَ	2d Person. PASSIVE.

THE

The participles are رَاءٍ and مَرْئِيٌّ. The imperative رَ, originally اِرْأَ, rejects both Humzas, after transferring to the preceding letter, the vowel point applicable to the last Humza.

NINTH CLASS.

The ninth class embraces all verbs having wao for the primal, and Humza for the final; and these are inflected, *first*, on فَتَحَ: as وَذْءٌ "Finding fault;" *secondly*, on كَرُمَ: as وَضَاءَةٌ "Having a clean face;" and, *finally*, on سَمِعَ: as وَثْءٌ "Hurting the hand without breaking the bone;" &c.

PAST TENSE MASCULINE.				PAST TENSE FEMININE.			
Active.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Active.
3d Person.	وَذَأْنَ	وَذَأَتَا	وَذَأَتْ	وَذَؤُوْا	وَذَأَا	وَذَأَ	3d Person.
3d Person.	وَضُؤْنَ	وَضُؤَتَا	وَضُؤَتْ	وَضُؤُوْا	وَضُؤَا	وَضُؤَ	3d Person.
3d Person.	وَثِئْنَ	وَثِئَتَا	وَثِئَتْ	وَثِئُوْا	وَثِئَا	وَثِئَ	3d Person.
3d Person. Passive.	وُذِئْنَ	وُذِئَتَا	وُذِئَتْ	وُذِئُوْا	وُذِئَا	وُذِئَ	3d Person. Passive.

AORIST FEMININE.				AORIST MASCULINE.			
Active.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Active.
3d Person.	يَوْذَأْنَ	تَوْذَأَانِ	تَوْذَأُ	يَوْذَأُوْنَ	يَوْذَأَانِ	يَوْذَأُ	3d Person.
2d Person.	تَوْضُؤْنَ	تَوْضُؤَانِ	تَوْضُؤِيْنَ	تَوْضُؤُوْنَ	تَوْضُؤَانِ	تَوْضُؤُ	2d Person.

AORIST FEMININE.				AORIST MASCULINE.			
Active.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Active.
1st Person.	نَوْثَأُ	نَوْثَا	اَوْثَأُ	نَوْثَأُ	نَوْثَا	اَوْثَأُ	1st Person.
3d Person. Passive.	يُوْضَأْنَ	تُوْضَأَانِ	تُوْضَأُ	يُوْضَأُوْنَ	يُوْضَأَانِ	يُوْضَأُ	3d Person. Passive.
IMPERATIVE FEMININE.				IMPERATIVE MASCULINE.			
Active.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Active.
2d Person.	اِيْذَأْنَ	اِيْذَآا	اِيْذَأِىْ	اِيْذَأُوْا	اِيْذَأَا	اِيْذَأْ	2d Person.
2d Person.	اُوْضُؤْنَ	اُوْضُوَا	اُوْضُوِىْ	اُوْضُؤُوْا	اُوْضُوَا	اُوْضُوْ	2d Person.
2d Person. Passive.	لِتُوْذَأْنَ	لِتُوْذَآا	لِتُوْذَأِىْ	لِتُوْذَأُوْا	لِتُوْذَآا	لِتُوْذَأْ	2d Person. Passive.

The participles are formed as وَاذِئٌ which exhibits no permutations at all; and مَوْذُوْءٌ optionally مَوْذُوٌّ by the second rule applicable to the letter Humza.

TENTH AND ELEVENTH CLASSES.

The tenth class embraces all verbs having wao for the medial, and Humza for the final; and these are inflected, *first*, on نَصَرَ: as بَوْءٌ "Confessing a fault;" and, *secondly*, on سَمِعَ: as دَاءٌ (originally دَوَءٌ) "Suffering pain." Under the eleventh class, are comprised all verbs having ya for the medial, and Humza for the final; and these are inflected, *first*, on ضَرَبَ: as جَيْأَةٌ "Coming;" *secondly*, on سَمِعَ: as كَيْءٌ "Being timid or cowardly;"

ly;" and, *finally*, on كَرُمَ : as هَيُؤَ in the phrase هَيُؤَ الرَّجُلُ "The man is well formed;" which ought to have been regularly هَاءَ.

PAST TENSE FEMININE.				PAST TENSE MASCULINE.			
Active.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Active.
3d Person.	بُؤْنَ	بَأَتَا	بَأَتْ	بَاؤُوا	بَأَا	بَاءَ	3d Person.
3d Person.	دِئْنَ	دَأَتَا	دَأَتْ	دَاؤُوا	دَأَا	دَاءَ	3d Person.
3d Person.	جِئْنَ	جَأَتَا	جَأَتْ	جَاؤُوا	جَأَا	جَاءَ	3d Person.
3d Person	كِئْنَ	كَأَتَا	كَأَتْ	كَاؤُوا	كَأَا	كَاءَ	3d Person.
3d Person.	هَيُؤْنَ	هَيُؤَتَا	هَيُؤَتْ	هَيُؤُوا	هَيُؤَا	هَيُؤَ	3d Person.
3d Person. Passive.	بُؤْنَ	بِيْأَتَا	بِيْأَتْ	بِيْؤُوا	بِيْأَا	بِيْءَ	3d Person. Passive.

AORIST FEMININE.				AORIST MASCULINE.			
Active.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Active.
3d Person.	يَبُؤْنَ	تَبُؤَانِ	تَبُؤُ	يَبُؤُونَ	يَبُؤَانِ	يَبُؤُ	3d Person.
2d Person.	تَجِئْنَ	تَجِيْئَانِ	تَجِيْئِيْنَ	تَجِيْؤُونَ	تَجِيْئَانِ	تَجِيْءُ	2d Person.
1st Person.	نَدَاؤُ	نَدَاءُ	أَدَاءُ	نَدَاءُ	نَدَاءُ	أَدَاءُ	1st Person.
3d Person. Passive.	يُهَاؤُنَ	تُهَاءَانِ	تُهَاءُ	يُهَاؤُونَ	يُهَاءَانِ	يُهَاءُ	3d Person. Passive.

IMPERATIVE

IMPERATIVE FEMININE.				IMPERATIVE MASCULINE.			
Active.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Active.
2d Person.	دَأْنَ	دَاأَا	دَائِيْ	دَاؤُوْا	دَاأَا	دَأْ	2d Person.
2d Person.	جِئْنَ	جِيَآ	جِيْئِيْ	جِيْئُوْا	جِيَآ	جِئْ	2d Person.
2d Person.	هُؤْنَ	هُوْأَا	هُوْئِيْ	هُوْؤُوْا	هُوْأَا	هُؤْ	2d Person.
2d Person. Passive.	لِتُجَأْنَ	لِتُجَاأَا	لِتُجَائِيْ	لِتُجَاؤُوْا	لِتُجَاأَا	لِتُجَأْ	2d Person. Passive.

The active participle is formed as بَاءٍ or جَاءٍ; originally بَاوِءٌ; or جَابِيءٌ; afterwards بَاءِءٌ or جَاءِءٌ; by the rule of قَائِلٌ; (17th of the إِعْلَال;) afterwards بَائِيٌ or جَائِيٌ; (rule 8th, Page 392;) afterwards بَاءٍ or جَاءٍ; the final ya being rendered quiescent by rule 23d of the إِعْلَال; and then rejected to prevent the junction of two quiescents; namely itself, and the Noon of Tunvern. The passive participle is formed by the rule of مَقْوُلٌ if the medial be wao; as مَبْوُوْءٌ originally مَبْوُوْوِءٌ; and by the rule of مَبِيْعٌ if the medial be ya; as مَجِيٌ originally مَجْيُوْءٌ; &c.

TWELFTH AND THIRTEENTH CLASSES.

The twelfth class embraces all verbs having Humza for the primal, and two infirm letters for the medial and final: as اوِيَ "Having a place of refuge." Under the thirteenth class, are comprised all verbs having Humza for the medial, and two infirm

infirm letters for the primal and final: as وَأْىٌ "To promise." Both are invariably inflected on ضَرَبَ.

PAST TENSE FEMININE.				PAST TENSE MASCULINE.			
Active	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Active
3d Person.	اَوَيْنَ	اَوَتَا	اَوَتْ	اَوَوْا	اَوَيَا	اَوىٰ	3d Person.
3d Person.	وَأَيْنَ	وَأَتَا	وَأَتْ	وَأَوْا	وَأَيَا	وَأىٰ	3d Person.
3d Person. Passive.	اُوِيْنَ	اُوِيَتَا	اُوِيَتْ	اُوُوْا	اُوِيَا	اُوِىَ	3d Person. Passive.

AORIST FEMININE.				AORIST MASCULINE.			
Active.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Active.
3d Person.	يَأْوِيْنَ	تَأْوِيَانِ	تَأْوِىْ	يَأْوُوْنَ	يَأْوِيَانِ	يَأْوِىْ	3d Person.
2d Person.	تَئِيْنَ	تَئِيَانِ	تَئِيْنَ	تَوُوْنَ	تَئِيَانِ	تَئِىْ	2d Person.
1st Person.	نَأْوِىْ	نَأْوِىْ	آوِىْ	نَأْوِىْ	نَأْوِىْ	آوِىْ	1st Person.
3d Person. Passive.	يُوْوَيْنَ	تُوْوَيَانِ	تُوْوِىٰ	يُوْوَوْنَ	يُوْوَيَانِ	يُوْوِىٰ	3d Person. Passive.

IMPERATIVE FEMININE.				IMPERATIVE MASCULINE.			
Active.	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	Active.
2d Person.	اِيْوِيْنَ	اِيْوِيَا	اِيْوِىْ	اِيْوُوْا	اِيْوِيَا	اِيْوِ	2d Person.
2d Person.	اِئْنَ	اِيَا	اِئْ	اُوْا	اِيَا	اِ	2d Person.

IMPERATIVE

IMPERATIVE FEMININE.				IMPERATIVE MASCULINE.			
ACTIVE.	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	ACTIVE.
2d Person.	لِتُؤْوِيْنَ	لِتُؤْوِيَا	لِتُؤْوِيْ	لِتُؤْوُوْا	لِتُؤْوِيَا	لِتُؤْوِ	2d Person.
2d Person. PASSIVE.	لِتُؤْأَيْنَ	لِتُؤْأَيَا	لِتُؤْأَيْ	لِتُؤْأُوْا	لِتُؤْأَيَا	لِتُؤْأَ	2d Person. PASSIVE.

PARTICIPLES.

FEMININE.				MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
ACTIVE.	آئِيَاتٌ	آئِيَتَانِ	آئِيَةٌ	آءُوْنَ	آئِيَانِ	آءٍ	ACTIVE.
PASSIVE.	مَأْوِيَّاتٌ	مَأْوِيَّتَانِ	مَأْوِيَّةٌ	مَأْوِيُّوْنَ	مَأْوِيَّانِ	مَأْوِيٌّ	PASSIVE.
ACTIVE.	وَائِيَاتٌ	وَائِيَتَانِ	وَائِيَةٌ	وَاؤُوْنَ	وَائِيَانِ	وَاءٍ	ACTIVE.
PASSIVE.	مَوْئِيَّاتٌ	مَوْئِيَّتَانِ	مَوْئِيَّةٌ	مَوْئِيُّوْنَ	مَوْئِيَّانِ	مَوْئِيٌّ	PASSIVE.

The original form آوِيٌ becomes آئِيٌ like جَائِيٌ and afterwards آءٍ like جَاءٍ. So, also, of وَاءٍ originally وَائِيٌ. The original form مَأْوُوْيٌ becomes مَأْوِيٌّ as مَوْؤُوْيٌ becomes مَوْئِيٌّ by rule 21st, page 423.

CONCLUSION.

It would be easy to illustrate the application of the rules of اِعْلَال to many augmented verbs which have been omitted for the sake of brevity; but in fact, the reader who has

mastered the rules, together with the inflexions of the verbs already detailed, will have little difficulty in applying the same principles to all other verbs, on what measure soever they may happen to be formed, and of whatever letters they may be composed. I proceed therefore to detail the rules of IDGHAM.

CHAPTER TWELFTH.

SECTION FIRST.

اَلْاِدْغَام

THE COALESCENCE OF LETTERS.

THE word اِدْغَام is thought in KOOFA to be an infinitive formed on the Measure اِفْعَال; but the people of BUSRA read اِدِّغَام; in which case, it is an infinitive formed on the Measure اِفِّتِعَال. In its literal sense it means "The insertion of one thing into another;" as اَدْغَمْتُ اللِّجَامَ فِيْ فَمِ الْفَرَسِ "I put the bridle into the mouth of the horse;" but as a term of Grammar, it indicates the utterance of two homogeneous letters at once; the first letter being termed مُدْغَم or BRIDLED; and the second مُدْغَمٌ فِيْهِ or "That to which the other is BRIDLED." Its operations are variously performed by the means of اِبْدَال, اِسْكَان, and تَحْرِيْك, as formerly explained; and they proceed according to the following rules.

RULE FIRST.

Two following homogeneous letters, occurring together in the same word, must coalesce under the sign TUSHDEED, if the first letter shall happen to be quiescent. Examples: مَدٌّ "Prolongation;" originally مَدْدٌ: حَقٌّ "True;" originally حَقْقٌ: &c.

RULE

RULE SECOND.

If both letters be INHERENTLY, not ACCIDENTALLY moveable, the coalescence between them is also necessary. Examples: فَرَّ "He fled;" originally فَرَرَ: دَوَابُّ "Cattle;" originally دَوَابِبُ: &c. Nor can it be set aside though the second letter shall become quiescent by what is termed سُكُوْنُ الْوَقْف; that is to say, "A quiescent mark given to a letter originally moveable, in order to mark a pause in a sentence:" as فَرّ FURR; properly فَرْ FURRA: دَوَابّ DUWABB; properly دَوَابْ DUWABBO: &c.

REMARKS.

THE preceding rule is optionally, not necessarily applicable, 1st. to the letter و occurring as the medial radical of a verb formed on the Measure اِفْتِعَالٌ: as اِقْتَتَلَ "The party committed mutual slaughter;" otherwise قَتَّلَ by the operation of the rule. 2d. To verbs formed on the Measure اِفْعِلَالٌ and having WAO for the medial and final radical: as اِحْوَوَى or حَوَّى "The vegetation was of a dark green;" originally اِحْوَوَوَ: &c. 3d. To verbs active and passive formed on فَعِلَ or فُعِلَ and having the medial and final infirm: as حَيِيَ "He lived;" Passive حُيِيَ: otherwise حَيَّ or حُيَّ by the operation of the rule. 4th. To passive verbs of the same class, formed on اُفْعِلَ; اُسْتُفْعِلَ; or نُوْعِلَ: as اُحْيِيَ "He was brought to life;" otherwise اُحِيَّ: اُسْتُحْيِيَ otherwise اُسْتُحِيَّ the passive form of اِسْتَحْيَى "He blushed:" حُوْيِيَ otherwise حُوِيَّ (notwithstanding the junc-

tion

tion of two quiescents,) an insignificant form of the same root.

5th. To words infirm in the medial and final, and formed on تَفْعِلَةٌ: as تَحْيِيَةٌ otherwise تَحِيَّةٌ "Salutation:" or اَفْعِلَةٌ: as اَحْيِيَةٌ otherwise اَحِيَّةٌ the plural of حَيًا "Rain:" or اَفْعِلَاءُ: as اَحْيِيَاءُ otherwise اَحِيَّاءُ the plural of حَيٌّ "Living;" Measure فَعِيْلٌ. For in all these cases, the second YA is moveable by an inherent vowel point, and therefore both YAs may coalesce together; but the coalescence is optional only, not necessary, because the medial of a ناقص should suffer no change. The rule does not operate in مُحْيِيَةٌ "A giver of life;" or in رَاَيْتُ مُحْيِيًا "I saw a giver of life;" or in حَيَيَانِ the dual number of حَيًا "Rain;" because the second YA, in all these cases, is moveable by an ACCIDENTAL vowel point; occasioned, in مُحْيِيَةٌ, by the occurrence of the termination تا of the feminine gender; in مُحْيِيًا, by the governing verb رَاَيْتُ; and in حَيَيَانِ, by the dual termination in ALIF NOON.

THE verbs ضَبِبَ الْبَلَدُ "The city was full of lizards;" لَحِحَتْ عَيْنُهُ "His eyes were shut and bleared;" قَطِطَ شَعْرُهُ "He curled his hair;" and اَلِلَ السِّقَاءُ "The water bottle stunk;" are anomalously excepted from the operation of the rule.

IT is to be observed that the verb اِتَّتَلَ, becoming تَتَّلَ by the operation of the rule, might be mistaken for a past tense originally formed on the Measure فَعَّلَ; and therefore derived from the infinitive تَفْعِيْلٌ. To prevent this obscurity, it is

optional

optional only, but not necessary, in all the examples of this nature, to give the vowel KUSRA to the primal radical: as تِتَّلَ or حِوِّيَ: or to the medial radical: as تَتِّلَ or حَوِّيَ: or to both: as تِتِّلَ or حِوِّيَ: &c. So, also, حُيَّ sometimes, though rarely, becomes حِيَّ; though there is here no obscurity at all.

RULE THIRD.

IF the second of two homogeneous letters be moveable by an ACCIDENTAL, not an INHERENT vowel point, the coalescence is optional, but not necessary. Example: اُمْدُدِ الْقَوْمَ "Assist the tribe;" otherwise مُدِّ الْقَوْمَ by the operation of the rule. Or, to express nearly the same rule in other words, if the second letter be NATURALLY, yet not NECESSARILY quiescent, and not quiescent by سُكُوْنُ الْوَقْف, the coalescence between them is optional only, but not necessary. Examples: اُمْدُدْ "Assist thou;" لَا تَمْدُدْ "Do not thou assist;" otherwise مُدَّ or لَا تَمُدَّ by the operation of the rule. It is to be observed that the second DAL of اُمْدُدْ is NATURALLY quiescent, not quiescent by سُكُوْنُ الْوَقْف; yet it is not therefore NECESSARILY quiescent, since it receives a vowel point in اُمْدُدِ الْقَوْمَ. Whereas the second DAL of مَدَدْتُ "I assisted;" مَدَدْنَ "The women assisted;" يَمْدُدْنَ "The women assist;" &c. is NECESSARILY, as well as NATURALLY quiescent; that is to say, it never admits of any vowel point; a case in which the coalescence of the two homogeneous letters has been declared to be wholly inadmissible. After coalescence, the second of the two homogene-

ous letters may receive KUSRA: (as مُدِّ) according to the adage اَلسَّاكِنُ اِذَا اُحُرِّكَ حُرِّكَ بِالْكَسْرِ "When a quiescent letter shall be rendered moveable, the vowel KUSRA is to be applied:" or FUT-HA: (as مُدَّ) according to the adage اَلْفَتْحَةُ اَخَفُّ الْحَرَكَاتِ "FUT-HA is the lightest of the short vowels." But it cannot receive ZUMMA, unless the preceding letter be also MUZMOOM: as مُدُّ; which is accurate only on that account. Whence it follows that ZUMMA would be inaccurate in فِرَّ originally اِفْرِرْ "Flee thou;" because the preceding letter is not MUZMOOM. In the case of وَقْف both letters may remain quiescent: as مُدْ MOODD.

REMARKS.

THE preceding rule is not permitted to operate in مُحْيِيَةٌ because the medial and final are both infirm. Nor does it operate in HIJAZ if the second letter be NATURALLY quiescent: as اُمْدُدْ; whether it be NECESSARILY quiescent or not. And, on the contrary, it operates OPTIONALLY among the tribe of بَنُوْ بَكْرِ بْنِ وَائِل even on letters commonly thought to be necessarily, as well as naturally quiescent: as يَمْدُدْنَ; مَدَدْنَ; مَدَدْتُ: for which they sometimes substitute يَمُدِّنَ; مَدِدْنَ; مَدِدْتُ: giving either of the vowels FUT-HA or KUSRA to the second of the two homogeneous letters, without regard to the vowel point which may have been originally applicable to the first. At other times, that vowel point is transferred by them to the second letter: as لَبُّنَ for لَبُبْنَ "The women were wise;" قَرِرْنَ for قَرَرْنَ "The

"The women rested;" &c. So, also, the same tribe have been occasionally observed to insert an ALIF after the second homogeneous letter: as مَدَّا تْ for مَدَدْ تْ; or, in the feminine plural, to render the letter NOON MOOSHUDDUD: as مَدَدْ نَ for مَدَّ نَّ; يَمْدُدْ نَ for يَمُدَّ نَّ; &c.

RULE FOURTH.

A MOVEABLE letter to be rendered مُدْغَم must, in the first place, be rendered quiescent; and this is done by rejecting its vowel point if the preceding letter be also moveable, or if it be LEEN SERVILE, not radical. Examples: مَدَّ; originally مَدَدَ; مَادَّ; originally مَادِدَ; Measure فَاعِلَ; تُمُوْدَّ; originally تُمُوْدِدَ; Measure تُفُوْعِلَ: دُوَيْبَّةٌ; originally دُوَيْبِبَةٌ; a DIMINUTIVE formed from دَابَّةٌ "Cattle;" &c. The word رِدَّ, regularly and more commonly رُدَّ (originally رُدِدَ) "He was repelled," is therefore anomalous. If the preceding letter be neither moveable, nor LEEN SERVILE, the vowel point must be transferred to that letter. Examples: يَمُدُّ; originally يَمْدُدُ: يَقِرُّ originally يَقْرِرُ: يَوُدُّ originally يَوْدُدُ: &c.

SECTION SECOND.

شَرَائِطُ الْاِدْغَامِ وَمَوَانِعُهُ

CONDITIONS AND OBSTACLES TO THE RULES OF اِدْغَام.

THE rules of اِدْغَام cannot operate, 1st. if opposed by the rules of اِعْلَال: as اِرْعَوَى; not اِرْعَوَّ; originally اِرْعَوَوَ "He refrained from evil;" &c. 2d. In substantive nouns,

if

if their operation shall occasion one substantive to assume the form of another having a different sense: as سَبَبٌ "A ligature;" not سَبٌّ; because that word signifies "Abuse:" سُرُرٌ "Thrones;" not سُرٌّ; because that word signifies "The cut navel string of a new born child:" &c. 3d. If the second letter (the first being moveable) shall be introduced for the purpose, termed اِلْحَاق: as قَرْدَدٌ "Rough and high ground;" جَلْبَبَ "He put on a sheet:" opposed to حِظَبٌّ "Easily made angry;" originally حِظَبْبٌ; Measure قِمَطْرٌ: in which the first letter is quiescent, and therefore does not prevent the IDGHAM. 4th. If the first of two homogeneous letters shall be itself مُدْغَمٌ فِيْهِ: as بَدَّدَ "He dispersed;" &c. 5th. If it shall occur at the beginning of a word: as دَدَنٌ "Play;" &c. Yet the coalescence is admissible in such verbs: as تَتَرَّسَ "He covered himself with a shield;" or تَتَارَكَ "He relinquished;" &c. since these may become اِتَّرَّسَ; and اِتَّارَكَ; by the introduction of HUMZA-TOOL WUSL. And, on the same principle, the Aorist تَتَنَزَّلُ "She descends slowly;" تَتَبَاعَدُ "She is distant;" admits coalescence; *first*, after a moveable letter: as فَتَنَزَّلُ or فَنَّزَّلُ; and فَتَبَاعَدُ or فَتَّبَاعَدُ; and, *secondly*, after a MUDDA: as قَالُوا تَنَزَّلُ or قَالُوا تَّنَزَّلُ; قَالُوا تَبَاعَدُ or قَالُوا تَّبَاعَدُ; &c. 6th. The rules of IDGHAM cannot operate, if the first of the two homogeneous letters shall be brought in exchange for a LEEN introduced for some other purpose, not for the purpose of coalescence: as تُوْوِلَ the passive form of قَاوَلَ in which, WAO is in exchange for ALIF; introduced, not for the purpose

purpose of coalescence, but only as a mark of the third conjugation of augmented triliterals. 7th. The coalescence will not take place, if the first letter be brought in exchange for HUMZA: either necessarily, as اُوْوِيَ "He was taken to a place of shelter;" originally اُؤْوِيَ: or optionally, as يُوْوِيْ originally يُؤْوِيْ "He carries some one to a place of shelter." Yet, in the latter case, that is to say, if the change be optional not necessary, some Grammarians admit the coalescence: as يُوِّيْ; for يُوْوِيْ; &c. And even if the change be necessary, not optional, the coalescence is necessary according to the opinion of some Grammarians, provided it shall not tend to confound together two regular Measures of the Language. In this case, اُوْوِيْ "I carry some one to a place of refuge," necessarily becomes اُوِّيْ; whereas اُوْوِيَ Measure اُفْعِلَ cannot become اُوِّيَ because the Measure would seem to be فُعِّلَ. 8th. Two ALIFS never coalesce; nor even two HUMZAS, except on certain Measures naturally MOOSHUDDUD: as سَآَّلَ which is insignificant; Measure فَعَّلَ; or لَآَّلٌ "A possessor of pearls;" Measure فَعَّالٌ; &c.

SECTION THIRD.

اِدْغَامُ الْمُتَجَانِسَيْنِ فِيْ كَلِمَتَيْنِ

COALESCENCE OF TWO SUCCESSIVE HOMOGENEOUS LETTERS OCCURRING IN TWO FOLLOWING WORDS.

RULE FIRST.

THE first letter being quiescent, and the second moveable, the

coalescence between them becomes necessary in utterance, though not in writing, if the first shall neither be MUDDA, nor the letter هَا termed سَكْتَة or SILENT, the nature of which will be explained hereafter. Examples: إِسْمَعْ عِلْمًا "Listen to knowledge;" رَمَوْا وَاصِلًا "They shot arrows at WASIL;" &c.

RULE SECOND.

IF the second letter be quiescent, they cannot coalesce. Example: اَرْسِلِ الْعَبْدَ "Send the slave;" &c. And, so, also, if the first be MUDDA: as فِي يَوْمِنَا هٰذَا "In this our time;" or if it be the letter هَا termed سَكْتَة or SILENT: as مَا لَنَا وَعْدٌ وِيَهْ هَلَكَ "What have we to fear now my enemy is dead?" in which example, the silent هَا is added to the phrase عَدُوِّي "My enemy."

RULE THIRD.

BOTH letters being moveable, the coalescence is optional only, but not necessary, if the preceding letter shall be also moveable. Example: مَدَّنَا or مَدَّنَنَا "He fixed us;" عَلَرْضِ or عَلَى الْاَرْضِ "Upon the ground;" &c. And, so, also, if the preceding letter, being quiescent, shall be infirm: as قَالَ لَبِيْدٌ or قَالْ لَّبِيْدٌ "LUBEED has said;" ثَوْبُ بَكْرٍ or ثَوْبُ بَّكْرٍ "The clothes of BUKR;" &c. But if the preceding letter shall be a quiescent of the sound or healthy class, the coalescence between them is inadmissible: as قَرْمُ مَالِكٍ not قَرْمٌ مَّالِكٍ "The master of MALIK;" حَرْبُ بَدْرٍ not حَرْبٌ بَّدْرٍ "The battle of BUDR;" &c.

REMARKS.

REMARKS.

Some of the قُرَّاء or professed readers of the Kooran, whose authority in matters of pronunciation is held to be unimpeachable, are said to have read شَهْرُ رَمَضَانَ for شَهْرَ رَمَضَانَ "The month of Rumuzan," in opposition to the last clause of the preceding rule; and Grammarians, unwilling either to question their authority, or to admit the accuracy of this coalescence, have termed it, not إِدْغَامٌ صَرِيحٌ "A palpable coalescence;" but إِخْفَاءُ الْحَرْفِ الْأَوَّلِ "An obscure utterance of the first letter." It should be observed, however, that coalescence, in cases of this nature, has received the sanction of the schools of Koofa; sometimes by transferring the first vowel point to the preceding quiescent: as تَرْمِ مَّالِكِ: and sometimes by rejecting the vowel point altogether, notwithstanding the junction of two quiescents: as تَرْمْ مَّالِكِ: &c.

SECTION FOURTH.

إِدْغَامُ الْمُتَقَارِبَيْنِ.

COALESCENCE OF PROXIMATE LETTERS.

Two or more letters are said to be proximate, first, when they are formed nearly at the same Mukhruj: as Jeem and Sheen; and, secondly, when the same property is common to both: as wao and ya; which are both مَجْهُورَةٌ; and both لِيِّنَةٌ; &c. In either case, they are often subject to the rules of coalescence, which is effected by changing one letter into the other; either in utterance only, but not in writing: as وَعَدْتُّ pronounced وَعَتُّ

"I

"I promised;" or in writing also, as well as in utterance: as إِنِّ خَارٌ "Treasuring up;" originally إِنْ تِخَارٌ; Measure إِفْتِعَالٌ; &c.

In all the cases of this nature, it is a general rule of the Language that the FIRST letter shall be changed into the SECOND: and thus خَرَجَ شَاةٌ or خَرَجَ شَّاةٌ "A goat went out," may be uttered as if the letter JEEM were a quiescent SHEEN, coalescing with the SHEEN by which it is followed. But this process must be reversed, in the event of the occurrence of what is termed an عَارِض or ACCIDENT, of such a nature as to require its reversal; and thus سَيْوِدٌ becomes سَيِّدٌ; not سَوِّدٌ; because the letter YA is أَخَفّ or "of easier utterance than WAO." So, also, إِزْتَانَ becomes إِزَّانَ; not إِتَّانَ; because the Arabs are fond of the property termed صَفِيْر, which exists in زَا only, but not in تَا, and would therefore be lost, in the event of the change of زَا into تَا. It may be inferred, therefore, that the accidents to which I allude are, *first*, the comparative facility of utterance by which one letter may be distinguished over another; and, *secondly*, the existence, in one letter, of some favorite property which may not happen to exist in the other; these circumstances generally requiring that the favored letter shall be preserved.

COALESCENCE however is sometimes effected by changing two proximate letters into a third; and thus the tribe of بَنُوْ تَمِيْم often utter مَحَّمْ and مَحَّا وُلَاءِ for مَعَ هُمْ WITH THEM; and مع هولاء

مَعَ هٰؤُلَاءِ WITH THOSE; &c. They observe that the regular permutation, in this case, should have been مَهْمَ and مَهَّا وُلَاءِ; but عَيْن being formed nearer the mouth, is therefore أَخَفّ or "Lighter" than the letter هَا; an accident which requires the substitution of مَعْمَ for مَهْمَ; and مَعَّا وُلَاءِ for مَهَّا وُلَاءِ. But مَهْمَ and مَعْمَ are both harsh according to the opinion of all the Arabs; and therefore the tribe of بَنُو تَمِيْم change both letters into حَا which is connected with عَيْن by the proximity of MUKHRUJ, and participates with هَا in the property termed هَمْس. The rest of the Arabs hold this permutation to be inelegant at least, if not inadmissible; and have therefore condemned the coalescence altogether, reading مَعْ هُمْ and مَعَ هٰؤُلَاءِ.

THE word سِتّ SIX is anomalous; the original form being سِدْسٌ since it forms its diminutive سُدَيْسٌ. It should have been سِسّ by the general rule; or سِدّ by the effect of an accident, namely, that DAL is of easier utterance than SEEN. Both are thought to be inelegant, and therefore give way to سِتّ; because تَا is formed nearly at the MUKHRUJ of DAL, and participates in the property هَمْس with SEEN. The following are the most useful of the rules for the coalescence of proximate letters.

RULE FIRST.

IN verbs, two letters being formed very nearly at the same MUKHRUJ, must coalesce in utterance if the first be quiescent, and the second a conjunctive pronominal nominative to the verb. Examples: وَعَدْتُّ "I promised," عُدْتُّ "I returned," زِدْتُّ "I

augmented," &c. But if the second shall not be the conjunctive pronominal nominative to the verb, the coalescence between them is optional only in the general opinion, but necessary, according to an opinion maintained in the KAFEE. Examples: اُصْعُدْ تَيْتًا or اُصْعُدْ تَّيْتًا "Ascend the mountain Tyte;" قَالَتْ طَائِفَةٌ or قَالَتْ طَّائِفَةٌ "A party said;" &c.

RULE SECOND.

THE letter تَ of the form اِفْتَعَالَ must be changed into طَ after any of the letters termed مُطْبَقَةٌ, as comprised in the insignificant word ضَصْطَظَ. This permutation having taken place, the coalescence is necessary after طَ; as اِطَّلَبَ "He asked;" originally اِطْتَلَبَ. And it is optional only, but not necessary, after ظَ, by changing either letter into the other: as اِظَّلَمَ more commonly اِظَّلَمَ, more elegantly اِظْطَلَمَ "He suffered oppression;" originally اِظْتَلَمَ; &c. So, also, the coalescence is optional after صَ and ضَ, but طَ must be changed into these letters, not these letters into طَ. Examples: اِصَّبَرَ or اِصْطَبَرَ "He was patient;" originally اِصْتَبَرَ; اِضَّرَبَ or اِضْطَرَبَ "He was agitated;" originally اِضْتَرَبَ; &c. Yet we have اِطَّجَعَ for اِضْطَجَعَ or اِضَّجَعَ "He slept on his side;" according to the authority of SEEBUWYH.

RULE THIRD.

AFTER دَ, ذَ, and زَ, the letter تَ of the form اِفْتَعَالَ must be changed into DAL, and the two DALS must then coalesce under the sign TUSHDEED. Example: اِدَّانَ "He contracted

contracted debt;" originally اِدْ تَا نَ Primitive دَيْنٌ "Debt;" &c. After زَا the coalescence is optional only, but not necessary, by changing DAL into that letter, not that letter into DAL. Examples: اِزَّانَ or اِزْدَانَ "He ornamented;" originally اِزْتَانَ. And so, also, after ذَا ل; by changing either letter into the other. Example: اِدَّخَرَ or اِذَّخَرَ or اِذْدَخَرَ "He hoarded;" originally اِدْتَخَرَ; &c.

REMARKS.

THE letter تَا of the form اِفْتِعَا ل may be converted into ثَا or VICE VERSA, according to the opinion of SEEBUWYH, whenever it happens to follow that letter. Examples: اِثَّأَرَ or اِتَّأَرَ or اِثْتَأَرَ "He demanded blood due to him by the law of relation;" اِثَّرَدَ or اِتَّرَدَ or اِثْتَرَدَ "He broke bread;" &c.

THIS rule is not perhaps generally observed, though its observance is necessary, not optional, according to the opinion of ZUMUKHSHUREE. After SEEN or SHEEN, the same تَا is sometimes changed into these letters, but this is rare: as اِسَّمَعَ more commonly اِسْتَمَعَ "He heard;" اِشَّبَهَ more commonly اِشْتَبَهَ "It was doubtful;" &c.

RULE FOURTH.

THE letter تَا of the form اِفْتِعَا ل followed by تَا, ثَا, جِيْم, طَا, طَا, ضَا د, ضَا د, شِيْن, سِيْن, رَا, ذَا ل, دَا ل, may be changed into the letter by which it is followed; after which, both letters will necessarily coalesce under the sign TUSHDEED. Examples: اِقْتَتَلَ or قَتَّلَ "The party committed mutual slaughter;"

ter;" رَتَّدَ or اِرْتَدَّ "He piled up the merchandize;" اِحْتَجَزَ or حَجَّزَ "He bound the حُجْزَة or lower garment around his waist;" هَدَىٰ or اِهْتَدَىٰ "He found the right way;" عَزَّىٰ or اِعْتَزَىٰ "He obtained food;" غَذَّىٰ or اِغْتَذَىٰ "He claimed relationship;" حَسَّا or اِحْتَسَا "He drank;" خَشَّمَ or اِخْتَشَمَ "He stood in awe;" خَصَّمَ or اِخْتَصَمَ "The party practised mutual enmity;" هَضَّمَ or اِهْتَضَمَ "He withheld the right of such a one;" خَطَّفَ or اِخْتَطَفَ "He seized by force;" حَظَّىٰ or اِحْتَظَىٰ "He was favored;" &c. It is to be observed, however, that all these verbs, after permutation, assume the Measure فَعَّلَ and seem therefore to be formed from تَفْعِيل. In order to prevent this obscurity in any one of them, as رَتَّدَ for example, we may read رِتِّدَ رِتَّدَ or رَتِّدَ in the past tense. Aorist: يَرِتِّدُ, يَرَتِّدُ, يَرِتَّدُ, يَرَتَّدُ; Imperative: رِتِّدْ, رَتِّدْ; Infinitive: رِتَّادٌ; Active Participle: مُرَتِّدٌ, مُرِتِّدٌ, مُرْتِدٌ, مُرِتَّدٌ; Passive Participle: مُرَتَّدٌ; &c. Among some of the Arabs يَهْتَدِي occasionally becomes يَهْدِي notwithstanding the junction of two quiescents, but this is inelegant at least, if not inadmissible.

RULE FIFTH.

The preceding rule is optionally applicable to the letter تَا of either of the forms تَفَعُّلٌ or تَفَاعُلٌ whenever it happens to be followed by any one of the twelve letters detailed in the rule. In the event of its operation, the letter Humza-tool Wusl must be introduced wherever it is necessary to prevent the occurrence

of

of the doubled letter at the beginning of the word. Examples: تَتَارَكَ or اِتَّارَكَ "He relinquished;" تَتَرَّسَ or اِتَّرَّسَ "He covered himself with a shield;" تَتَاقَلَ or اِثَّاقَلَ "It was heavy;" تَجَمَّعَ or اِجَّمَّعَ "The party assembled from all quarters;" تَجَامَعَ or اِجَّامَعَ "The party assembled from all quarters;" تَدَثَّرَ or اِدَّثَّرَ "He wrapt himself up in a garment;" تَدَارَكَ or اِدَّارَكَ "He found or overtook;" تَذَكَّرَ or اِذَّكَّرَ "He committed to memory;" تَذَاكَرَ or اِذَّاكَرَ "The party mutually remembered;" تَزَيَّنَ or اِزَّيَّنَ "He was ornamented;" تَزَاجَرَ or اِزَّاجَرَ "The party mutually opposed each other;" تَسَمَّعَ or اِسَّمَّعَ "He listened;" تَسَاقَطَ or اِسَّاقَطَ "He fell;" تَشَجَّعَ or اِشَّجَّعَ "He took pains to shew bravery;" تَشَاجَرَ or اِشَّاجَرَ "The party mutually opposed the opinions of each other;" تَصَبَّرَ or اِصَّبَّرَ "He recommended patience; or pretended to patience;" تَصَابَرَ or اِصَّابَرَ "The party were patient with each other;" تَضَرَّعَ or اِضَّرَّعَ "He supplicated;" تَضَارَعَ or اِضَّارَعَ perhaps insignificant, since I cannot find it in any Lexicon; تَطَايَرَ or اِطَّيَّرَ "He took a bad omen;" تَطَايَرَ or اِطَّايَرَ "It was scattered;" تَظَلَّمَ or اِظَّلَّمَ "He complained of oppression;" تَظَالَمَ or اِظَّالَمَ "He imputed oppression to such a one;" &c. The inflexions of all these verbs, after coalescence, may be inferred from the example اِتَّرَّسَ: Aorist يَتَّرَّسُ: Imperative اِتَّرَّسْ: Infinitive اِتَّرُّسٌ: Participles مُتَّرِّسٌ: &c. And so, also, of اِتَّارَكَ; يَتَّارَكُ; اِتَّارُكٌ;

اتارك;

مُتَّارِكٌ ; اِتَّارُكٌ ; &c. It is to be observed, however, that the Aorist تَتَفَاعَلُ or تَتَفَعَّلُ sometimes becomes تَفَعَّلُ or تَفَاعَلُ as we shall see in the sequel; and, in this case, the coalescence described in this rule cannot take place.

REMARKS.

After the letters صَضْطَظَ the pronominal termination تُ which occurs at the end of an Arabic verb in the past tense, is sometimes, though rarely, changed into طَ: after which, though still more rarely, the two letters may be occasionally observed to coalesce together under the sign Tushdeed. Examples: خُضْطُ more rarely خُصُّ originally and generally خُضْتُ "I sewed;" خُضْطُ more rarely خُضُّ originally and generally خُضْتُ "I entered the water;" خَبَطَّ originally and generally خَبَطْتُ: as خَبَطْتُ الشَّجَرَةَ "I struck the tree with a staff, in order to shake off the leaves or the fruit;" حَفِظْطُ more rarely حَفِظُّ or حَفِظَّ; originally and generally حَفِظْتُ "I preserved;" &c. The same pronominal termination, following ذَ ا ل, ذَ ا ل, or زَ ا, is sometimes, though rarely, changed into Dal: after which, though still more rarely, coalescence may be sometimes observed to occur. Examples: عُدَّ originally and generally عُذْ تُ "I returned;" عُذْ دُ originally and generally عُذْ تُ "I sought refuge;" فُزْ دُ very rarely فُزَّ; originally and generally فُزْ تُ "I accomplished my object;" &c.

RULE SIXTH.

The letter Lam of the definitive اَلْ, being followed by Lam,

must

must coalesce with it under the sign TUSHDEED. Example: اَلسَّلَام ; &c. And so, also, the coalescence is necessary in utterance, but not in writing, by changing the LAM of اَلْ into the following letter, if that letter shall happen to be any one of these thirteen: namely, اَلرَّاء ; اَلذَّال ; اَلدَّال ; اَلثَّاء ; اَلتَّاء ; اَلزَّاء ; اَلظَّاء ; اَلطَّاء ; اَلضَّاد ; اَلصَّاد ; اَلشِّيْن ; اَلسِّيْن ; اَلنُّوْن. This rule is very rarely infringed by the Arabs, and never, if the LAM of اَلْ be followed by LAM NOON or RA. In the case of the other letters, its occasional infringement has been remarked by KISAEE, but I recommend its universal observance by the Learner.

REMARKS.

EVERY quiescent LAM followed by رَا must be rendered MOODGHUM into that letter in the general opinion. Example: كَلَّا بَل رَّانَ عَلَىٰ قُلُوْبِهِمْ مَا كَانُوا يَكْسِبُوْنَ "Not so; but the sins which they have committed overpowers their understandings;" (the understandings of unbelievers who had asserted that the KOORAN was a tissue of old stories, dressed up by the Prophet;) &c. In the case of the other twelve letters, the coalescence of quiescent LAM, not being اَلْ, is optional only, but not necessary. Example: هَلْ تَعْلَمُ or هَل تَّعْلَمُ "Do you know?" &c. And in حِجَاز where the Language is spoken in its greatest purity, SEEBUWYH states that quiescent LAM, not being اَلْ, is not necessarily rendered MOODGHUM, even though followed by the letter RA. Other opinions have been maintained, which I

do

do not think it necessary to insert; nor shall I detail the reasons assigned by Arabian writers for the coalescence described in the preceding rule which is founded, *first*, on proximity of MUKHRUJ between the two coalescing letters, or *secondly*, on the identity or affinity of properties common to both or peculiar to each.

SECTION FIFTH.

اِدْغَامُ النُّوْنِ فِيْ حُرُوْفِ يَرْمُوْلِ وَغَيْرِهَا

THE COALESCENCE OF NOON WITH THE LETTERS COMPRISED IN يَرْمُوْلَ *AND OTHERS.*

THE word يَرْمُوْلَ signifies "the leaf of a date tree soiled by the sand;" but it is only the letters comprised in that word, with which we have at present any thing to do. The coalescence of NOON with those letters, is guided and restricted by the following rules.

RULE FIRST.

NOON moveable, followed by any of the letters comprised in يَرْمُوْلَ, may coalesce with it under the sign TUSHDEED; but the coalescence is of OPTIONAL, not of NECESSARY observance. Its coalescence with LAM and RA is thought to be determined by the proximity of MUKHRUJ: as وَهَنَ رَّاسُهٗ "His head was weak;" زُيِّنَ لِلنَّاسِ "It was pleasing in the sight of men;" &c. Its coalescence with MEEM is determined by the participation of both in the nasal property termed غُنَّة by the Arabs: as فَطِنٌ مَّالِكٌ "MALIK was intelligent;" &c. And as WAO has nearly the same MUKHRUJ with MEEM, NOON may coalesce with that letter also: as

حزن وثيل

حَزِنَ وَّئِيلٌ "Wuseel was grieved;" &c. Of its coalescence with Ya, the example اَتْقَنَ يَّافِعٌ "Yafea consolidated," may be adduced.

RULE SECOND.

Noon quiescent, followed by any of the letters comprised in يَرْمُوْلَ, must coalesce in utterance with those letters. Examples: مِنْ مَّاءٍ مَّهِيْنٍ "From filthy water;" مَنْ يَّشَاءُ "To whom he pleases;" مِنْ وَّالٍ "From a master;" اَخَذْتُ مِنْ لَّدُنْهُ "I took from him;" مِنْ رَّبِّهٖ "From his God;" &c. It is to be observed, however, that before Wao and Ya, but not before Lam and Ra, something of the *nasality* or غُنَّة of Noon is elegantly preserved; and that the danger of obscurity is considered as a sufficient cause to prevent coalescence: as قِنْوَانٌ "Bunches of dates;" بُنْيَانٌ "A circular wall;" formed on the Measures فِعْلَانٌ or فُعْلَانٌ; not فِعَّالٌ or فُعَّالٌ as might be imagined if the coalescence were here permitted to take place.

REMARKS.

Noon quiescent, is thought to have too much of the غُنَّة, which is the reason why it coalesces with Lam and Ra: as لِئَلَّا يَكُوْنَ originally لِاَنْ لَا يَكُوْنَ "That it may not be;" &c. Meem quiescent, having the غُنَّة in a more moderate degree, cannot coalesce with these letters. Before Ba, the letter Noon quiescent must be changed in utterance, but not in writing, into Meem; a rule which I believe to be common to every Tongue. Examples: عَنْبَرٌ "Amber;" مِنْ بَعْدُ

"After this;" &c. Whereas Noon moveable suffers no change: as سَمِنَ بَكْرٌ "Bukr was fat;" &c.

RULE THIRD.

There are fifteen letters termed حُرُوْفُ الْاِخْفَاءِ or "Letters of concealment;" because the sound of Noon quiescent, followed by any one of them, is said to be indistinct. The letters in question are صَاد ; شِيْن ; سِيْن ; زَاء ; ذَال ; دَال ; جِيْم ; ثَاء ; تَاء ; صَاد ; ظَاء ; طَاء ; فَاء ; قَاف ; كَاف : and the nearer the Mukhruj to that of Noon, the more indistinct is the sound of that letter. On the contrary, Noon quiescent, followed by any one of the six guttural letters, is plainly pronounced; because the Mukhruj of those letters is at a great distance from that of Noon. I think it unnecessary to furnish examples of the operation of this rule, which foreigners cannot be expected to observe.

SECTION SIXTH.

تَفْصِيْلُ مَوَاقِعِ الْاِدْغَامِ بَيْنَ الْمُتَقَارِبَيْنِ

SPECIFICATION OF THOSE PROXIMATE LETTERS WHICH ARE MOST COMMONLY OBSERVED TO COALESCE.

Among these, I have to remark, 1st. the coalescence of هَا or عَيْن with a following حَا. Examples: اِجْبَهْ حَرَامِيًّا "Strike a robber on the forehead;" اِرْفَعْ حَاتِمًا "Raise Hatim;" &c. 2d. The coalescence of حَا with عَيْن or هَا. Examples: اِذْبَحْ عَتُوْدًا "Sacrifice a kid of one year old;" اِذْبَحْ هٰذَا "Sacrifice this;" &c. 3d. The coalescence of

عين

عَيْن with غَيْن or خَا. Examples: رَفَع غُلَامًا "He raised a slave;" سَمِع خَلْفٌ "KHULF heard;" &c. 4th. The coalescence of حَا with غَيْن or خَا. Examples: ذَبَح غَنَمًا "He sacrificed a goat;" فَرِح خَالِدٌ "KHALID was pleased;" &c. 5th. The coalescence of غَيْن with خَا. Example: اِدْمَغ خَصْمًا "Knock out the brains of an enemy." 6th. The coalescence of جِيْم with شِيْن. Example: خَرَج شَاةٌ "A goat went out." Or the contrary, according to some Grammarians: as عَطِش جَعْفَرٌ "JAAFUR was thirsty;" but this coalescence is very rare. 7th. The coalescence of بَا with مِيْم or فَا. Examples: شَرِب مَاءً "He drank water;" ذَهَب فَرِحًا "He went away happy." 8th. The coalescence of قَاف with كَاف. Example: خَلَقَكُمْ "He created you." Or the contrary; which, however, is of rare occurrence: as لَكَ قَالَ "He said to thee." 9th. The coalescence of the letters تَاء, ثَاء, ذَال, ظَاء, طَاء, with each other. Example: سَكَتَ ثَابِتٌ "SABIT was silent." And so, also, of سَكَتَ followed by حَرَدَ تَاجِرٌ, طَالِمٌ, طَرِيْدٌ, ذَابِلٌ, ذَارِمٌ. Or "A merchant attempted;" or نَبَذَ تَاجِرٌ "A merchant threw from his hand;" or فَرَطَ تَاجِرٌ "A merchant hastened;" or حَفِظَ تَاجِرٌ "A merchant preserved;" &c. each verb being followed indifferently by تَاء; ثَاء; ذَال; &c. 10th. The coalescence of the حُرُوْف الصَّفِيْر, namely سِيْن, زَاء, صَاد, with each other: as خَلَصَ زَائِرٌ or خَلَصَ سَائِرٌ "A visitor or a traveller escaped;" &c. 11th. The coalescence of

تَاء

ظاء, طاء, ذال, دال, ثاء, تاء, with the Hoorooroos-surreh; or with شين or ضاد: as سَكَتَ شَهْرًا "He was silent for a month;" &c. 12th. The coalescence of the letters termed مُطْبَقَة, namely صَنْضَطَ, into other letters which are not مُطْبَقَة: in which case, it is deemed elegant, however, to preserve something of the property termed اِطْبَاق: as لِبَعْضِ شَانِهِمْ; &c.

SECTION SEVENTH.

مَوَانِعُ الْإِدْغَامِ بَيْنَ الْمُتَقَارِبَيْنِ

OBSTACLES TO THE COALESCENCE OF PROXIMATE LETTERS.

RULE FIRST.

Two proximate letters occurring together in the same word cannot coalesce, if their coalescence shall be the cause of producing obscurity. Examples: وَطَدَ الْأَمْرَ "He consolidated the affair;" وَتَدَ "He drove a peg;" &c. By coalescence, both would become وَدَّ; and might be mistaken for each other, as well as for وَدَّ "He loved;" originally وَدِدَ; &c. Yet if the first letter be quiescent, and if both be formed very nearly at the same Mukhrej, the coalescence is optional on account of the proximity of Mukhrej; but not necessary, if it give birth to obscurity. Example: عِنْدَ انٌ otherwise عِدَّ انٌ the Plural of عَنُودٌ "A kid;" though عِدَّ انٌ is palpably obscure, because it has also the sense of time: as كَانَ ذٰلِكَ فِيْ عِدَّ انِ فُلَانٍ "That happened in the time of such a one;" &c.

REMARKS.

REMARKS.

According to the tribe of Tumeem, coalescence is necessary in the case of وَتْدٌ "Driving a peg;" (with a quiescent medial,) on account of the common use of that word. They say وَدٌّ therefore, notwithstanding the obscurity resulting from the use of وَدٌّ in the sense of friendship also. Yet they hold coalescence to be inadmissible in the case of عِنْدَ انٌ "Kids;" or وَطْدٌ "Consolidating;" because the former is not of constant use, and the property termed اِطْبَاق should be preserved in the latter. And coalescence is optional in اِنْ ذَكَرَ or اِذَّكَرَ for اِذْ ذَكَرَ "He called to mind;" اِمَّحَى for اِنْمَحَى "It was erased or annulled;" اِطَّهَّرَ for تَطَهَّرَ "He was purified;" اِزَّاوَرَ for تَزَاوَرَ "He visited;" &c. because it gives birth to no obscurity at all.

RULE SECOND.

One guttural letter cannot generally coalesce with another which is deeper than itself; yet this happens occasionally, in the case of حَا followed by عَيْن or هَا; by the change of these letters into حَا which is formed higher up in the mouth, and consequently lighter than they are. Examples: اِنْ بَحْتُوْدًا for اِنْ بَحْ عَتُوْدًا "Sacrifice a kid;" اِنْ بَحَّاذِهِ for اِنْ بَحْ هٰذِهِ "Sacrifice this;" &c. And it happens also, though rarely, by changing حَا into عَيْن; or خَا into غَيْن; according to the opinion of some Grammarians.

RULE THIRD.

The letters comprised in ضَوِىَ مِشْفَرٌ cannot be rendered

Moodghum into the proximate letters: as for example: ضَاد into لَام; وَاو into بَا; يَا into مِيْم; جِيْم into بَا; شِيْن into يَا; فَا into بَا; or رَا into لَام. These letters are termed proximate, because they are formed nearly at the same Mukhrauj; but the rule extends to other letters, termed proximate because they have some one or more properties common to the letters comprised in ضَوِىَ مِشْفَرٌ.

REMARKS.

The foundation of the preceding rule depends entirely on certain favorite properties peculiar to the letters comprised in ضَوِىَ مِشْفَرٌ; for coalescence becomes admissible if it be consistent with the preservation of those properties, and inadmissible if the case be otherwise. The properties in question are اِسْتِطَالَة in ضَاد; لِيْن in وَاو and يَا; غُنَّة in مِيْم; تَفَشِّى in شِيْن; تَكْرِيْر in رَا. Thus ضَادْ cannot coalesce with لَام because اِسْتِطَالَة would then be lost in the former; but وَاو and يَا may coalesce together (as سَيِّدٌ originally سَيْوِدٌ) because لِيْن being a property common to both, necessarily continues to survive their coalescence.

RULE FOURTH.

The letters termed صَفِيْرِيَّة, namely صَاد, سِيْن, زَا, cannot be rendered Moodghum into any letter which has no صَفِيْر; nor can the تَا of اِسْتِفْعَال coalesce either with another تَا; or with any proximate letter. The phrase فَمَا اسْطَاعُوْا originally فَمَا اِسْتَطَاعُوْا "They were not able," is therefore anomalous,

and

and much less elegant than the original form; since it presents a combination of two quiescents, namely, the letter سِيْن and the first of the two coalescing letters.

SECTION EIGHTH.

INFLEXION OF VERBS OF THE CLASS TERMED مُضَاعَف.

THESE verbs are inflected, *first*, on ضَرَبَ: as فَرَّ "He fled;" *secondly*, on نَصَرَ: as مَدَّ "He prolonged;" *thirdly*, on سَمِعَ: as طَبَّ "He understood physic;" and, *finally*, on كَرُمَ: as لَبَّ "He was wise;" &c. The following tables exhibit such of the inflexions of these verbs as I think it necessary to detail here.

	PAST TENSE FEMININE.			PAST TENSE MASCULINE.			
	PLURAL.	DUAL.	SINGULAR.	PLURAL.	DUAL.	SINGULAR.	
3d Person.	فَرَرْنَ	فَرَّتَا	فَرَّتْ	فَرُّوْا	فَرَّا	فَرَّ	3d Person.
2d Person.	طَبِبْتُنَّ	طَبِبْتُمَا	طَبِبْتِ	طَبِبْتُمْ	طَبِبْتُمَا	طَبِبْتَ	2d Person.
1st Person.	لَبِبْنَا	لَبِبْنَا	لَبِبْتُ	لَبِبْنَا	لَبِبْنَا	لَبِبْتُ	1st Person.
3d Person. Passive.	فُرِرْنَ	فُرَّتَا	فُرَّتْ	فُرُّوْا	فُرَّا	فُرَّ	3d Person. Passive.

THE original forms فَرَرَ, طَبِبَ, and لَبِبَ, become فَرَّ; طَبَّ; and لَبَّ; by RULE 2d, SECTION 1st, of this Chapter; and RULE 3d, assigns the reasons why coalescence cannot take place in فَرَرْنَ; طَبِبْنَ; لَبِبْنَ; &c.

AORIST

	AORIST FEMININE.			AORIST MASCULINE.			
	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	
3d Person.	يَطْبُبْنَ	تَطَبَّانِ	تَطَبُّ	يَطَبُّونَ	يَطَبَّانِ	يَطَبُّ	3d Person.
2d Person.	تَغْفِرْنَ	تَغْفِرَّانِ	تَغْفِرِّينَ	تَغْفِرُّونَ	تَغْفِرَّانِ	تَغْفِرُّ	2d Person.
1st Person.	نَمْدُدْ	نَمُدُّ	أَمُدُّ	نَمُدُّ	نَمُدُّ	أَمُدُّ	1st Person.
3d Person. Passive.	يُلْبَبْنَ	تُلَبَّانِ	تُلَبُّ	يُلَبُّونَ	يُلَبَّانِ	يُلَبُّ	3d Person. Passive.

The original forms يَطْبَبْ, يَغْفِرِرُ, يَمْدُدُ, and يُلْبَبُ, become يَطَبُّ; يَغْفِرُّ; يَمُدُّ; and يُلَبُّ; the vowel point applicable to the medial radical, being transferred to the primal before coalescence; by the operation of Rule 4th, Section 1st, of this Chapter.

	IMPERATIVE FEMININE.			IMPERATIVE MASCULINE.			
	Plural.	Dual.	Singular.	Plural.	Dual.	Singular.	
2d Person.	اِطْبَبْنَ	طَبَّا	طَبِّي	طَبُّوا	طَبَّا	طَبَّ	2d Person.
2d Person.	اِغْفِرْنَ	غِرَّا	غِرِّي	غِرُّوا	غِرَّا	غِرَّ	2d Person.
2d Person.	اُمْدُدْنَ	مُدَّا	مُدِّي	مُدُّوا	مُدَّا	مُدَّ	2d Person.
2d Person. Passive.	لِتُطْبَبْنَ	لِتُطَبَّا	لِتُطَبِّي	لِتُطَبُّوا	لِتُطَبَّا	لِتُطَبَّ	2d Person. Passive.

In

In the original forms اِطْبَبْ, اِفْرِرْ, and اُمْدُدْ, the second of the two homogeneous letters is NATURALLY but not NECESSARILY quiescent, since it may receive an accidental vowel point: as اُمْدُدِ الْقَوْمَ "Assist the tribe;" &c. The coalescence is optional therefore, but not necessary; by RULE 3d, of the 1st SECTION. In the event of coalescence, HUMZA-TOOL WUSL is rejected as unnecessary; because the following letter becomes moveable. And the second of the two coalescing letters may accurately receive either of the vowels FUT-HA or KUSRA; or even ZUMMA, if the medial be MUZMOOM; for the reasons explained in the 3d RULE. The active participle, as فَارِرٌ, necessarily becomes فَارٌّ; فَارَّانِ; فَارُّوْنَ; فَارَّةٌ; فَارَّتَانِ; فَارَّاتٌ: for though we have here a junction of two quiescents, yet the first is MUDDA and the second MOODGHUM; a case, (as we shall see in the sequel,) in which two following quiescent letters may accurately occur in the Arabic Language.

THE inflexions of augmented verbs of the class termed مُضَاعَف are guided and restricted by the same rules which are applicable to verbs of the radical class: as اَحَبَّ; يُحِبُّ; مُحِبٌّ: Measure اَفْعَلَ: or حَابَّ; يُحَابُّ; اِحْبَابٌّ; مُحَابَّةٌ; مُحَابٌّ: Measure فَاعَلَ: &c. It is scarcely worthy of remark that the form مُحَابٌّ, originally مُحَابِبٌ or مُحَابَبٌ, is necessarily common to both participles.

CONCLUSION.

VERBS of the class termed مُضَاعَف may be also مَهْمُوْزُ الْفَاءِ;

and,

and, in this case, they are inflected, *first*, on نَصَرَ: as أَبَّ "He put his hand to his sword;" Aorist يَئُبُّ: *secondly*, on ضَرَبَ: as أَنَّ "He complained;" Aorist يَئِنُّ: or, *finally*, on سَمِعَ: as أَمَّتْ "She was a mother;" Aorist تَؤُمُّ: &c. (The non-coalescence of the homogeneous letters is anomalous in the verb أَلَّ السِّقَاءُ "The water bag stunk;" which belongs to this class.) Or the letter WAO may be sometimes, though rarely, the primal radical; and such verbs are inflected on سَمِعَ: as وَدَّ originally وَوِدَ "He liked, or had a friendship for such a one;" Aorist يَوَدُّ: &c. The word يُمَّ "He was thrown into the sea," used only in the passive voice, and generally supposed to be inflected as سَمِعَ, is perhaps the only existing verb of the class termed مُضَاعَف which has the letter YA for the primal radical. I think it unnecessary to detail the inflexions of these verbs, and will therefore proceed to the subject of the following chapter.

CHAPTER THIRTEENTH.

SECTION FIRST.

اَلْكَلَامُ فِى التَّثْنِيَةِ

FORMATION OF THE DUAL NUMBER.

THE word تَثْنِيَة signifies DUALITY; and a noun put into the dual number, is known by the term مُثَنًّى or DOUBLED. The dual is formed from the singular number, by adding the letters ALIF NOON for the nominative case: as جَاءَ الرَّجُلَانِ "The two men came;" or YA NOON for the genitive and objective cases:

cases: as مَرَرْتُ بِالرَّجُلَيْنِ "I passed the two men;" رَأَيْتُ الرَّجُلَيْنِ "I saw the two men;" &c.

THE letters ALIF and YA are invariably quiescent in the dual number; and both follow the vowel FUT-HA, rejecting the letter NOON, when followed by a substantive noun in the genitive case: as عَيْنَانِ or عَيْنَيْنِ "Two eyes;" عَيْنَاهُ or عَيْنَيْهِ "His two eyes;" &c. It is to be observed, however, that some of the Arabs, as بَنُو الْحَارِثِ, بَنُوكِنَانَةَ, and others, retain ALIF through all the cases of the dual number: as جَاءَ الرَّجُلَانِ; مَرَرْتُ بِالرَّجُلَانِ; رَأَيْتُ الرَّجُلَانِ; &c. And to this dialect has been ascribed the phrase إِنَّ هٰذَيْنِ لَسَاحِرَانِ for إِنَّ هٰذَانِ لَسَاحِرَانِ "Verily these two are both magicians," which occurs in the KOORAN. There are other examples of the same nature: as كَرِيْمَتَاهُ for كَرِيْمَتَيْهِ in the words of the Prophet: namely, مَنْ أَحَبَّ كَرِيْمَتَاهُ لَمْ يَكْتُبْ بَيْنَ الْعَصْرِ وَالْمَغْرِبِ "He who loves his two eyes will not write towards the close of day;" but such examples may be accounted for by the rule of تَابَةٌ "Repentance;" originally تَوْبَةٌ; Page 412 of this Volume.

THE letter NOON of the dual number is almost invariably MUKSOOR; yet KISAEE and FURRAA state that it is sometimes MUFTOOH after YA: as جُمَادَيْنَ or (without هَاءُ الْوَقْفِ) جُمَادَيْنَهْ for جُمَادَيْنِ "The two months of JOOMADA the first and second;" &c. So, we have sometimes, though rarely, أَتَعِدَانِنِيْ with FUT-HA, for أَتَعِدَانِنِيْ with KUSRA, "Do you two threaten me?" and even هُمَا خَلِيْلَانُ with ZUMMA, for هُمَا خَلِيْلَانِ

with

with KUSRA, "They two are friends;" &c. In the phrase أُحِبُّ مِنْهَا الْأَنْفَ وَالْعَيْنَا تَا "I love her nose and her two eyes," the word عَيْنَا تَا for عَيْنَيْنِ presents two anomalies: namely, the vowel FUT-HA, which is applicable to the dual NOON; and the letter ALIF, which supercedes YA in the objective case. The final ALIF is introduced for the purpose termed إِشْبَاع to be considered hereafter.

IN the case of words having a plurality of senses, as عَيْن which signifies, "The Sun; The eye; Gold; A balance;" &c. some Grammarians admit the formation of the dual number for the purpose of indicating any two of these senses: as عَيْنَا نِ "Gold and a balance;" &c. but this is condemned by the general voice. But if two nouns be very commonly associated together, as "The Sun and the Moon," the dual number may then be formed from one of them, in order to indicate the sense of both; and the noun from which it may happen to be formed, is said to prevail over the other; this prevalence being termed تَغْلِيب. Two nouns being of the same gender, the shorter must be preferred to the other: as حَسَنَا نِ or حَسَنَيْنِ "The two HUSUNS;" that is, حَسَن and حُسَيْن. But if the two nouns be of different genders, the masculine is preferred to the feminine gender: as اَبَوَا نِ or اَبَوَيْنِ (not اُمَّا نِ or اُمَّيْنِ) "Both parents;" قَمَرَا نِ or قَمَرَيْنِ "The Sun and the Moon;" not شَمْسَا نِ or شَمْسَيْنِ; because قَمَر is masculine, whereas شَمْس belongs to the feminine gender. If there be no reason to prefer either,

either, the dual may then be formed from both: as مَغْرِبَانِ or مَشْرِقَانِ ; مَغْرِبَيْنِ or مَشْرِقَيْنِ ; "The East and West;" &c. The formation of the dual number is subject to the operation of the following rules.

RULE FIRST.

The letter WAO, being changed into ALIF in the singular number, must be restored in the dual, if it be the third letter. Example: عَصًا "A staff;" Dual عَصَوَانِ. But if it shall follow three or more letters, it must be changed into YA in the dual number. Example: مُصْطَفًى "A man's name;" Dual مُصْطَفَيَانِ; &c. So, also, an original ALIF, occurring as the third letter in the singular number, must be changed into WAO in the dual number of words not subject to the rules of اِمَالَة. Example: اِلَى To, which is the name of a particle; Dual اِلَوَانِ; &c. And the same rule, under the same conditions, is applicable to the letter ALIF مَجْهُولُ الْاَصْلِ; that is to say, "of unknown origin;" because it is impossible to determine whether it were originally WAO or YA. Example: لَدًا "Play;" Dual لَدَوَانِ; &c.

RULE SECOND.

The letter YA, being changed into ALIF in the singular number, must be restored in the dual number, whether it be the third letter or not. Examples: رَحًى "A mill stone;" Dual رَحَيَانِ; فَتًى "A youth;" Dual فَتَيَانِ; &c. So, also, an original ALIF must be changed into YA in the dual number of words subject to

the rules of اِمَالَة. Examples: بَلَىٰ "Yes;" Dual بَلَيَانِ; مَتَىٰ "When?" Dual مَتَيَانِ; &c. And hence بَا, تَا, ثَا, form the Dual بَيَانِ; تَيَانِ; ثَيَانِ; &c. because they are subject to the rules of اِمَالَة. Whereas بَاء, تَاء, ثَاء, retain HUMZA in the dual number, namely بَاءَانِ; تَاءَانِ; ثَاءَانِ; &c. because they are not subject to the rules of اِمَالَة.

REMARKS.

THE letter ALIF servile, following four or more letters, is often rejected in the dual number; and this rule, held at BUSRA to be merely prescriptive, is thought to be analogous by the schools of KOOFA. Examples: زِبَعْثَرَىٰ "The name of a tree;" Dual زِبَعْثَرَانِ or زِبَعْثَرِيَانِ: قَبَعْثَرَىٰ "A strong camel;" also "The name of a sea animal, and of a city;" Dual قَبَعْثَرَانِ or قَبَعْثَرِيَانِ; &c.

RULE THIRD.

THE letter HUMZA radical, occurring at the end of a word, must be retained in the dual number. Example: قُرَّاءٌ "A skilful reader;" Dual قُرَّاءَانِ; but sometimes قُرَّاوَانِ with some of the Arabs, according to the authority of اَبُوْعَلِي. But HUMZA, being in exchange for WAO or YA radical, may be optionally retained in the dual, or changed into WAO. Examples: كِسَاءٌ originally كِسَاوٌ "A blanket;" Dual كِسَاوَانِ or كِسَاءَانِ; and sometimes, though rarely, كِسَايَانِ: رِدَاءٌ originally رِدَايٌ "A sheet;" Dual رِدَاوَانِ; or رِدَاءَانِ; &c. And HUMZA, being a mark of the feminine gender, must be

be generally changed into WAO. Example: حَمْرَاءُ "Red;" Dual حَمْرَاوَانِ; but sometimes حَمْرَاآنِ; or even حَمْرَايَانِ according to the authority of certain Grammarians. Yet SEERAFEE states the necessary retention of HUMZA after WAO: as لَاوَاءُ "Difficulty;" Dual لَاوَاوَانِ not لَاوَاآنِ; عَشْوَاءُ "Blind in the night;" Dual عَشْوَاوَانِ not عَشْوَاآنِ; &c.

REMARKS.

ACCORDING to KISAEE, an original YA, changed into HUMZA, should be resumed in the dual number; and, in this case, رِدَاءٌ regularly forms the Dual رِدَايَانِ; not رِدَاوَانِ; which last, though used in the Language, is nevertheless accounted anomalous by him. After four or more letters, the dual is regularly formed at KOOFA by rejecting the long ALIF, if it shall happen to be a mark of the feminine gender; but this rule is prescriptive, not analogous, according to the decision maintained at BUSRA. Examples: قَاصِعَاءُ "A mouse hole;" Dual قَاصِعَانِ خُنْفُسَاءُ "A bug;" Dual خُنْفُسَانِ; &c.

RULE FOURTH.

THE final radical of certain substantive nouns is said to be مَحْذُوفٌ مَنْسِيًّا or "Utterly rejected and banished from the memory;" and this happens, when, after rejection, the medial admits the terminations of case: as أَبٌ "A father;" inflected into أَبًا or أَبٍ; originally أَبَوٌ; &c. A letter so rejected in the singular number, will be resumed in the dual number, if it be resumed in the singular before a substantive noun in the genitive

hitive case. Examples: أَبٌ "A father;" أَبُوْهُ "His father;" أَبَوَانِ "Two fathers;" or "Both parents:" أَخٌ "A brother;" أَخُوْهُ "His brother;" أَخَوَانِ "Two brothers:" حَمٌ "A wife's relations by her husband;" حَمُوْهَا "Her relations;" حَمَوَانِ "Two relations:" &c. Yet we have sometimes, though rarely, أَبَانِ; أَخَانِ; حَمَانِ; and حَمُهَا.

RULE FIFTH.

If the rejected letter shall not be resumed before a substantive noun in the genitive case, it will not be resumed in the dual number. Examples: يَدٌ "The hand;" يَدُهُ "His hand;" يَدَانِ "Both hands:" دَمٌ "Blood;" دَمُهُ "His blood;" دَمَانِ "Two bloods:" فَمٌ "The mouth;" فَمُهُ or فُوْهُ "His mouth;" فَمَانِ "Two mouths:" &c. Yet we have also فَمَوَانِ which is rare; and فَمَيَانِ which is still rarer; and so of دَمَوَانِ and دَمَيَانِ.

REMARKS.

The word فَمٌ was originally فَوَهٌ; and هَا being rejected مَنْسِيًّا, the letter WAO is changed into MEEM, which admits the three terminations of case: as فَمٌ; فَمًا; فَمٍ. Yet WAO may be retained before a substantive noun in the genitive case: as فُوْهُ "His mouth;" and the inflexions of the noun are then فُوْهٌ; فَاهُ; and فِيْهِ. According to SEEBUWYH, the word دَمٌ was originally دَمْوٌ or دَمْيٌ with the medial quiescent; because it forms its plural دِمَاءٌ or دُمِيٌّ; as ظَبْيٌ "A fawn," forms the plural ظِبَاءٌ or ظُبِيٌّ. So, also, يَدٌ was originally

يدى

يَدٌ like دَمٌ in his opinion; but other opinions of all these words have been maintained, such as that دَمٌ was originally دَمَوٌ or دَمَيٌ; &c. The masculine ذُوْ "A possessor," originally ذَوَيٌ or ذَوَوٌ, forms the dual ذَوَانِ; but being invariably followed by a substantive noun in the genitive case, it necessarily rejects the letter Noon: as ذَوَا مَالٍ "Two possessors of wealth;" &c. So, the feminine ذَاتٌ "A possessor," originally ذَوَيَةٌ or ذَوَوَةٌ, forms the dual ذَوَاتَانِ; but rejects Noon for the same reason: as ذَوَاتَا مَالٍ "Two female possessors of wealth;" &c.

RULE SIXTH.

The letter YA occurring at the end of any noun, whether expressed or rejected in the singular, must be expressed in the dual number. Examples: قَاضٍ "A judge;" Dual قَاضِيَانِ: اَلْقَاضِيْ "The judge;" Dual اَلْقَاضِيَانِ; &c. So, also, the letter تَا at the end of the singular, must be preserved in the dual number. Examples: خُصْيَةٌ "A testicle;" Dual خُصْيَتَانِ: اَلْيَةٌ "The hip;" Dual اَلْيَتَانِ; &c. It is to be observed, however, that we have also خُصْيَانِ and اَلْيَانِ without تَا, but these are generally accounted anomalous.

RULE SEVENTH.

The words مِائَةٌ "A hundred," Dual مِائَتَانِ, and اَلْفٌ "A thousand," Dual اَلْفَانِ, are the only numerals which admit the formation of the dual number; but that number may be accurately formed, 1st. from the اِسْمُ الْجَمْعِ or "Collective

plural of common nouns:" as رَاكِبٌ "A rider;" رَكْبٌ "A collection or party of riders;" رَكْبَانِ "Two parties of riders;" &c. 2d. From any form of the imperfect plural which is not a form of the مُنْتَهَى الْجُمُوعِ: and, in this case, the imperfect plural acquires the sense of the collective plural: as جِمَالٌ the plural of جَمَلٌ "A camel;" Dual جِمَالَانِ "Two parties of camels;" &c. 3d. From generic nouns, whether infinitives or not; for the purpose of denoting individuals or species: as لَنَا تَمْرَانِ "We have two dates; or two species of dates;" جَلَسْتُ جِلْسَتَيْنِ "I sat down twice;" جَلَسْتُ جِلْسَتَيْنِ "I sat down in two different postures;" &c.

RULE EIGHTH.

COMPOUNDED proper names admit the formation of the dual number, provided the first component part of the name shall be مَبْنِيٌّ or INDECLINABLE, and the second not so. Example: بَعْلَبَكُّ "BALBEK;" Dual بَعْلَبَكَّانِ: compounded of بَعْلَ "The idol BAAL," which is here مَبْنِيٌّ; and بَكُّ The name, I believe, of a worshipper of that idol; which is غَيْرُ مَصْرُوفٍ or IMPERFECTLY DECLINABLE, but not مَبْنِيٌّ or WHOLLY INDECLINABLE. But if both parts be wholly indeclinable, the dual is formed from the masculine ذُو or the feminine ذَاتُ prefixed to the name. Examples: ذَوَا سِيبَوَيْهِ "Two men named SEEBUWYH;" ذَوَاتَا سِيبَوَيْهِ "Two women named SEEBUWYH;" that word being thought to be compounded of the Persian سِيب "An apple;" and وَيْهِ which is an exclamation of admiration;

tion. So, also, they say ذَوَا خَمْسَةَ عَشَرَ "Two men named خَمْسَةَ عَشَرَ," which literally signifies, Fifteen; or ذَوَاتَا خَمْسَةَ عَشَرَ "Two women having that name." Or in the case of a perfect sentence employed as a proper name, the words ذُوْ or ذَات will still be employed: as ذَوَا تَأَبَّطَ شَرًّا "Two men named تَأَبَّطَ شَرًّا," which literally signifies, "He embraced vice or took vice in his arms;" &c. But if the two component parts of the name be connected by the relation of the genitive case, the dual is then given to the first: as عَبْدَا مَنَافٍ "Two men named عَبْدُ مَنَافٍ:" or optionally to both, in the case of a كُنْيَة or "Patronymic name;" as اَبَوَا زَيْدٍ or اَبَوَا زَيْدَيْنِ "Two men named اَبُوْ زَيْدٍ;" &c.

SECTION SECOND.

اَلْكَلَامُ فِيْ جَمْعِ الْمُذَكَّرِ السَّالِمِ

ON THE MASCULINE FORM OF THE PERFECT PLURAL.

The masculine perfect plural is formed from the singular by adding the letters WAO NOON for the nominative case, and YA NOON for the relative and objective cases. The letters WAO and YA, being themselves quiescent, follow, in this case, their homogeneous vowels; and the letter Noon must be MUFTOOH: as جَاءَ الزَّيْدُوْنَ "The ZYDES came;" رَاَيْتُ الزَّيْدِيْنَ "I saw the ZYDES;" مَرَرْتُ بِالزَّيْدِيْنَ "I passed by the ZYDES;" &c. It must be rejected before a substantive noun in the genitive case: as مُسْلِمِيَّ originally مُسْلِمُوْيَ "My Moosulmans;" and there are

some

some rare examples in which itself or its correlatives, namely the termination applicable to the numerals عِشْرُوْنَ "Twenty," ثَلٰثُوْنَ "Thirty," &c. are said to receive the vowel KUSRA; as in the following verse: وَقَدْ جَاوَزْتَ حَدَّ الْاَرْبَعِيْنِ "And verily you have passed the age of 40;" where the rhyme, in the next couplet, is at variance with the vowel FUT-HA.

IN the case of words having a plurality of senses, some Grammarians admit the formation of the plural number for the purpose of denoting the aggregate of all those senses, as already stated in treating of the dual; but this opinion has been rejected by the general voice. Others consider the perfect plural, in both genders, as a plural of paucity; inapplicable to any number which is less than THREE or more than TEN; but the better opinion is, that it indicates simple plurality, being applicable indifferently to the number THREE, and to all higher numbers whatever. The masculine form of the perfect plural, termed indifferently سَالِم or صَحِيْح, is subject to the operation of the following rules.

RULE FIRST.

IT is applicable by analogy to all proper names of men, those only excepted, which end in the termination تَاءُ التَّانِيْث: as زَيْدٌ; Plural زَيْدُوْنَ; &c. In opposition to طَلْحَةُ "A man's name," which forms the plural طَلْحَاتٌ because it ends in the termination تَاءُ التَّانِيْث. This is the creed of BUSRA, but the Grammarians of KOOFA form the masculine perfect plural from all proper names of men, without regard to the condition at all;

as

as طَلْحَةٌ; Plural طَلْحُوْنَ: or طَلَحُوْنَ with LAM moveable, according to the opinion of اِبْنُ كَيْسَانَ. A woman's name, not ending in the termination تَا, may assume the masculine form of the perfect plural, if it shall happen to become the name of a man: as هِنْدٌ; Plural هِنْدُوْنَ; &c. And so, also, if تَا being expressed, shall be in exchange for some other letter: as عِدَةٌ; originally وِعْدَةٌ; which would form its plural عِدُوْنَ by the rejection of تَا, if it should happen to become the proper name of a man.

RULE SECOND.

THE same form of the plural is generally applicable to the masculine gender of all attributives significant of attributes belonging to rational beings: as عَالِمٌ "Learned;" Plural عَالِمُوْنَ; &c. But this rule is liable to the following exceptions. 1st. It is not applicable to any masculine attributive ending in the termination تَاءُ التَّانِيْثِ: as عَلَّامَةٌ "Most learned;" &c. 2d. Or to the Measure اَفْعَلُ having the feminine فَعْلَاءُ; as اَحْمَرُ حَمْرَاءُ "Red;" &c. 3d. Or to the Measure فَعْلَانُ having the feminine فَعْلَى; as سَكْرَانُ سَكْرَى "Drunk;" &c. 4th. Or to any attributive (unless it be an اِسْمُ التَّفْضِيْلِ or A QUINQUELITERAL,) which may happen to be common to both genders: as جَرِيْحٌ "Wounded;" قَتِيْلٌ "Slain;" صَبُوْرٌ "Very patient;" &c. In opposition to the Measure اُفْعُلُ of the ISMOOT TUFZEEL, which forms the masculine plural اَفْعُلُوْنَ; (رِجَالٌ اَفْضَلُوْنَ) notwithstanding the fact that اَفْعَلُ is common to both genders: as زَيْدٌ اَفْضَلُ مِنْ عَمْرٍو "ZYDE is

more learned than AMR;" هِنْدٌ اَفْضَلُ مِنْ زَيْنَبَ "HIND is more learned than ZYNUB;" &c. So, also, they say رِجَالٌ صَهْصَلِقُوْنَ "Clamorous men;" because صَهْصَلِقٌ, though common to both genders, is a quinqueliteral noun.

REMARKS.

IBNO KYSAN and the Grammarians of KOOFA admit the application of this form of the plural to اَفْعَلُ ; فَعْلَاءُ : as اَحْمَرُ "Red;" Plural اَحْمَرُوْنَ ; and to فَعْلَانُ ; فَعْلٰى : as سَكْرَانُ "Drunk;" Plural سَكْرَانُوْنَ ; &c. Its application to فَعْلَانُ having its feminine فَعْلَانَةٌ is generally admitted, though with some dissenting voices: as نَدْمَانٌ "Penitent;" Feminine نَدْمَانَةٌ ; Masculine Plural نَدْمَانُوْنَ ; &c. Grammarians have endeavoured to account for the exceptions noticed in the preceding rule on principles fanciful and unsatisfactory, such as I do not think it necessary to obtrude on the reader.

RULE THIRD.

IT is also applicable by analogy, *first*, to all DIMINUTIVE, and *secondly*, to all RELATIVE NOUNS; provided, in both cases, they may have any relation to masculine rationals. Examples: رُجَيْلٌ "A little man;" Plural رُجَيْلُوْنَ ; اُحَيْمِرُ "A little red;" Plural اُحَيْمِرُوْنَ ; سُكَيْرَانٌ "A little drunk;" Plural سُكَيْرَانُوْنَ ; جُرَيِّحٌ "Slightly wounded;" Plural جُرَيِّحُوْنَ ; بِصْرِيٌّ "Of or belonging to BUSRA;" Plural بِصْرِيُّوْنَ ; &c.

RULE FOURTH.

IT is applicable, by the authority of prescription, to many

nouns

nouns ending in the feminine تَ following FUT-HA, provided the final radical shall have been rejected. Examples: سَنَةٌ "A year;" originally سَنَوَةٌ or سَنَهَةٌ; Plural سِنُوْنَ; sometimes سُنُوْنَ: قُلَةٌ "The smaller of two sticks used at a certain game common among the Arabian children;" (the larger of the two being termed مِقْلَاءٌ) originally قُلْوَةٌ; Plural قِلُوْنَ: مِائَةٌ "A hundred;" originally مِئْيَةٌ; Plural مِئُوْنَ; sometimes مِئُوْنَ: فِئَةٌ "A tribe;" originally فِئْيَةٌ; Plural فِئُوْنَ: &c. According to SEEBUWYH, the feminine تَ, following FUT-HA at the end of a noun having lost the primal radical, sometimes admits this form of the plural: as عِدَةٌ "A promise;" Plural عِدُوْنَ: رِقَةٌ "Silver;" (originally وَرِقٌ;) Plural رِقُوْنَ: &c. MOOBURRUD, however, condemns both examples, forming the plural عِدَاتٌ and رِقَاتٌ.

RULE FIFTH.

IT is sometimes applicable to nouns ending in permuted ALIF, by rejecting that letter: as اَضَاةٌ, originally اَضَوَةٌ "Low ground in which water is collected;" Plural اَضُوْنَ: قَنَاةٌ "A spear;" originally قَنَوَةٌ; Plural قَنُوْنَ: &c. So, also, to nouns of the class termed مُضَاعَف: as اِوَزٌّ "A duck;" Plural اِوَزُّوْنَ: حَرَّةٌ "Earth abounding in black stones;" Plural حَرُّوْنَ and sometimes اَحَرُّوْنَ according to YOONOOS.

RULE SIXTH.

IT is anomalously applicable to the following nouns: namely, اَرْضٌ "Land;" Plural اَرَضُوْنَ: هَنٌ "A thing; also The parts

parts of generation in either sex;" originally هَنٌو; Plural هَنُوْنَ: عَالَمٌ "The world; or The universe;" Plural عَالَمُوْنَ: اَهْلٌ "A family;" Plural اَهْلُوْنَ: اَخٌ "A brother;" Plural اَخُوْنَ: اَبٌ "A father;" Plural اَبُوْنَ: اِبْنٌ "A son;" originally يَنٌو; Plural بَنُوْنَ: دُهَيْدِهٌ Diminutive of دَهْدَاهٌ "A young camel;" Plural دُهَيْدِهُوْنَ: بَكْرٌ "A young camel;" Imperfect Plural اَبْكُرٌ; DIMINUTIVE اُبَيْكِرٌ; Plural اُبَيْكِرُوْنَ: &c. It should be observed also, that certain plurals irregularly formed in YA NOON, sometimes incorporate these letters, being, in that case, inflected as nouns in the singular number. Examples: مَضَتْ عَلَيْهِ سِنِيْنٌ كَثِيْرَةٌ "Many years passed over him or it;" وَاِنَّ لَنَا اَبَا حَسَنٍ عَلِيًّا * اَبٌ بَرٌّ وَنَحْنُ لَهُ بَنِيْنُ "And verily ABOO HUSUN ALEE is our virtuous ancestor, and we are his children or descendants;" &c.

RULE SEVENTH.

COMPOUNDED proper names of men, admit this form of the plural, provided, *first*, that the relation between the component parts shall not be that of the genitive case; and, *secondly*, that the first component part shall be مَبْنِيٌّ or INDECLINABLE, but not the second. Example: بَعْلَبَكٌّ "The name of a city;" but here supposed to be the name of a man; Plural بَعْلَبَكُّوْنَ; &c. But if both parts shall be indeclinable, the plural is formed from the word ذُوْ: as ذَوُوْ سِيْبَوَيْهِ "Many men named SEEBUWYH;" ذَوُوْ خَمْسَةَ عَشَرَ "Many men named KHUMSATA ASHARA. Or in the feminine ذَوَاتُ سِيْبَوَيْهِ "Many women named SEEBUWYH;" &c.

RULE

RULE EIGHTH.

But if the relation be that of the genitive case, the first component part only, will then assume the plural number; unless the noun shall be a كُنْيَة, that is to say, Patronymic or Filionymic, being then compounded of the words father or son for the masculine, or mother or daughter for the feminine gender. Example: عَبْدُ مَنَافٍ "A man's name;" Plural عَبْدُو مَنَافٍ; &c. But if patronymic or filionymic, the *imperfect* plural must be generally given to the first component part, while the second optionally retains the singular number, or assumes the form of the *perfect* plural. Examples: آبَاءُ الزَّيْدِيْنَ or آبَاءُ زَيْدٍ the plural of اَبُوْزَيْدٍ; اَبْنَاءُ الزَّيْدِيْنَ or اَبْنَاءُ زَيْدٍ the plural of اِبْنُ زَيْدٍ; &c.

RULE NINTH.

But if the words اِبْنٌ, اَخٌ, or ذُوْ, shall be rendered مُضَاف to a common substantive noun, then if both parts taken together, shall form the proper name of a masculine rational, the first part only, will assume the plural, which may be perfect or imperfect: as اَخُوْكَذَا or بَنُوْكَذَا; اَبْنَاءُكَذَا or اَخْوَةُكَذَا; ذَوُوْكَذَا or اَذْوَاءُكَذَا; &c. And if both together shall not be the proper name of a masculine rational, the plural will then be formed in Alif Ta: as بَنَاتُ لَبُوْنٍ the plural of اِبْنُ لَبُوْنٍ (not the plural of بِنْتُ لَبُوْنٍ) "A young camel in the third year;" Plural of اِبْنُ عِرْسٍ بَنَاتُ عِرْسٍ; "A weasel;" Plural of اِبْنُ نَعْشٍ بَنَاتُ نَعْشٍ "Any one of

three stars at the tail of the Bear;" ذَوَاتُ الْقَعْدَةِ; the plural of ذُو الْقَعْدَةِ "The name of a month;" &c. AKHFUSH, in this case, admits the masculine form of the perfect plural, as بَنُو عِرْسٍ; &c. but his opinion has not been generally adopted.

RULE TENTH.

THE letter ALIF مَقْصُورَةٌ at the end of the singular, must be rejected in the plural number; and the preceding letter retains FUT-HA, as a mark of the rejection of the letter ALIF. Examples: اَعْلَى "Higher, or Highest;" Plural اَعْلَوْنَ or اَعْلَيْنَ; مُوسَى "MOSES;" Plural مُوسَوْنَ or مُوسَيْنَ; عِيسَى "JESUS;" Plural عِيسَوْنَ or عِيسَيْنَ; مُصْطَفَى "A man's name;" Plural مُصْطَفَوْنَ or مُصْطَفَيْنَ. This is the creed of BUSRA; but KOOFA has determined in favor of مُوسُوْنَ or عِيسُوْنَ with ZUMMA for the nominative case; and مُوسِيْنَ or عِيسِيْنَ with KUSRA for the oblique cases; though this is at variance with common usage, and has been condemned as erroneous by SEEBUWYH.

RULE ELEVENTH.

THE letter ALIF MUMDOODA, being an unpermuted radical, will be preserved in the plural number: as قُرَّاءٌ "A reader;" Plural قُرَّاؤُوْنَ; rarely and inelegantly قُرَّاوُوْنَ, according to the authority of ABOO ALEE. If it be brought in exchange for a radical letter, it may be optionally retained or changed into WAO. Examples: كِسَاءٌ originally كِسَاوٌ; Plural كِسَاؤُوْنَ or كِسَاوُوْنَ; رِدَاءٌ originally رِدَايٌ; Plural رِدَاؤُوْنَ

or

or رِدَا وُوْنَ; yet كِسَا يُوْنَ is stated to occur, though held to be anomalous in the general opinion. If it be a servile introduced for the purpose termed إِلْحَاق, it may be also retained or changed into WAO: as عِلْبَاءٌ "A nerve in the neck;" Correlative with قِرْطَاسٌ; Plural عِلْبَاوُوْنَ or عِلْبَاؤُوْنَ; &c. If it be a mark of the feminine gender, as حَمْرَاءُ "Red," it admits not the masculine perfect plural, unless the noun shall belong to masculine rationals, in which case ALIF must be changed into WAO: as حَمْرَاوُوْنَ; rarely and inelegantly حَمْرَاؤُوْنَ or حَمْرَايُوْنَ; &c. After four or more letters, it must be rejected by analogy according to KOOFA; but the rule is prescriptive according to BUSRA: as قَاصِعَاءُ "A mouse-hole;" Plural قَاصِعُوْنَ: خُنْفُسَاءُ "A bug;" Plural خُنْفُسُوْنَ: &c.

SECTION THIRD.

اَلْكَلَامُ فِيْ جَمْعِ الْمُؤَنَّثِ السَّالِمِ

ON THE FORMATION OF THE FEMININE PERFECT PLURAL.

THE feminine plural is formed from the singular, by adding the letters ALIF TA: as مُسْلِمَةٌ "A Moosulman woman;" Plural مُسْلِمَاتٌ in the nominative case, and مُسْلِمَاتٍ in the other two cases. Its application is guided and restricted by the following rules.

RULE FIRST.

IT is analogously applicable to all proper names of women, whether feminine by termination or not. Examples: هِنْدٌ; Plural

ral هِنْدَاتٌ, عَزَّةٌ; Plural عَزَّاتٌ, سُلْمَى; Plural سُلْمَيَاتٌ; سَوْدَاءُ; Plural سَوْدَاوَاتٌ; &c. The terminations of the feminine gender are, *first*, the letter تَا expressed or understood; and, *secondly*, the letter Alif مَقْصُورَة or مَمْدُودَة; as in the preceding examples.

RULE SECOND.

It is analogously applicable to every feminine substantive noun ending in the long or short Alif, provided that such noun shall not be assumed as the name of a masculine rational. Examples: بُشْرَى "Glad tidings;" Plural بُشْرَيَاتٌ: ضَرَّاءُ "Distress or Famine;" Plural ضَرَّاوَاتٌ: &c. Also, to substantive nouns feminine by the termination تَا expressed, even though they may happen to be the proper names of men. Examples: تَكْرِيمَةٌ; Plural تَكْرِيمَاتٌ: إِخْرَاجَةٌ; Plural إِخْرَاجَاتٌ. So, also, of حَمْزَةٌ; Plural حَمْزَاتٌ: or طَلْحَةٌ; Plural طَلْحَاتٌ: though both are masculine proper names. The words تَكْرِيمٌ or إِخْرَاجٌ without تَا, form the plurals تَكَارِيمُ; or أَخَارِيجُ; as will be seen hereafter.

RULE THIRD.

It is analogously applicable to all substantive nouns common to both genders, which neither admit the masculine perfect plural, nor any imperfect form of the plural: as أَلِفٌ "The letter Alif;" Plural أَلِفَاتٌ. And so, also, of other letters: as بَاءٌ; بَاءَاتٌ: تَاءٌ; تَاءَاتٌ: ثَاءٌ; ثَاءَاتٌ: &c. And generally speaking, to all attributives (even though applicable to masculine rationals)

which

which end in the letter تَا, or either ALIF of the feminine gender. Example: عَلَّامَةٌ "Most learned;" Plural عَلَّامَاتٌ: مِجْزَامَةٌ "Very sharp or cutting;" Plural مِجْزَامَاتٌ: ضَارِبَةٌ "A beater;" Plural ضَارِبَاتٌ: حُبْلَىٰ "Pregnant;" Plural حُبْلَيَاتٌ: نُفَسَاءُ "A woman having born a child within 40 days;" Plural نُفَسَاوَاتٌ: &c. Yet the Measures فَعْلَىٰ and فَعْلَاءُ admit not this form of the plural, if the masculine of the former shall be فَعْلَانُ: as سَكْرَانُ سَكْرَىٰ "Drunk;" or that of the latter أَفْعَلُ: as أَحْمَرُ حَمْرَاءُ "Red;" &c. The reason assigned, is, that the masculine gender of these attributives admits not the masculine perfect plural, except in the opinion of إِبْنُ كَيْسَانَ, who also permits the feminine form to assume the feminine perfect plural: as سَكْرَيَاتٌ; حَمْرَاوَاتٌ; &c. And this plural may be assumed, according to the opinion of all Grammarians, in the event of the conversion of a given attributive into a practical substantive noun: as خَضْرَاءُ properly the feminine gender of أَخْضَرُ "Green;" but often used substantively to signify "A vegetable;" in which case only, it forms its plural خَضْرَاوَاتٌ. So, also, this form of the plural is applicable to all proper names (not being masculine rationals) formed on either of the Measures فَعْلَىٰ or فَعْلَاءُ; and to feminine attributives of the quinqueliteral class: as صَهْصَلِقٌ "A clamorous woman;" Plural صَهْصَلِقَاتٌ: جَحْمَرِشٌ "An old woman;" Plural جَحْمَرِشَاتٌ: &c.

RULE FOURTH.

It is analogously formed from all attributives not applicable to rational beings: as صَافِنٌ "A horse standing on three legs;" Plural صَافِنَاتٌ: سِبَحْلٌ "A strong camel;" Plural سِبَحْلَاتٌ: خَالٍ "Empty;" Plural خَالِيَاتٌ: مَاضٍ "Past;" Plural مَاضِيَاتٌ: &c. Also, from all diminutive nouns not significant of rational beings, because such nouns involve an attributive: as جُمَيْلٌ "A small camel;" Plural جُمَيْلَاتٌ: كُتَيِّبٌ "A little book;" Plural كُتَيِّبَاتٌ: &c. Also, from such compounds as ذُو كَذَا: Plural ذَوَاتُ كَذَا; اِبْنُ كَذَا: Plural بَنَاتُ كَذَا; &c. provided both component parts together, shall not be the name of a masculine rational; as already stated in Section 3d.

RULE FIFTH.

It prevails in masculine nouns substantive or attributive, from which no imperfect form of the plural has ever been derived. Examples: سُرَادِقٌ "A curtain;" Plural سُرَادِقَاتٌ: رِبَحْلٌ "A tall camel;" Plural رِبَحْلَاتٌ: سِبَطْرٌ "A handsome or excellent camel;" Plural سِبَطْرَاتٌ: &c. Furraa indeed states it to be analogously applicable to such nouns. But if these, having no feminine termination, should happen to be used in any imperfect form of the plural, they will rarely receive the feminine plural, though some examples may be adduced: as بِوَانٌ "A tent-pole;" Plural بُوُنٌ or بِوَانَاتٌ: خِوَانٌ "A dining table;" Plural خُوُنٌ or خِوَانَاتٌ: &c. It prevails

vails also in quinqueliteral substantive nouns: as سَفَرْجَلٌ "A quince;" Plural سَفَرْجَلَاتٌ: &c. And in imperfect plurals which admit no subsequent form of the imperfect plural: as بُيُوْتَاتٌ the plural of بُيُوْتٌ; the plural of بَيْتٌ "A house;" رِجَالَاتٌ the plural of رِجَالٌ; the plural of رَجُلٌ "A man;" صَوَاحِبَاتٌ the plural of صَوَاحِبُ; the plural of صَاحِبَةٌ "A female companion;" &c. In opposition to اَقْوَالٌ; the plural of قَوْلٌ "A speech;" اَكْلُبٌ the plural of كَلْبٌ "A dog;" اَنْعَامٌ the plural of نَعَمٌ "A quadruped;" &c. because from these are formed the plurals اَكَالِبُ; اَقَاوِيْلُ; اَنَاعِيْمُ; &c.

RULE SIXTH.

Nouns not significant of female animals, but feminine by the termination تَا understood, though not expressed, sometimes admit the feminine plural, not by analogy; but only by the authority of prescription alone. Examples: اَرْضٌ "Land;" Plural اَرَضَاتٌ: سَمَاءٌ "The sky;" Plural سَمَاوَاتٌ: كَائِنٌ "Whatever exists;" Plural كَائِنَاتٌ: شِمَالٌ "The left hand;" Plural شِمَالَاتٌ: &c. The termination تَا is known to be understood in these examples, because it must be expressed in their diminutives: namely اُرَيْضَةٌ; سُمَيَّةٌ; كُوَيْنَةٌ; شُمَيْلَةٌ; &c. as will be fully explained hereafter.

RULE SEVENTH.

The final radical, being rejected from the singular number of nouns feminine by the termination تَا, will be generally restor-

ed

ed in the feminine plural, if the primal radical shall be MUFTOOH. Examples: ضَعَةٌ; originally ضَعْوَةٌ; "The name of a tree;" Plural ضَعَوَاتٌ; more rarely ضَعَاتٌ: هَنَةٌ originally هَنْوَةٌ; "The organs of generation in either sex;" Plural هَنَوَاتٌ; more rarely هَنَاتٌ: &c. Yet some of these nouns reject this form of the plural entirely, admitting only the imperfect plural: as شَاةٌ; originally شَوْهَةٌ; "A goat;" Plural شِيَاهٌ: شَفَةٌ originally شَفْهَةٌ or شَفَوَةٌ; "The lip;" Plural شِفَاهٌ: &c. And some admit both forms: as اَمَةٌ "A female servant;" originally اَمْوَةٌ; Plural اِمَاءٌ: or more rarely اَمَوَاتٌ; &c.

RULE EIGHTH.

BUT if the primal radical shall be MUSKOOR, the rejected letter will be sometimes, but not generally, resumed in the feminine plural. Examples: مِئَةٌ "A hundred;" originally مِئْيَةٌ; Plural مِئَاتٌ: رِئَةٌ "The lungs;" originally رِئْيَةٌ; Plural رِئَاتٌ: اِبْنَةٌ or بِنْتٌ "A daughter;" originally بَنَوَةٌ; Plural بَنَاتٌ: عِضَةٌ "The name of a thorny tree;" originally عِضْوَةٌ; Plural عِضَوَاتٌ: &c. And if the primal radical shall be MUZMOOM, the rejected final cannot be resumed: as كُرَةٌ "A ball;" originally كُرْوَةٌ; Plural كُرَاتٌ: ظُبَةٌ "The sharp edge of a sword;" originally ظُبْوَةٌ; Plural ظُبَاتٌ. It is to be observed, however, that اُخْتٌ "A sister;" originally اَخَوَةٌ; forms its Plural اَخَوَاتٌ.

RULE NINTH.

THE letter ALIF مَقْصُورَة, occurring as the third letter in the

singular

singular number, will be changed into WAO in the feminine plural, 1st. if it were brought in exchange for an original WAO: as عَصًا "A Staff;" Plural عَصَوَاتٌ: &c. 2d. If, being itself original, it shall not be subject to the rules of إِمَالَةٌ: as إِلَى "The name of a particle;" Plural إِلَوَاتٌ: &c. And, finally, if the original form cannot be determined: as لَدَا "Play;" Plural لَدَوَاتٌ: &c. In every other case, the short ALIF must be changed into YA: as أَرْطًى "The name of a tree;" Plural أَرْطَيَاتٌ: مُصْطَفَاةٌ the feminine gender of مُصْطَفًى "Chosen;" Plural مُصْطَفَيَاتٌ: &c. In these examples, the short ALIF happens not to be the third letter. Or بَلَى "Yes;" Plural بَلَيَاتٌ: مَتَى "When?" Plural مَتَيَاتٌ: &c. because ALIF, being original, is yet subject to the rules of إِمَالَةٌ. Or رَحًى "A mill stone;" Plural رَحَيَاتٌ: &c. because ALIF is here in exchange for YA.

REMARKS.

THE short ALIF servile, following four or more letters, is analogously rejected at KOOFA; but this rule is prescriptive at BUSRA. Examples: زِبَغْرَى "A female crocodile;" Plural زِبَغْرَاتٌ: قَبَعْثَرَى "A strong camel;" Plural قَبَعْثَرَاتٌ: &c. The letters بَا, تَا, ثَا, form their Plurals بَيَاتٌ; تَيَاتٌ; ثَيَاتٌ; &c. whereas بَاءٌ, تَاءٌ, ثَاءٌ, retain HUMZA: as بَاءَاتٌ; تَاءَاتٌ; ثَاءَاتٌ; &c.

RULE TENTH.

THE letter ALIF مُمْدُودَةٌ, being radical and unpermuted,

will be retained in the plural number: as قُرَّاءٌ "A reader;" Plural قُرَّاآتٌ: very rarely قُرَّاوَاتٌ; according to the authority of Aboo Aleb. The same letter, being a mark of the feminine gender, must be changed into wao: as حَمْرَاوَاتٌ; rarely حَمْرَاآتٌ; and still more rarely حَمْرَايَاتٌ according to Mazuneb. But being permuted, it may be optionally retained or changed into wao: as كِسَاوَاتٌ or كِسَاءَاتٌ; رِدَاوَاتٌ or رِدَاءَاتٌ; &c. And so, also, if it be servile introduced for the purpose termed اِلْحَاقٌ: as عِلْبَاءٌ (like قِرْطَاسٌ) "A nerve in the neck;" Plural عِلْبَاوَاتٌ or عِلْبَاءَاتٌ; &c.

REMARKS.

The feminine Alif Mumdooda, following four or more letters, is analogously rejected according to Koofa; but the rule is prescriptive according to Busra. Examples: قَاصِعَاءٌ "A mouse-hole;" Plural قَاصِعَاتٌ: خُنْفُسَاءٌ "A bug;" Plural خُنْفُسَاتٌ; &c. And the Grammarian Kisaee changes the long Alif into ya by analogy in كِسَاءٌ; forming the Plural كِسَايَاتٌ; but though that plural occurs in the Language, the permutation is prescriptive in the general opinion.

RULE ELEVENTH.

Feminine substantive nouns formed on either of the Measures فَعْلٌ or فَعْلَةٌ, become مَفْتُوحُ الْعَيْنِ in the feminine plural; *first*, if the medial shall not be infirm; and, *secondly*, if the noun shall not be مُضَاعَف. Examples: اَرْضٌ "Land;" Plural ارضات:

ظَبْيَةٌ: "A deer;" Plural ظَبَيَاتٌ: رَكْوَةٌ "A pitcher;" Plural رَكْوَاتٌ: تَمْرَةٌ "A date;" Plural تَمَرَاتٌ: اَرْضَاتٌ &c. In opposition to رَوْضَةٌ "A garden;" Plural رَوْضَاتٌ: بَيْضَةٌ "An egg;" Plural بَيْضَاتٌ; &c. Yet the tribe of هُذَيْل reject the exception, saying بَيَضَاتٌ; رَوَضَاتٌ; &c. notwithstanding the infirmity of the medial radical. And some of the Arabs extend the exception to nouns of the نَاقِص or IMPERFECT CLASS: as رَكْوَاتٌ for رَكَوَاتٌ; ظَبْيَاتٌ for ظَبَيَاتٌ; &c.

RULE TWELFTH.

THE vowel FUT-HA is generally and optionally, but not necessarily, given to the medial plural of feminine substantive nouns formed on فِعْلٌ or فِعْلَةٌ, if they shall not belong to the class termed مُضَاعَف. Examples: هِنْدٌ "A woman's name;" Plural هِنْدَاتٌ: سِدْرَةٌ "The name of a tree;" Plural سِدْرَاتٌ: &c. But KUSRA is also optional, (because the primal receives KUSRA,) *first*, if the noun shall not be AJWUF; and, *secondly*, if the final shall not be WAO. Examples: هِنْدَاتٌ; سِدْرَاتٌ; لِحْيَاتٌ; &c. This is the opinion of SEBBUWYH; but the accuracy of KUSRA, according to FURRAA, depends on the authority of prescription alone. But if the noun be AJWUF, the quiescent mark will be generally retained in the feminine plural; since KUSRA is inaccurate, and FUT-HA is rare: as دِيْمَةٌ more rarely دِيَمَاتٌ; the plural of دِيْمَةٌ "Constant rain;" بِيْعَةٌ more rarely بِيَعَاتٌ; the plural of بِيْعَةٌ "A

Christian

Christian church;" &c. So, also, if WAO be the final: as رِشْوَاتٌ more rarely رِشْوَاتٌ "Bribes;" &c. Or even YA, according to the opinion of some Grammarians: as لِحْيَاتٌ more rarely لِحَيَاتٌ; but very commonly لِحًى "Beards;" &c. The word جِرْوَاتٌ the plural of جِرْوَةٌ "A wolf's cub;" is anomalous, because it presents a final WAO.

RULE THIRTEENTH.

THE vowel FUT-HA is generally given to the plural medial of feminine substantive nouns formed on فُعْلٌ or فُعْلَةٌ, if they shall not belong to the class termed مُضَاعَف. Examples: عُرْسٌ "A bridal feast;" Plural عُرَسَاتٌ: خُطْوَةٌ "A step;" Plural خُطَوَاتٌ. Yet the quiescent mark may be retained: (as خُطْوَاتٌ عُرْسَاتٌ) according to the dialect of بَنُو تَمِيمٍ and others; and the vowel ZUMMA may supercede FUT-HA (خُطُوَاتٌ عُرُسَاتٌ,) *first*, if the medial shall not be infirm; as ذُوْلَةٌ never ذُوَلَاتٌ or ذُوْلَاتٌ, the plural of ذُوْلَةٌ "Fortune;" and, *secondly*, if the final shall not be YA: as كُلْيَةٌ "The Kidneys;" Plural كُلًى; not كُلْيَاتٌ; &c. It is to be observed that the optional supercession of FUT-HA by the vowel ZUMMA is analogous according to SEBBUWYH, and prescriptive according to FURRAA.

RULE FOURTEENTH.

IN substantive nouns of the class termed مُضَاعَف, all the six measures above mentioned, retain the quiescent mark in the plural number. Examples: ذَرَّةٌ "A small ant, or An atom;"

Plural

Plural ذَرَّاتٌ: عِدَّةٌ "A few;" Plural عِدَّاتٌ: مُدَّةٌ "A period of time;" Plural مُدَّاتٌ: &c. And so, also, of all attributives; on whichsoever of the six measures they may happen to be formed, and without reference to any condition. Examples: صَعْبَةٌ "Difficult;" Plural صَعْبَاتٌ: عِلْجَةٌ "A fat female wild ass;" Plural عِلْجَاتٌ: حُلْوَةٌ "Sweet;" Plural حُلْوَاتٌ: &c. There are, however, some exceptions: as رَبْعَةٌ "A middle sized woman;" Plural رَبَعَاتٌ: but these are not numerous, notwithstanding the opinion of the Grammarian قُطْرُب, who affirms that فَعْلَةٌ, being attributive, may analogously assume Fut-ha in the feminine plural. It is scarcely necessary to observe, after the examples which have been adduced, that the termination تَا, when it occurs in the singular, is rejected in the formation of the feminine plural.

CHAPTER FOURTEENTH.

SECTION FIRST.

اَلْكَلَامُ فِىْ جَمْعِ التَّكْسِيْرِ

ON THE IMPERFECT PLURAL.

The imperfect plural, commonly termed مُكَسَّرٌ or Broken, because it is formed, not like the perfect plural, by adding certain terminations to the singular number; but by the assumption of new and peculiar Measures, as اَقْوَالٌ the plural of قَوْلٌ "A speech;" has been divided into two classes: the first termed جَمْعُ الْقِلَّةِ or The plural of Paucity; and the second termed جَمْعُ الْكَثْرَةِ or The plural of multitude.

THE PLURAL OF MULTITUDE will be considered hereafter, and we are now to consider the PLURAL OF PAUCITY; so termed, because it is thought by Grammarians to be generally inapplicable to any number above TEN; though the fact is not universally true, because it is sometimes employed as a plural of multitude; being then applicable to the number ELEVEN, or to any higher number whatever. Duality being expressed by the dual number, it is common to both plurals to be generally inapplicable to any number below THREE; yet many examples might be found in the Language, of the supercession of the dual by the plural number.

WHETHER the preceding limitation of the plural of paucity to numbers not exceeding TEN, is really borne out by the usage of the Arabic Language, is a question which I shall not venture to decide. It is reasonable to infer that it must have some foundation in fact, since it is confirmed by the opinion of all Grammarians; yet I am disposed to believe that the form of the singular very commonly determines the form of the plural without reference to the limitation at all; and it is certain at least, that there are many nouns from which both plurals cannot be derived.

SECTION SECOND.

اَوْزَانُ جَمْعِ الْقِلَّةِ

MEASURES OF THE PLURAL OF PAUCITY.

THE measures of the plural of paucity are four: namely أَفْعُلٌ; أَفْعَالٌ; أَفْعِلَةٌ; فِعْلَةٌ: for though FURRAA has added three more, namely فُعُلٌ; فِعَلٌ; and فَعَلَةٌ; yet these are held to be plurals

of

of multitude by most Grammarians, and will be so considered in this work. The following rules will determine the nature and form of the nouns to which each of these measures of the plural of paucity may be applied.

Measure 1st. أَفْعُلٌ.

RULE FIRST.

This form of the plural is applicable, by analogy, to all substantive nouns, (but not to attributives,) formed on the Measure فَلْسٌ ; فَعْلٌ provided the medial shall not be infirm. Examples : فَلْسٌ "A small coin ; or The scale of a fish ;" Plural أَفْلُسٌ : وَجْهٌ "The face ;" أَوْجُهٌ : يَدٌ "The hand ;" أَيْدٍ : دَلْوٌ "A bucket ;" أَدْلٍ : ضَبٌّ "A lizard ;" أَضْبٌّ : ظَبْيٌ "A deer ;" أَظْبٍ ; &c. Yet in the case of nouns termed مُضَاعَف, as ضَبٌّ ; or of nouns having WAO for the primal, as وَجْهٌ ; the application of this form of the plural is prescriptive, not analogous, according to the opinion of certain Grammarians.

RULE SECOND.

It is applicable, by analogy, to all substantive nouns of four letters, (the third being Mudda,) which are feminine by the letter تَ undersood, but not expressed. Examples : عَنَاقٌ "A female kid ;" Plural أَعْنُقٌ : ذِرَاعٌ "A cubit ;" أَذْرُعٌ : عُقَابٌ "An eagle ;" أَعْقُبٌ : يَمِينٌ "An oath ;" أَيْمُنٌ : &c. The letter تَ is known to be understoqd in such nouns, by referring to other inflexions, as the diminutive for example, in which it must be expressed.

RULE

RULE THIRD.

It is applicable, by the authority of prescription, 1st. to the Measure فِعْلٌ: as ذِئْبٌ "A wolf;" Plural اَذْؤُبٌ: قِدْرٌ "A kettle;" اَقْدُرٌ: جِلْفٌ "Hollow;" اَجْلُفٌ: &c. 2d. To فُعْلٌ: as قُفْلٌ "A lock;" اَقْفُلٌ: غُوْلٌ "A demon;" اَغْوُلٌ: لُبٌّ "Understanding;" اَلُبٌّ: or more rarely اَلْبُبٌ which is contrary to rule; &c. 3d. To فُعُلٌ: as عُنُقٌ "The neck;" اَعْنُقٌ: حُقْبٌ "A period of eight years;" اَحْقُبٌ: فُرُطٌ "An affair carried too far; also, A swift horse;" اَفْرُطٌ: &c. 4th. To فَعَلٌ: as قَدَمٌ "A step;" اَقْدُمٌ: جَبَلٌ "A mountain;" اَجْبُلٌ: زَمَنٌ "Time;" اَزْمُنٌ: عَصًا "A staff;" اَعْصٍ: &c. 5th. To فَعِلٌ: as نَمِرٌ "A panther;" اَنْمُرٌ: كَبِدٌ "The liver;" اَكْبُدٌ: &c. 6th. To فَعَلٌ: as ضِلَعٌ "A rib;" اَضْلُعٌ: عِنَبٌ "A grape seed;" اَعْنُبٌ: &c. 7th. To فَعُلٌ: as سَبُعٌ "A beast of prey;" اَسْبُعٌ: ضَبُعٌ "A hyena;" اَضْبُعٌ: عَجُزٌ "The buttocks;" اَعْجُزٌ: &c. 8th. To فِعْلَةٌ; though this is very rare: as نِعْمَةٌ "Affluence;" اَنْعُمٌ: &c. 9th. To فُعْلَةٌ: as طُبَةٌ; originally طُبْوَةٌ; "The edge of a sword;" اَطْبٌ: &c. 10th. To فَعَلَةٌ: as رَقَبَةٌ "The neck;" اَرْقُبٌ: اَكَمَةٌ "A hillock;" آكُمٌ: اَمَةٌ; originally اَمَوَةٌ; "A female servant;" آمٌ: &c.

RULE FOURTH.

It is anomalously applicable, by the authority of prescription, 1st. to certain nouns infirm in the medial, formed on either of the Measures فَعْلٌ; or فَعَلٌ. Examples: ثَوْبٌ "A garment;" اثوب:

سَيْفٌ "A sword;" أَسْيُفٌ: قَوْسٌ "A bow;" أَقْوُسٌ: ثَوْبٌ أَثْوُبٌ: دَارٌ "A house;" أَدْوُرٌ: عَيْنٌ "The eye;" أَعْيُنٌ: نَابٌ "The foreteeth;" أَنْيُبٌ: &c. نَارٌ "Fire;" أَنْوُرٌ:

2d. To attributives of four letters, the third being MUDDA, which are not feminine by تَا understood: as رَسُولٌ "Sent;" أَرْسُلٌ: جَنِينٌ "A child in the womb;" أَجُنٌّ: &c. 3d. To masculine substantive nouns of the same description: as نَهَارٌ "The day;" أَنْهُرٌ: طِحَالٌ "The spleen;" أَطْحُلٌ: غُرَابٌ "A raven;" أَغْرُبٌ: رَغِيفٌ "A cake of bread;" أَرْغُفٌ: صَبِيٌّ "A child;" أَصْبٍ: &c. 4th. To substantive nouns feminine by the termination تَا expressed, not understood: as سَحَابَةٌ "A cloud;" أَسْحُبٌ: &c. 5th. To nouns substantive or adjective, formed on فَاعِلٌ: as جَائِزٌ "A house beam;" أَجْوُزٌ: رَاكِبٌ "A rider;" أَرْكُبٌ: &c. 6th. To nouns formed on فَعَلَانٌ: as رَمَضَانُ "The name of a month;" أَرْمُضٌ: &c.

CONCLUSION.

THE preceding rules are supported by the general opinion of Grammarians; but FURRAA considers this form of the plural as applicable, by analogy, to all feminine substantive nouns formed on the Measure فَعَلٌ: as قَدَمٌ; Plural أَقْدُمٌ: or فِعْلٌ: as قِدْرٌ; Plural أَقْدُرٌ: or فُعْلٌ: as غُوْلٌ; Plural أَغْوُلٌ: or فَعُلٌ: as عَجُزٌ; Plural أَعْجُزٌ: or فُعُلٌ: as عُنُقٌ; Plural أَعْنُقٌ: &c. The same opinion is maintained by YOONOOS, if the noun be formed on فَعَلٌ; as قَدَمٌ; but not otherwise.

Measure 2d. اَفْعَالٌ.

RULE FIRST.

This form of the plural is applicable, by analogy, to all nouns substantive or attributive, formed on the Measure فَعْلٌ, and having an infirm letter in the medial. Examples: ثَوْبٌ "A garment;" اَثْوَابٌ: سَيْفٌ "A sword;" اَسْيَافٌ: عَوْنٌ "A helper;" اَعْوَانٌ: حَيٌّ "Living;" اَحْيَاءٌ: &c.

RULE SECOND.

It is applicable, by analogy, to all nouns substantive or attributive, formed on any one of the following measures, whether infirm in the medial or not; and without reference to any condition. Namely فُعْلٌ: as حُكْمٌ "An order;" اَحْكَامٌ: نُوْرٌ "Light;" اَنْوَارٌ: حُلْوٌ "Sweet;" اَحْلَاءٌ: حُرٌّ "Free;" اَحْرَارٌ: &c. Or فِعْلٌ: as حِمْلٌ "A lamb;" اَحْمَالٌ: عِيْدٌ "A festival;" اَعْيَادٌ: بِكْرٌ "A virgin;" اَبْكَارٌ: حِبٌّ "A friend;" اَحْبَابٌ: &c. Or فَعَلٌ: as جَمَلٌ "A camel;" اَجْمَالٌ: نَابٌ "The foreteeth;" اَنْيَابٌ: خَلَقٌ "Old;" اَخْلَاقٌ: تَبَعٌ "A follower;" اَتْبَاعٌ: &c. Or فَعِلٌ: as فَخِذٌ "The thigh;" اَفْخَاذٌ: وَجِلٌ "Fearful;" اَوْجَالٌ: &c. Or فَعُلٌ: as عَضُدٌ "The arm;" اَعْضَادٌ: يَقُظٌ "Wakeful or Vigilant;" اَيْقَاظٌ: &c. Or فُعُلٌ: as اُذُنٌ "The ear;" اَذَانٌ: عُزُلٌ "Unarmed;" اَعْزَالٌ: &c.

RULE THIRD.

It is applicable, by analogy, to all nouns substantive or attributive, formed on the Measure فَعْوَلٌ, and having the letter WAO for

for the final radical. Examples: فَلُوٌّ "The colt of a horse or an ass, no longer suckled by the dam;" أَفْلَاءٌ: عَدُوٌّ "An enemy;" أَعْدَاءٌ: &c. Also, to all substantive nouns, (not to attributives,) formed on فَعَلٌ or فِعَلٌ: as عِنَبٌ "A grape, seed;" أَعْنَابٌ: إِبِلٌ "A camel;" آبَالٌ: &c. Also, to all attributives formed on either of the Measures فَعِيلٌ or فَيْعِلٌ; provided the former shall not have the sense of the passive participle. Examples: شَرِيفٌ "Noble;" أَشْرَافٌ: جَيِّدٌ "Excellent;" أَجْوَادٌ: &c. In opposition to جَرِيحٌ "Wounded;" which, having the sense of the passive participle, cannot assume this form of the plural. It is to be observed, however, that the application of this form of the plural to either of the Measures فَعِيلٌ or فَيْعِلٌ, is accounted prescriptive by some Grammarians.

RULE FOURTH.

It is applicable, by the authority of prescription, to many nouns substantive or attributive, formed on the Measure فَعْلٌ, of which the medial is not infirm. Examples: نَهْرٌ "A streamlet;" أَنْهَارٌ: فَهْمٌ "Understanding;" أَفْهَامٌ: أَلْفٌ "A thousand;" آلَافٌ: وَهْمٌ "A conception of the mind;" أَوْهَامٌ: فَرْدٌ "Single;" أَفْرَادٌ: بَرٌّ "Virtuous;" أَبْرَارٌ: &c. This is the general opinion, but FURRAA affirms its application, by analogy, to all nouns formed on the Measure فَعْلٌ, and having WAO or HUMZA for the primal radical.

RULE FIFTH.

It is applicable, by the authority of prescription, to the following

ing Measures: namely فُعْلٌ: as رُطَبٌ "A ripe date;" اَرْطَابٌ: رُبَعٌ "A young camel colted in the spring;" اَرْبَاعٌ. Or فَاعِلٌ: as جَاهِلٌ "Ignorant;" اَجْهَالٌ: طَاهِرٌ "Pure;" اَطْهَارٌ: صَاحِبٌ "A companion;" اَصْحَابٌ. Or فَعَالٌ: as جَنَانٌ "The heart;" اَجْنَانٌ: جَبَانٌ "A coward;" اَجْبَانٌ. Or تَفْعِيلٌ being substantive: as يَمِينٌ "An oath;" اَيْمَانٌ. Or فَعْلَةٌ: as نَدْبَةٌ "The scar of a healed wound;" اَنْدَابٌ: زَهْرَةٌ "A blossom;" اَزْهَارٌ. Or فُعْلَةٌ: as خُرْبَةٌ "A circular hole;" اَخْرَابٌ. Or فِعْلَةٌ: as فِلْذَةٌ "A piece of flesh;" اَفْلَاذٌ: نَضْوَةٌ "A lean she-camel;" اَنْضَاءٌ. Or فَعَلَةٌ: as شَفَقَةٌ "The top of a mountain;" اَشْفَاقٌ: حَدَقَةٌ "The pupil of the eye;" نَاقَةٌ: اَحْدَاقٌ "A she-camel;" اَنْوَاقٌ. Or فَعِلَةٌ: as نَمِرَةٌ "A female panther;" اَنْمَارٌ. Or فَاعِلَةٌ: as كَاتِبَةٌ "A female writer;" اَكْتَابٌ. Or فَعَالٌ: as اِدَامٌ "Any thing eaten with bread;" آدَامٌ. Or فُعَالٌ: as غُثَاءٌ "Any thing left by the stream;" اَغْثَاءٌ. Or فَعِيلَةٌ: as خَرِيدَةٌ "A modest woman; or A virgin;" اَخْرَادٌ. Or فَيْعَلَةٌ: as مَيْتَةٌ "A dead woman;" اَمْوَاتٌ. Or اَفْعَلُ: as اَعْزَلُ "Unarmed;" اَعْزَالٌ. Or فَاعُولٌ: as طَاوُوسٌ "A peacock;" اَطْوَاسٌ. Or فَعُّولٌ: as نَيُّوبٌ "An aged she-camel;" اَنْيَابٌ: &c.

MEASURE 3d. اَفْعِلَةٌ.

RULE FIRST.

THIS form of the plural is analogously applicable to all masculine substantive nouns having four letters, of which the third is a MUDDA. Examples: طَعَامٌ "Food;" اَطْعِمَةٌ: حِمَارٌ "An ass;"

ass;" اَحْمِرَةٌ : غُرَابٌ "A raven;" اَغْرِبَةٌ : رَغِيْفٌ "A cake of bread;" اَرْغِفَةٌ : عَمُوْدٌ "A pillar;" اَعْمِدَةٌ : &c.

REMARKS.

The word كِتَابٌ "A book," Plural كُتُبٌ, is anomalous; because the plural of paucity should have been اَكْتِبَةٌ; whereas كُتُبٌ is the only form of the plural in use; being indifferently applicable to the number THREE, and to all higher numbers whatever. According to an opinion stated by Aboo Hy-yan, the Measure اَفْعِلَةٌ is the only regular form of the plural applicable to masculine substantive nouns formed on either of the Measures فَعَالٌ or فِعَالٌ; and being either مُضَاعَف or مُعْتَلُّ اللَّام. In this case عِنَانٌ "A rein;" Plural عُنُنٌ; حِجَاجٌ "A camel's halter;" Plural حُجُجٌ; and سَمَاءٌ "The sky;" Plural سُمِيٌّ; are anomalous; the regular plurals of paucity and multitude being both formed on اَفْعِلَةٌ: as اَعِنَّةٌ; اَحِجَّةٌ; اَسْمِيَةٌ; all which are commonly observed to occur in the Language.

RULE SECOND.

It is applicable, by the authority of prescription, 1st. to many attributives formed on the Measure فَعِيْلٌ, and having the medial and final homogeneous. Examples: عَزِيْزٌ "Precious;" اَعِزَّةٌ : جَلِيْلٌ "Glorious;" اَجِلَّةٌ : شَحِيْحٌ "Covetous;" اَشِحَّةٌ. 2d. To many nouns substantive or attributive, formed on the same measure, and having the final infirm. Examples: صَبِيٌّ "A child;" اَصْبِيَةٌ : نَجِيٌّ "A confidant;" اَنْجِيَةٌ : عَيِيٌّ "Stammering;" اعية.

اَعِيَّةٌ. 3d. To فُعْلٌ: as فَرْخٌ "A chicken;" اَفْرِخَةٌ: قِدْحٌ "An arrow not yet feathered or pointed;" اَقْدِحَةٌ: قُرْطٌ "An ear-ring;" اَقْرِطَةٌ. 4th. To فَعَلٌ: as طَبَقٌ "The cover of any thing;" اَطْبِقَةٌ: دَارٌ "A house;" اَدْوِرَةٌ: خَالٌ "A maternal uncle;" اَخْوِلَةٌ: قَفًا "The back of the neck;" اَقْفِيَةٌ. 5th. To فُعَلٌ: as لِوَىً "A banner;" اَلْوِيَةٌ: خُزَزٌ "A hare;" اَخِزَّةٌ. 6th. To فَعْلَةٌ: as شَتْوَةٌ "Winter;" اَشْتِيَةٌ. It is to be observed, however, that Mooburrud considers شِتَاءٌ as the plural of شَتْوَةٌ; and اَشْتِيَةٌ as the plural of شِتَاءٌ; whereas this last is held to be singular by most Grammarians, being accounted synonimous with شَتْوَةٌ. 7th. To فُعْلَةٌ: as جِرَّةٌ "Food brought up from the stomach of camels chewing the cud;" اَجِرَّةٌ: حُسْوَةٌ "A draught of water;" اَحْسِيَةٌ. 8th. To فَعَلَةٌ: as سَحَاةٌ "The skin or bark of any thing;" اَسْحِيَةٌ: 9th. To فَاعِلٌ or فَاعِلَةٌ or فَعِيلَةٌ: as بَاطِنٌ "The belly or inside of any thing;" اَبْطِنَةٌ: وَادٍ "A valley;" اَوْدِيَةٌ: نَاحِيَةٌ "A region or quarter;" اَنْحِيَةٌ: نَضِيضَةٌ "Slight rain;" اَنِضَّةٌ. 10th. To فَيْعِلٌ: as عَيِّلٌ "A man's family; or Those who depend on him for subsistence;" اَعْوِلَةٌ or اَعْيِلَةٌ. It is to be observed, however, that عَيِّلٌ forms its plural عِيَالٌ; whence اَعْوِلَةٌ or اَعْيِلَةٌ, according to the opinion of some Grammarians. 11th. To فُعَالٌ: as جَنَاحٌ "A wing;" اَجْنِحَةٌ: عُقَابٌ "An eagle;" اَعْقِبَةٌ. 12th. To اُفْعُولٌ: as اُدْحِيٌّ "Any place where the ostrich lays her eggs;" اَدْحِيَةٌ. It is to be observed, however, that اَدْحِيٌّ occurs in

the

the sense of أُذْنٌ حِيٌّ; originally أُذْنٌ حُوٌّ; and gives birth to the plural آذَانٌ حِيَةٌ according to the opinion of some Grammarians. The application of this form of the plural to فَعَّالٌ or فَعَلَانٌ is of rare occurrence: as خَوَّانٌ; Plural أَخْوِنَةٌ; "One of the names of the month رَبِيعُ الْأَوَّلِ:" رَمَضَانٌ; Plural أَرْمِضَةٌ; "The name of the month Ramazan;" &c.

MEASURE 4th. فِعْلَةٌ.

THIS form of the plural is not applicable, by analogy, to any one class of Arabic nouns substantive or attributive; and therefore the Grammarian إِبْنُ السَّرَّاجِ has assigned it to the class termed إِسْمُ الْجَمْعِ or COLLECTIVE PLURALS; of which we shall soon have occasion to treat. By other Grammarians, it is generally considered as a plural of paucity; applicable, by the authority of prescription, 1st. to the Measure فَعِيلٌ: as صَبِيٌّ "A child;" صِبْيَةٌ: جَلِيلٌ "Glorious;" جِلَّةٌ. 2d. To فَعَلٌ: as وَلَدٌ "A child;" وِلْدَةٌ: فَتًى "A youth;" فِتْيَةٌ. 3d. To فَعْلٌ: as شَيْخٌ "An old man;" شِيْخَةٌ: ثَوْرٌ "A bull;" ثِيرَةٌ. 4th. To فِعْلٌ: as مِلْحٌ "Salt;" مِلْحَةٌ: عِلْجٌ "A fat wild ass;" عِلْجَةٌ. 5th. To فُعَلٌ: as ثُنِيٌّ "A chief;" ثِنْيَةٌ. 6th. To فُعَالٌ: as غَزَالٌ "A fawn;" غِزْلَةٌ: غُلَامٌ "A boy;" غِلْمَةٌ: شُجَاعٌ "Brave;" شِجْعَةٌ. 7th. To فَيْعِلٌ: as بَيِّنٌ "Obvious;" بِيْنَةٌ: &c.

SECTION

SECTION THIRD.

اَلْقِسْمُ الْاَوَّلُ مِنْ جَمْعِ الْكَثْرَةِ

FIRST CLASS OF THE PLURALS OF MULTITUDE.

THE PLURAL OF MULTITUDE has been divided into two classes; the second class being distinguished from the first, by the term مُنْتَهَى الْجُمُوْعِ or اَقْصَى الْجُمُوْعِ THE LAST OF PLURALS; for reasons which I shall soon have occasion to explain. Those plurals of multitude which are not comprised under the second class, necessarily belong to the first class; being invariably formed on one or other of the NINETEEN Measures detailed in the following table.

MEANING.	SINGULAR.	PLURAL.	MEASURES.	
A black eyed girl.	حَوْرَاءُ	حُوْرٌ	فُعْلٌ	1
A book.	كِتَابٌ	كُتُبٌ	فُعُلٌ	2
A point.	نُقْطَةٌ	نُقَطٌ	نُعَلٌ	3
A form.	صِيْغَةٌ	صِيَغٌ	نِعَلٌ	4
A seeker.	طَالِبٌ	طَلَبَةٌ	فَعَلَةٌ	5
A judge.	قَاضٍ	قُضَاةٌ	فُعَلَةٌ	6
A monkey.	قِرْدٌ	قِرَدَةٌ	فِعَلَةٌ	7
Perfect.	كَامِلٌ	كُمَّلٌ	فُعَّلٌ	8
Ignorant.	جَاهِلٌ	جُهَّالٌ	فُعَّالٌ	9
Great.	عَظِيْمٌ	عِظَامٌ	فِعَالٌ	10
Knowledge.	عِلْمٌ	عُلُوْمٌ	فُعُوْلٌ	11
Black.	اَسْوَدُ	سُوْدَانٌ	فُعْلَانٌ	12
A boy.	غُلَامٌ	غِلْمَانٌ	فِعْلَانٌ	13
Slain.	قَتِيْلٌ	قَتْلٰى	فَعْلٰى	14
A kind of partridge.	حَجَلٌ	حِجْلٰى	فِعْلٰى	15
Noble.	شَرِيْفٌ	شُرَفَاءُ	فُعَلَاءُ	16
Independent.	غَنِيٌّ	اَغْنِيَاءُ	اَفْعِلَاءُ	17
A decision.	فَتْوٰى	فَتَاوٰى	فَعَالٰى	18
Drunk.	سَكْرَانُ	سُكَارٰى	فُعَالٰى	19

THE following rules will determine the nature and form of the nouns to which each of these plurals may be applied.

MEASURE 1st. فُعْلٌ.

RULE FIRST.

THIS form of the plural is analogously applicable to all attributives formed on either of the Measures أَفْعَلُ, which is masculine, or فَعْلَاءُ which is feminine. Examples: حُمْرٌ or حَمْرَاءُ "Red;" سُودٌ: أَسْوَدُ or سَوْدَاءُ "Black;" خُضْرٌ: أَخْضَرُ or خَضْرَاءُ "Green;" صُمٌّ: أَصَمُّ or صَمَّاءُ "Deaf;" بُكْمٌ: أَبْكَمُ or بَكْمَاءُ "Dumb;" قُلْفٌ: أَقْلَفُ "An uncircumcised man;" رُتَّقٌ: رَتْقَاءُ "Impervia coeunti (mulier);" &c.

RULE SECOND.

IT is applicable, by the authority of prescription, 1st. to many substantive nouns formed on the Measure فَعْلَاءُ: as غُرٌّ: غُرَّاءُ "The name of a white headed bird;" (common to both genders) بِيدٌ: بَيْدَاءُ "A desart;" originally بُيُدٌ. 2d. To attributives formed on فَعْلٌ: as لُدْنٌ "Soft;" لُدُنٌ. In opposition to substantive nouns formed on the same measure, which rarely admit this form of the plural, though some examples may be adduced: as سُقُفٌ "A roof;" سُقْفٌ: perhaps originally سُقُفٌ, according to the opinion of ABOO HY-YAN. 3d. To nouns substantive and attributive formed on the Measure فَعَلٌ: as أُسُدٌ "A lion;" أُسْدٌ: نُوَرٌ "Fire;" نَارٌ: دُوَرٌ "A house;" دَارٌ: نُيُبٌ "An aged she-camel;" نَابٌ. 4th.

To singular nouns formed on the Measure فُعْلٌ; in which case, both numbers exhibit the same form: as فُلْكٌ "A ship or ships;" Measure فُعُلٌ for the singular; or أُفْلٌ for the plural number. 5th. To فُعُلٌ: as عُزُلٌ "An unarmed man;" عُزْلٌ. 6th. To فَعُلٌ: as ذَرِبٌ "Sharp;" ذُرُبٌ: ضَبُعٌ "A hyena;" ضُبُعٌ. 7th. To فَعْلَةٌ: as مَنِيَّةٌ "The seminal fluid;" مُنْيٌ: 8th. To فَعَلَةٌ: as نَاقَةٌ "A she-camel;" نُوقٌ: بَدَنَةٌ "A camel or bullock destined for sacrifice at Mecca;" بُدْنٌ. 9th. To أَفْعَلٌ: as أَظَلٌّ "The inferior part of a camel's hoof;" ظُلٌّ. 10th. To فَاعِلٌ: as بَازِلٌ "A camel having cut his foreteeth;" بُزْلٌ: عَائِطٌ "A woman or camel not producing young for some years, but not barren;" عُوطٌ; or عَيُوطٌ: عَائِذٌ "A foal camel or kid newly colted;" عُوذٌ. 11th. To فَعُولٌ: as فَلُوعٌ "A sharp sword;" فُلُعٌ: عَفُوٌّ "Very forgiving;" عُفُوٌ. 12th. To فَعِيلٌ having the final infirm: as ثَنِيٌّ "A camel shedding his teeth in the sixth year;" ثُنِيٌّ. 13th. To فَعِيلَةٌ: as عَمِيمَةٌ "A tall woman;" عُمٌّ: طَعِينَةٌ "A carriage for ladies;" طُعُنٌ. 14th. To فَعَّالٌ: as خَوَّارٌ "Soft or Weak;" خُوُرٌ. 15th. To فَعَّالَةٌ: as نَاقَةٌ خَوَّارَةٌ "A she-camel abounding in milk;" خُوُرٌ.

RULE THIRD.

According to some Grammarians, this form of the plural is also pretty commonly applicable, by the authority of prescription, 1st. to فَعِيلٌ having the final sound or healthy: as قَلِيبٌ "A well;" قُلُبٌ: لَذِيذٌ "Tasteful;" لُذٌّ. 2d. To فَعَالٍ:

as

as رَبَاعٍ ; originally رَبَاعِيٌ ; "A camel having shed his four foreteeth;" رُبْعٌ. 3d. To فُعَالٌ : as جِرَابٌ "A wallet;" ذُبَابٌ "A fly;" ذُبٌّ : شِيَارٌ "Saturday;" شِيَرٌ : جُرْبٌ "Vapour; or The heat of the Sun, or of the fire;" أُوَارٌ. أُوْرٌ. 4th. To فُعَلَاءُ : as نُفَسَاءُ "A woman having born a child within 40 days;" نُفَسٌ. 5th. To فَعُّولٌ : as نَيُّوبٌ "An aged she-camel;" نِيْبٌ : &c. It is probable, however, that its application to these measures is of rare occurrence. The word زُعْبُوبٌ "A mean little man," (correlative with عُصْفُورٌ,) forms the Plural زُعْبٌ which is anomalous; or زَعَابِيبُ which, though analogous, is perhaps inaccurate, since I cannot find it in any dictionary.

RULE FOURTH.

In poetry, or in measured prose, the form نُفُلٌ of the plural number, may be converted, if necessary, into نُعُلٌ : as حُمُرٌ for حُمُرٌ; but this, in common Language, is at least inelegant, if not inadmissible. Nor is it admissible even in poetry, *first*, if the medial or final shall be infirm : as خُوُرٌ; مُنًى : or, *secondly*, if the noun shall belong to the class termed مُضَاعَف : as غُرٌّ; the plural of غَرَّاءُ; &c.

Measure 2d. نُفُلٌ.

RULE FIRST.

The application of this form of the plural, to any word of the class termed نَاقِص, is very rare, and always anomalous, on whatever measure the word may be formed. Example : سَنِيٌّ "A camel

"A camel shedding his teeth in the sixth year;" سُنُيٌّ, afterwards سُنِيٌّ, and finally سُنٍ, by rule 24th, Page 425 of this volume. It must be understood, therefore, that words having the final infirm, are generally excepted from the operation of all the following rules.

RULE SECOND.

The plural فُعُلٌ, is analogously applicable, 1st. to all substantive nouns formed on either of the Measures فَعَالٌ or فِعَالٌ; provided the medial and final shall not be homogeneous. Examples: اَتَانٌ "A she-ass;" اُتُنٌ: تَذَالٌ "The back of the head;" تُذُلٌ: حِمَارٌ "An ass;" حُمُرٌ: كِتَابٌ "A book;" كُتُبٌ: &c. 2d. To all attributives (in the general opinion,) which may happen to fall under the same description, though in this case it is prescriptive, not analogous, according to the opinion of certain Grammarians. Examples: صَنَاعٌ "A dexterous woman;" صُنُعٌ: نَوَارٌ "A female averse to the society of men;" نُوُرٌ: (originally نُوُرٌ:) كِنَازٌ "A large and fleshy camel;" كُنُزٌ: &c. 3d. To all nouns substantive or attributive, formed on either of the Measures فَعِيلٌ or فَعُولٌ; provided they have not the sense of passive participles; though, in the case of فَعِيلٌ, its application is prescriptive, not analogous, according to the opinion of certain Grammarians. Examples: رَغِيفٌ "A cake of bread;" رُغُفٌ: سَرِيرٌ "A throne;" سُرُرٌ: نَذِيرٌ "An admonisher;" نُذُرٌ: جَدِيدٌ "New;" جُدُدٌ: عَمُودٌ "A pillar;" عُمُدٌ: صَبُورٌ "Patient;" صُبُرٌ: غَيُورٌ "Jealous;" غُيُرٌ or غِيَرٌ: &c.

RULE

RULE THIRD.

It is applicable, by the authority of prescription, 1st. to attributives formed on فَاعِلٌ: as عَادِلٌ "Just;" عُدُلٌ: تَاجِرٌ "A merchant;" تُجُرٌ: بَازِلٌ "A camel having cut some new teeth at 8 or 9 years old;" بُزُلٌ: &c. 2d. To فَعْلٌ: as رَهْنٌ "A pledge;" رُهُنٌ: عَبْدٌ "A slave;" عُبُدٌ: سَقْفٌ "A roof;" سُقُفٌ: بِدْعٌ "Any thing new or rare, also A generous or noble minded man;" بُدُعٌ: &c. 3d. To فَعَلٌ: as فَلَكٌ "The sphere of the stars;" فُلُكٌ: نَصَفٌ "A middle aged man or woman;" نُصُفٌ: نَمِرٌ "A panther;" نُمُرٌ: خَشِنٌ "Rough;" خُشُنٌ: &c. 4th. To فُعْلٌ: as ضَبُعٌ "A hyena;" ضُبُعٌ: اُذُنٌ "The ear;" اُذُنٌ: the form of both numbers being, in this last noun, precisely the same. 5th. To فَعَلَةٌ: فَعْلَةٌ: اَفْعَلُ: as خَشَبَةٌ "Wood;" خُشُبٌ: ثَمَرَةٌ Fruit;" ثُمُرٌ: نُمِرَةٌ "A panther;" نُمُرٌ: عُرْضَةٌ "The saddle girth of a camel;" عُرُضٌ: اَحْمَقُ "A fool;" حُمُقٌ: &c. 6th. To فَعِيلَةٌ or فَعُولَةٌ: as صَحِيفَةٌ "A book;" صُحُفٌ: مَدِينَةٌ "A city;" مُدُنٌ: عَلُوفَةٌ "Forage for cattle;" عُلُفٌ: &c. 7th. To فُعُولٌ: فُعَالٌ: فَعَّالٌ: فُعَلَاءُ: فُعَلَاءُ: as تُخُومٌ "A limit or march-mark;" تُخُمٌ: قُرَادٌ "A tike louse;" قُرُدٌ: عَذَّامٌ "A flea;" عُذُمٌ: شَجْعَاءُ "A bold woman;" شُجُعٌ: نُفَسَاءُ "A woman having born a child within 40 days;" نُفُسٌ: &c. It may be proper to remark that some Grammarians consider رُهُنٌ and ثُمُرٌ as plurals of رِهَانٌ and ثِمَارٌ; themselves plurals of رَهْنٌ and ثَمَرَةٌ.

So, also, تُخُومٌ, (whence تُخُمٌ) may be the plural of تُخُمٌ "A limit."

RULE FOURTH.

A MEDIAL WAO occurring in a plural formed on فُعُلٌ must be rendered quiescent. Examples: عَوَانٌ "Middle aged;" Plural عُونٌ; originally عُوُنٌ: خِوَانٌ "A dining table;" Plural خُونٌ; originally خُوُنٌ: &c. The exceptions are anomalous: as سِوَاكٌ "An instrument for cleaning the teeth;" سُوُكٌ: سِوَارٌ "A bracelet;" سُوُرٌ: عَانَةٌ "Pubes tum maris tum fœminæ;" عُوُنٌ: &c.

RULE FIFTH.

A MEDIAL YA occurring in a plural formed on فُعُلٌ, may be optionally, but is not necessarily, (though it is generally,) rendered quiescent; and, in that case, the primal ZUMMA becomes KUSRA. Examples: سَيَالٌ "The name of a thorny tree;" Plural سُيُلٌ; more commonly سِيَلٌ: عِيَانٌ "A piece of iron affixed to the butts at which arrows are shot;" Plural عُيُنٌ; more commonly عِيَنٌ: &c.

RULE SIXTH.

THE medial of any plural formed on فُعُلٌ, may be optionally rendered quiescent, if it shall not belong to the class termed مُضَاعَف. Examples: حُمْرٌ for حُمُرٌ "Asses;" رُهْنٌ for رُهُنٌ "Pledges;" &c. But if it shall happen to belong to the class termed مُضَاعَف, it must retain ZUMMA according to SEEBUWYH and others: as سَرِيرٌ "A throne;" Plural سُرُرٌ.

Whereas

Whereas ZUMMA may be accurately and optionally changed into FUT-HA, according to اَبُو عُبَيْدَةَ and others: as سُرُرٌ or سُرَرٌ "Thrones;" ذُلُلٌ or ذُلَلٌ the plural of ذَلِيلٌ "Base;" &c. ABOO HY-YAN and his party admit the accuracy of FUT-HA, only in the case of attributives (of the class termed مُضَاعَف) which have not the sense of passive participles: as حَدُدٌ "Sharp;" حُدُدٌ: ذَلِيلٌ "Base;" ذُلُلٌ: &c.

MEASURE 3d. فُعَلٌ.

RULE FIRST.

THIS form of the plural is analogously applicable, 1st. to all substantive nouns formed on either of the Measures فُعْلَةٌ or فُعُلَةٌ. Examples: رُكْبَةٌ "The knee;" رُكَبٌ: ظُلْمَةٌ "Darkness;" ظُلَمٌ: اُكْلَةٌ "A mouthful;" اُكَلٌ: صُوْرَةٌ "An image;" صُوَرٌ: عُرْوَةٌ "The handle of any thing;" عُرًى: كُلْيَةٌ "The kidneys;" كُلًى: ظُلَّةٌ "A shadow;" ظُلَلٌ: اُمَّةٌ "A tribe;" اُمَمٌ: جُمُعَةٌ "Friday;" جُمَعٌ: &c. 2d. To the feminine gender of every ISMOOT TUFZEEL, formed on the Measure فُعْلَى, and derived from the Masculine اَفْعَلُ. Examples: كُبْرَى "Greater, or Greatest;" كُبَرٌ: صُغْرَى "Smaller, or Smallest;" صُغَرٌ: اُوْلَى "First;" اَوَّلٌ: اُخْرَى "Last;" اَخِرٌ: قُصْوَى "More or Most remote;" قُصًى: دُنْيَا "Nearer, or Nearest;" دُنًى: جُلَّى "More, or most glorious;" جُلَلٌ: &c.

RULE SECOND.

IT is applicable, by the authority of prescription in the general

neral opinion, and by analogy in the opinion of FURRAA, 1st. to substantive nouns formed on the Measure فُعْلَى: as رُجْعَى "Return;" رُجَعٌ: رُؤْيَا "A dream;" رُؤًى: &c. And 2d. to substantives formed on فَعْلَةٌ, and having WAO for the medial radical: as نَوْبَةٌ "A turn; or A period of time;" نُوَبٌ: دَوْلَةٌ "Fortune;" دُوَلٌ: &c. MOOBURRUD affirms its application by analogy to feminine substantive nouns formed on the Measure فُعْلٌ: as جُمْلٌ "A woman's name;" جُمَلٌ: but here also, it is prescriptive in the general opinion of Grammarians.

RULE THIRD.

IT is applicable, by the authority of prescription, 1st. to attributives formed on فُعْلَةٌ: as بُهْمَةٌ "A brave horseman;" بُهَمٌ. 2d. To فَعْلَةٌ or فُعَلَةٌ: as قَرْيَةٌ "A village;" قُرًى: لِحْيَةٌ "The beard;" لُحًى: حِلْيَةٌ "An ornament;" حُلًى: تُخَمَةٌ "Indigestion;" تُخَمٌ. 3d. To فُعْلٌ: فَعَالٍ: فُعَالٌ: فُعَالَةٌ: فُعَلَاءُ: فُعُولٌ: فَعِيلٌ: as وَكْرٌ "A bird's nest;" وُكُرٌ: فُقْرٌ "A corner;" فُقُرٌ: رَبَاعٍ "A camel having cast his four foreteeth;" رُبَعٌ: بُوَانٌ "A tent pole;" بُوُنٌ: عُجَايَةٌ "Certain nerves or tendons in the feet of a quadruped near the lower joints;" عُجَى: غَدِيرٌ "A ditch;" غُدُرٌ: سَرِيرٌ "A throne;" سُرُرٌ: عَدُوٌّ "An enemy;" عُدًى: نُفَسَاءُ "A woman having born a child within 40 days;" نُفَسٌ: &c.

Measure 4th. نِعَلٌ.

RULE FIRST.

This form of the plural is analogously applicable to all substantive nouns formed on the Measure نِعْلَةٌ, from which no radicals have been rejected. Examples: نِعْمَةٌ "Affluence;" سِيَرَةٌ: قِيَمٌ "Price;" حِرَفٌ: قِيْمَةٌ "A trade;" زِعَمٌ: حِرْفَةٌ "Disposition;" سِيَرٌ: رِشْوَةٌ "A bribe;" لِحًى: لِحْيَةٌ "The beard;" عِدًّا: عِدَّةٌ "A few;" قِصَصٌ: قِصَّةٌ "A story;" &c. In opposition to صِفَةٌ; originally وِصْفَةٌ; "Description;" which admits not this form of the plural, because it has lost the letter WAO.

RULE SECOND.

It is applicable, by the authority of prescription in the general opinion, and by analogy in the opinion of Furraa, 1st. to substantive nouns formed on the Measure نِعْلَى: as ذِكْرَى "Admonition;" ذِكَرٌ: and, 2d. to substantives formed on the Measure فَعْلَةٌ; and having the letter YA for the medial radical: as ضَيْعَةٌ "Landed property;" ضِيَعٌ: خَيْمَةٌ "A tent;" خِيَمٌ: &c. Mooburrud affirms its application by analogy to feminine substantives formed on the Measure فِعْلٌ: as هِنْدٌ "A woman's name;" هِنَدٌ: &c. but here, also, it is prescriptive in the general opinion of Grammarians.

RULE THIRD.

It is applicable, by the authority of prescription, 1st. to فَعْلٌ: فَعَلٌ: فَعْلَةٌ: as حَرْفٌ "A side, or A corner;" حِرَفٌ:

طَلٌّ "A gentle shower;" طَلَلٌ: هِدْمٌ "An old garment;" رِيحٌ: هِدَمٌ "The wind;" رِيَحٌ: نَابٌ "An aged she-camel;" نِيَبٌ: بِدْرَةٌ "A purse;" بِدَرٌ: قَصْعَةٌ "A large cup;" قِصَعٌ: &c. 2d. To attributives formed on فِعْلَةٌ; whether they have lost a radical letter or not: as لِقْحَةٌ "A camel giving milk;" لِقَحٌ: لِثَةٌ; originally لِثْيَةٌ "The gum;" لِثًى: عِزَةٌ; originally عِزْوَةٌ "A party of men;" عِزًى: &c. 3d. To فَعَلَةٌ: فُعْلَةٌ: as قَامَةٌ "Stature;" قِيَمٌ: عَادَةٌ "Habit;" عِيَدٌ: مَعِدَةٌ "The stomach;" مَعِدٌ: قُوَّةٌ "Strength;" قُوًى: &c. 4th. To فَعَالٌ: فَعُولٌ: as خَرَابٌ "Desolate;" خُرُبٌ: عَدُوٌّ "An enemy;" عِدًى: (yet the word عِدًى, the plural of عَدُوٌّ according to IBNO MALIK, is held to be singular by the Grammarians of KOOFA;) نَبِيقَةٌ "A twig of the vine;" Plural نِبَقٌ; according to ABOO HY-YAN; though I have not been able to find that plural in any of the Lexicons in my possession. No noun having the letter YA for the primal radical admits the plural فِعَلٌ.

MEASURE 5th. فَعَلَةٌ.

RULE FIRST.

THIS form of the plural is analogously applicable to all attributives formed on the Measure فَاعِلٌ; significant of attributes belonging to masculine rational beings, and having neither WAO nor YA for the final radical. Examples: طَالِبٌ "A seeker;" طَلَبَةٌ: عَامِلٌ "An agent;" عَمَلَةٌ: فَاعِلٌ "An agent;" فَعَلَةٌ: كَافِرٌ "An infidel;" كَفَرَةٌ: خَائِنٌ "Treacherous;" خَوَنَةٌ: بَائِعٌ "A vender;" بَاعَةٌ: بَارٌّ "Virtuous;" بَرَرَةٌ:

&c.

&c. Its application to attributives formed on the same measure, and significant of attributes not belonging to rational beings, is anomalous and rare: as نَاعِقٌ "A crow;" (literally "A croaker;" from نَعِيقٌ "The croaking of a raven;") Plural نَعَقَةٌ: &c.

RULE SECOND.

It is applicable, by the authority of prescription, 1st. to فَعْلٌ: فُعْلٌ: as بَرٌّ "Virtuous;" بَرَزَةٌ: هَلْكٌ "Dull or Stupid;" هَلَكَةٌ: حِبٌّ "A friend;" حَبَبَةٌ: صُلْبٌ "Rough, or Rude;" صَلَبَةٌ: طُنُبٌ "A tent rope;" طَنَبَةٌ: &c. 2d. To فَعَلٌ: فَعَلَةٌ: as رَازٌ "A builder;" رَازَةٌ: مَالٌ or مَالَةٌ "A wealthy man or woman;" Plural of both مَالَةٌ: &c. 3d. To اَفْعَلُ: فَعَّالٌ: فَيْعِلٌ: فَعْيَلٌ: as شُجَاعٌ: سَرَاةٌ "Noble;" سَرِيٌّ: خَبِيثٌ "Base;" خَبَثَةٌ: سَيِّدٌ "A chief;" سَادَةٌ: خَيِّرٌ "Virtuous;" خَارَةٌ: شَجَعَةٌ: "Bold;" عَيِّلٌ "A man's family;" عَالَةٌ: اَكَّارٌ "A husbandman;" اَكَرَةٌ: اَجْوَقُ "A man having a distorted countenance;" Plural جَوَقَةٌ: which is contrary to rule, since it should have been regularly جَاقَةٌ: &c.

Measure 6th. فُعَلَةٌ.

RULE FIRST.

This form of the plural is analogously applicable to all attributives formed on the Measure فَاعِلٌ; significant of attributes belonging to masculine rational beings, and having wao or ya for the final radical. Examples: غَازٍ "A religious warrior;"

warrior;" غُزَاةٌ: "A judge;" قَاضٍ: قُضَاةٌ "A rebel;" بَاغٍ: بُغَاةٌ "A sinner;" عَاصٍ: عُصَاةٌ "A Grammarian;" نَاحٍ: نُحَاةٌ "A narrator;" حَاكٍ: حُكَاةٌ &c. Its application to بَازٍ originally بَازِيٌ "A hawk;" Plural بُزَاةٌ; is anomalous; because that noun is not significant of an attribute belonging to masculine rational beings.

REMARKS.

The permutations applicable to دَاعٍ originally دَاعِيٌ will account for غَازٍ originally غَازِيٌ: قَاضٍ originally قَاضِيٌ: &c. The plurals غُزَوَةٌ, قُضَيَةٌ, necessarily become غُزَاةٌ; قُضَاةٌ; by the rule of قَالَ originally قَوَلَ: &c.

RULE SECOND.

It is applicable, by the authority of prescription, to فُعْلٌ: فُعْلَانٌ: فَعُولٌ: فَعَالٌ: فَعِيلَةٌ: فَعِيلٌ: فَاعِلٌ: as "A hut built of reeds;" كُوخٌ: كُوَخَةٌ "Falling;" هَادِرٌ: هُدَرَةٌ "Bold;" كَمِيٌّ: كُمَاةٌ "A she-camel lean from the fatigues of travel;" رَذِيَّةٌ: رُذَاةٌ "Liberal;" جَوَادٌ: جُوَدَةٌ "An enemy;" عَدُوٌّ: عُدَاةٌ "Naked;" عُرْيَانٌ: عُرَاةٌ &c. It is to be observed, however, that عُدَاةٌ, عُرَاةٌ, may be the regular plurals of عَادٍ "An enemy;" عَارٍ "Naked;" both formed on the Measure فَاعِلٌ.

Measure 7th. فَعَلَةٌ.

RULE FIRST.

This form of the plural is not applicable, by analogy, to any one class of Arabic nouns; but it is applicable, by the authority of prescription,

prescription, 1st. to فُعْلٌ: as رَطْلٌ "A measure of quantity;" رِطْلَةٌ: زَوْجٌ "A match;" زِوَجَةٌ: شَيْخٌ "An old man;" شِيَخَةٌ: قِرْدٌ "A monkey;" قِرَدَةٌ: دِيْكٌ "A cock;" دِيَكَةٌ: فِيْلٌ "An elephant;" فِيَلَةٌ: هِرٌّ "A cat;" هِرَّةٌ: قِطٌّ "A he-cat;" قِطَطَةٌ: قُرْطٌ "An ear-ring;" قُرَطَةٌ: كُوْزٌ "A pitcher;" كُوَزَةٌ: كُوْخٌ "A house built of reeds;" كُوَخَةٌ: حُبٌّ "A jar;" حُبَبَةٌ: جُبٌّ "A deep well;" جُبَبَةٌ: &c. 2d. To تَفْعُلٌ: تُفْعُلٌ: as نَارٌ "Fire;" نِيَرَةٌ: جَارٌ "A neighbour;" جِيَرَةٌ: كَتِفٌ "The shoulder;" كَتِفَةٌ: رَجُلٌ "A man;" رِجَلَةٌ: طُنُبٌ "A tent rope;" طِنَبَةٌ: &c. 3d. To فَاعِلٌ: اَفْعَلُ: فَعْلَةٌ: as رَاكِبٌ "A rider;" رِكَبَةٌ: هَادِرٌ "Falling;" هِدَرَةٌ: اَمْرَطُ "A man having a thin beard;" مِرَطَةٌ: سَخْلَةٌ "A kid;" سِخَلَةٌ: هَدِمَةٌ "A hot she-camel;" هِدَمَةٌ: &c.

Measure 8th. فُعَّلٌ.

RULE FIRST.

This form of the plural is analogously applicable to both genders of all attributives formed on the Measures فَاعِلٌ: فَاعِلَةٌ: those only excepted, which belong to the نَاقِص or Imperfect class. Examples: كَامِلٌ; كَامِلَةٌ; كُمَّلٌ; Perfect: ضَارِبٌ; ضَارِبَةٌ; ضُرَّبٌ; "A beater:" سَاجِدٌ; سَاجِدَةٌ; سُجَّدٌ; "Prostrating ones self:" نَائِمٌ; نَائِمَةٌ; نُوَّمٌ; "A sleeper:" حَائِضٌ; حَائِضَةٌ; حُيَّضٌ; "A menstruous woman:" &c. Its application to attributives of the imperfect class, is anomalous and rare; though some examples may be adduced: as سَاقٍ "A giver

of water;" سُقًّى: غَازٍ "A religious warrior;" غُزًّى: عَافٍ "Old and worn out;" عُفًّى: &c.

RULE SECOND.

It is applicable, by the authority of prescription, 1st. to فَعْلٌ: as كَهْلٌ "Middle aged;" كُهَّلٌ: سَخْلٌ "Weak;" سُخَّلٌ: هَطْلٌ "Rain falling in successive showers;" هُطَّلٌ: &c. 2d. To اَفْعَلُ: as اَعْزَلُ "An unarmed man;" عُزَّلٌ: or to فُعْلٰى; the feminine gender of اَفْعَلُ: as اَوَّلُ "First;" Feminine اُولٰى; Plural of the feminine اُوَّلٌ: &c. 3d. To فُعَلَاءُ: فَعِيلَةٌ: فَعُولٌ: فِعَالٌ: فَعِيلٌ: as خَرِيدٌ خَرِيدَةٌ "A modest woman, or A virgin;" Plural of both خُرَّدٌ: هَجُولٌ "A man who watches and prays in the night;" هُجَّدٌ: اَبُوقٌ "A runaway slave;" اُبَّقٌ: غِلَافٌ "A sheath;" غُلَّفٌ: نُفَسَاءُ "A woman having born a child within 40 days;" نُفَّسٌ: &c.

RULE THIRD.

In plurals formed on فُعَّلٌ, the letter WAO being the medial radical, the primal receives occasionally the vowel KUSRA; in which case, both WAOs must be changed into YA. Examples: خَائِفٌ "Fearing;" Plural خُوَّفٌ or خِيَّفٌ: نَائِمٌ "Sleeping;" Plural نُوَّمٌ or نِيَّمٌ: صَائِمٌ "Fasting;" Plural صُوَّمٌ or صِيَّمٌ: &c

MEASURE 9th. فُعَّالٌ.

RULE FIRST.

This form of the plural is analogously applicable to all masculine

culine attributives formed on the Measure فَاعِلٌ; and having neither WAO nor YA for the final radical. Examples: ضَارِبٌ "A beater;" جُهَّالٌ: "Ignorant;" جَاهِلٌ: ضُرَّابٌ "An infidel;" كَافِرٌ: "Vicious;" فُجَّارٌ: فَاجِرٌ "Fasting;" كُفَّارٌ: صَائِمٌ: "A deputy;" صُوَّامٌ: نَائِبٌ "A reader;" نُوَّابٌ: "An enemy;" قُرَّاءٌ: شَانِئٌ: &c. Its application to غَازٍ "A religious warrior;" شُنَّاءٌ: غُزَّاءٌ: سَارٍ "A traveller by night;" سُرَّاءٌ: جَانٍ "A criminal; also, A gatherer of fruit;" جُنَّاءٌ: is anomalous and rare; because these nouns have the final infirm.

RULE SECOND.

It is applicable, by the authority of prescription, to فُعْلٌ: عُرُبٌ: سُخَّالٌ "Weak;" as سُخْلٌ: فُعَلَاءُ: فَاعِلَةٌ: فَعَلَةٌ: "The Arabians;" عُرَّابٌ: بَقَرَةٌ "A bullock;" بُقَّارٌ: صَالَّةٌ (originally صَادِيَةٌ) "One who turns away his face;" نُفَسَاءُ: صُدَّالٌ "A woman having born a child within 40 days;" نُفَّاسٌ: &c. The words حُكَّامٌ and حُفَّاظٌ, said by some Grammarians to be plurals of حَكِيمٌ "A wise man;" and حَفِيظٌ "A guardian;" may be more probably referred to حَاكِمٌ "A wise man, or A ruler;" and حَافِظٌ "A guardian;" from which فُعَّالٌ may be formed by analogy.

MEASURE 9th. فِعَالٌ.

RULE FIRST.

THIS form of the plural is applicable, by analogy, to all nouns substantive or attributive, formed on the Measure فَعْلٌ; provid-

ed

ed the letter YA shall neither be the primal nor the medial radical. Examples: كَلْبٌ "A dog;" كِلَابٌ: سَهْمٌ "An arrow;" سِهَامٌ: عَظْمٌ "A bone;" عِظَامٌ: حَبْلٌ "A rope;" حِبَالٌ: بَحْرٌ "An ocean;" بِحَارٌ: عَبْدٌ "A slave;" عِبَادٌ: حَوْضٌ "A pond;" حِيَاضٌ: ثَوْبٌ "A garment;" ثِيَابٌ: ظَبْيٌ "A deer;" ظِبَاءٌ: دَلْوٌ "A bucket;" دِلَاءٌ: صَعْبٌ "Difficult;" صِعَابٌ: وَغْبٌ "Dull or Stupid; also, A large camel;" وِغَابٌ; &c.

RULE SECOND.

It is applicable, by analogy, to all nouns substantive or attributive, formed on the Measure فَعَلٌ; provided, 1st. that they shall not belong to the class termed مُضَاعَف; and, 2d. that they shall not be infirm in the medial or final. Examples: جَمَلٌ "A camel;" جِمَالٌ: جَبَلٌ "A hill;" جِبَالٌ: حَجَرٌ "A stone;" حِجَارٌ: قَلَمٌ "A reed;" قِلَامٌ: حَسَنٌ "Beautiful;" حِسَانٌ: فَرَدٌ "Single;" فِرَادٌ: &c. It is to be observed, however, that its application to attibutives of this class, is accounted prescriptive by some Grammarians.

RULE THIRD.

It is applicable, by analogy, 1st. to all nouns substantive or attributive, formed on either of the Measures فَعْلَةٌ or فَعَلَةٌ. Examples: قَصْعَةٌ "A large cup;" قِصَاعٌ: خَصْلَةٌ "The disposition;" خِصَالٌ: وَرْطَةٌ "A whirlpool;" وِرَاطٌ: رَوْضَةٌ "A garden;" رِيَاضٌ: خَيْمَةٌ "A tent;" خِيَامٌ: رَكْوَةٌ "A pitcher;" رِكَاءٌ: ظَبْيَةٌ "A deer;" ظِبَاءٌ: مَرَّةٌ

"Once;"

"Once;" مِرَارٌ: "Paradise;" جِنَانٌ: جَنَّةٌ "Large; or Gross;" ضِخَامٌ: ضَخْمَةٌ "A camel giving much milk;" ثِرَارٌ: ثَرَّةٌ &c. Or "The neck;" رِقَابٌ: رَقَبَةٌ "Fruit;" ثِمَارٌ: ثَمَرَةٌ "A she-camel;" نِيَاقٌ: نَاقَةٌ "A goat;" شِيَاهٌ: شَاةٌ; originally شَوَهَةٌ "A female servant;" إِمَاءٌ: أَمَةٌ; originally أَمَوَةٌ "The lip;" شِفَاهٌ: شَفَةٌ; originally شَفَهَةٌ "Single;" فِرَادٌ: فَرْدَةٌ "Beautiful;" حِسَانٌ: حَسَنَةٌ: &c. 2d. To all substantive nouns formed on the Measure فِعْلٌ: as "A pass in a hill;" شِعَابٌ: شِعْبٌ "A woman's breast-band;" إِتَابٌ: إِتْبٌ "A wolf;" ذِئَابٌ: ذِئْبٌ "The wind;" رِيَاحٌ: رِيحٌ "A shadow;" ظِلَالٌ: ظِلٌّ "The covering of a bud;" كِمَامٌ: كِمٌّ: &c.

RULE FOURTH.

It is applicable, by analogy, 1st. to every substantive noun formed on either of the Measures فُعْلٌ or فُعْلَةٌ; of which the medial radical is not WAO, and the final radical is not YA. Examples: "A spear;" رِمَاحٌ: رُمْحٌ "A stocking;" خِفَافٌ: خُفٌّ "A subtilty;" حِرَاءٌ: حُرْوٌ "A whelp;" نُكَتَةٌ: نُكْتَةٌ "A point;" نِقَاطٌ: نُقْطَةٌ "A dwelling;" بِقَاعٌ: بُقْعَةٌ "A dome;" قِبَابٌ: قُبَّةٌ "The top of a mountain;" تِلَالٌ: تُلَّةٌ: &c. 2d. To feminine nouns formed on the Measure فُعْلَى; those only excepted, which, having the masculine أَفْعَلُ, belong to the class of the إِسْمُ التَّفْضِيلِ. Examples: "A female;" إِنَاثٌ: أُنْثَى "A hermaphrodite;" خِنَاثٌ: خُنْثَى "Pregnant;" حِبَالٌ: حُبْلَى: &c. In opposition to كُبْرَى,

the feminine gender of أَكْبَرُ; which is an إِسْمُ التَّفْضِيلِ and therefore admits not this form of the plural.

RULE FIFTH.

It is applicable, by analogy, to both genders of every attributive formed on the Measures فَعِيلٌ; فَعِيلَةٌ; provided such attributives shall neither have the sense of passive participles, nor an infirm letter for the final radical. Examples: كَرِيمٌ; كَرِيمَةٌ; "Noble:" كِرَامٌ; كَبِيرٌ; كَبِيرَةٌ; "Great:" كِبَارٌ; لَئِيمٌ; لَئِيمَةٌ; "Long:" طَوِيلٌ; طَوِيلَةٌ; طِوَالٌ; لِيَامٌ; "Unworthy:" &c. But if the final radical shall happen to be infirm, its application is prescriptive, not analogous: as نَقِيٌّ; نَقِيَّةٌ; نِقَاءٌ; "Pure:" &c. And so, also, of attributives having the sense of passive participles: as جَرِيحٌ "Wounded;" ذَبِيحَةٌ "Sacrificed;" &c. neither of which admit this form of the plural number, because it is not supported by the authority of usage.

RULE SIXTH.

It is applicable, by analogy, 1st. to all attributives formed on the Measures فَعَلٌ; فَعَالٌ; فَيْعِلٌ; فُعَلَاءُ; فَعْلَاءُ. Examples: حَذِرٌ "Cautious;" حِذَارٌ: وَجِعٌ "Painful;" وِجَاعٌ: خَيِّرٌ "Virtuous;" خِيَارٌ: جَيِّدٌ "Excellent;" جِيَادٌ: عَيِّلٌ "A man's family;" عِيَالٌ: كَنَازٌ "A fat camel;" كِنَازٌ: هِجَانٌ "A white camel;" هِجَانٌ: بَطْحَاءُ "A spacious channel bedded with pebbles;" بِطَاحٌ: عُشَرَاءُ "A camel in the 10th month of her pregnancy;" عِشَارٌ: &c. 2d. To both genders of all attributives

attributives formed on فَعْلَانُ ; فَعْلَى : as عَطْشَانُ ; عَطْشَى "Thirsty:" عِطَاشٌ ; غَضَابٌ ; غَضْبَانُ ; غَضْبَى "Angry:" غِرَاثٌ ; غَرْثَى ; غَرْثَانُ "Hungry:" &c. Or فَعْلَانُ : فَعْلَانَةٌ : as عَطْشَانُ ; عَطْشَانَةٌ "Thirsty:" عِطَاشٌ ; نَدْمَانُ ; نَدْمَانَةٌ ; نَدِمٌ "Penitent:" &c. Or فُعْلَانُ : فُعْلَانَةٌ : as خُمْصَانُ ; خُمْصَانَةٌ "Having a thin or extenuated belly:" &c.

RULE SEVENTH.

It is applicable, by the authority of prescription in the general opinion, and by analogy in the opinion of some Grammarians, to attributives formed on فَاعِلٌ or فَعَالٌ. Examples: تَاجِرٌ "A merchant;" تِجَارٌ : صَائِمٌ "Fasting;" صِيَامٌ : قَائِمٌ "Standing;" قِيَامٌ : رَاعٍ "A shepherd;" رِعَاءٌ : جَوَادٌ "Liberal;" جِوَادٌ : رَبَاعٍ "A camel having cast his four foreteeth;" رِبَاعٌ : &c. Its application to the feminine فَاعِلَةٌ, is prescriptive according to the opinion of all Grammarians: as صَائِمَةٌ "Fasting;" صِيَامٌ : &c.

RULE EIGHTH.

It is applicable, by the authority of prescription, 1st. to أَفْعَلُ : as أَحْمَقُ "A fool;" حِمَاقٌ : أَلَدُّ "A bitter enemy;" لِدَادٌ : &c. 2d. To نَمِرٌ or فَعِلَةٌ : as نَمِرٌ or نَمِرَةٌ "A he or she-panther;" نِمَارٌ : جَحِشٌ or جَحِشَةٌ "A small stout horse or mare;" جِحَاشٌ : &c. 3d. To substantives formed on فَعْلٌ : as سَبُعٌ "A wild beast;" سِبَاعٌ : ضَبُعٌ "A hyena;" ضِبَاعٌ : رَجُلٌ "A man;" رِجَالٌ : &c. 4th.

To

To فُعْلٌ: and more especially if the medial and final be homogeneous: as قُرْطٌ "An ear-ring;" قِرَاطٌ: حُرٌّ "Free;" عُشٌّ: حِرَارٌ "A bird's nest;" عِشَاشٌ: &c. 5th. To فُعُلٌ: as جُمُكٌ "An eminence, or rising ground;" جُمَالٌ: كُفُوٌّ "An equal;" كِفَاءٌ: &c. 6th. To فَعَلٌ: being مُضَاعَفٌ; نَاقِصٌ; or أَجْوَفُ: as طَلَلٌ "The ruins of a house;" طِلَالٌ: قَطَطٌ "Curling;" (as hair;) قِطَاطٌ: رَحًى "A millstone;" رِحَاءٌ: دَارٌ "A house;" دِيَارٌ: &c. 7th. To فِعْلَةٌ: as لِبْطَةٌ "A bow; or spear; or the bark of a reed;" لِبَاطٌ: لِقْحَةٌ "A camel giving milk;" لِقَاحٌ: حِقَّةٌ "A camel 4 years old;" حِقَاقٌ: &c. 8th. To فُعَلَةٌ or فُعَلٌ: as رُطَبٌ "A moist date;" رِطَابٌ: رُبَعَةٌ or رُبَعٌ "The first fruits of the spring among animals;" that is to say, "The first born among the young ones produced at that season;" رِبَاعٌ: &c. 9th. To substantives formed on فَاعِلٌ: as حَائِطٌ "A wall;" حِيَاطٌ.

RULE NINTH.

It is more rarely applicable, by the authority of prescription, 1st. To فُعَالٌ: as شِمَالٌ "The left hand;" شُمَالٌ: (the form of the both numbers being here alike;) عُرَاقٌ "A picked bone;" عِرَاقٌ: شُعَاعٌ "Light, or Splendor;" شِعَاعٌ: &c. 2d. To فَعَالَةٌ: as عَبَاءَةٌ "A species of coarse cloth;" عِبَاءٌ: &c. 3d. To فَعِيلٌ or فَعِيلَةٌ: as أَفِيلٌ "A young camel;" فَصِيلٌ: إِفَالٌ "A young weaned camel;" فِصَالٌ: قَطِيعٌ "A herd of cattle or sheep;" قِطَاعٌ: عَقِيصَةٌ "Plaited hair;" عِقَاصٌ: &c. 4th. To فَعُولٌ: as ذَنُوبٌ "A bucket

filled

filled with water;" ذِئَابٌ : لَبُونٌ "A milch camel;" لِبَانٌ ; &c. 5th. To فُعْلَانٌ : as سِرْحَانٌ "A wolf;" سِرَاحٌ : ضِبْعَانٌ "A hyena;" ضِبَاعٌ : &c.

RULE TENTH.

It is still more rarely applicable to فَعَلَةٌ : as حَدَأَةٌ "A kite;" حِدَاءٌ : or فُعَيْلَةٌ : as قِنِّيْنَةٌ "A glass bottle;" قِنَانٌ : &c. And its application is contrary to rule, and therefore anomalous, in the case of nouns formed on فَعْلٌ, and having YA for the primal or medial radical: as يَعْرٌ "A kid fastened to a trap for the purpose of ensnaring a wolf, or any other beast of prey;" يِعَارٌ : قَيْنٌ "A slave;" قِيَانٌ : ضَيْفٌ "A guest;" ضِيَافٌ : &c.

RULE ELEVENTH.

The letter تَا is sometimes optionally added to the end of plurals formed on the Measure فِعَالٌ, for the purpose of confirming and corroborating the sense of plurality; but the accuracy of that letter, in each example, is determined by the authority of prescription alone. Examples: حِجَارَةٌ "Stones;" دِيَارَةٌ "Houses;" جِمَالَةٌ "Camels;" نِمَارَةٌ "Panthers;" &c.

Measure 11th. فُعُوْلٌ.

RULE FIRST.

This form of the plural is applicable, by analogy, to all substantive nouns formed on the Measure فَعْلٌ; those only excepted, which have the letter WAO for the medial radical. Exam-

ples: فَلْسٌ "A small coin;" فُلُوْسٌ: حَرْفٌ "A letter;" حُرُوْفٌ: ذَنْبٌ "A fault;" ذُنُوْبٌ: ظَرْفٌ "A vessel;" ظُرُوْفٌ: عَقْلٌ "The understanding;" عُقُوْلٌ: اَصْلٌ "The root of any thing;" اُصُوْلٌ: اَمْرٌ "An affair;" اُمُوْرٌ: رَأْسٌ "The head;" رُؤُوْسٌ: شَأْنٌ "A condition;" شُؤُوْنٌ: كَسْءٌ "A part of the night;" كُسُوْءٌ: وَجْهٌ "The face;" وُجُوْهٌ: سَيْفٌ "A sword;" سُيُوْفٌ: بَيْتٌ "A house;" بُيُوْتٌ: دَلْوٌ "A bucket;" دِلَىٌّ: ظَبْيٌ "A deer;" ظِبِيٌّ: &c.

RULE SECOND.

It is applicable, by analogy, to all substantive nouns formed on the Measure فِعْلٌ; provided the medial shall not be an original WAO changed into YA; whereas there is no exception to an original YA. Examples: جِسْمٌ "A body;" جُسُوْمٌ: عِرْقٌ "A vein;" عُرُوْقٌ: جِلْدٌ "The skin;" جُلُوْدٌ: عِلْمٌ "Science;" عُلُوْمٌ: جِيْدٌ "The neck;" جُيُوْدٌ: فِيْلٌ "An elephant;" فُيُوْلٌ: شِقٌّ "The half of any thing;" شُقُوْقٌ: لِصٌّ "A thief;" لُصُوْصٌ: &c. In opposition to رِيْحٌ, originally رِوْحٌ "The wind;" which does not admit this form of the plural, because the letter WAO is the medial radical.

RULE THIRD.

It is applicable, by analogy, to all substantive nouns formed on the Measure فُعْلٌ; provided, 1st. that the medial and final shall not be homogeneous; and, 2d. that the letter YA shall not be the final. Examples: بُرْجٌ "A turret;" بُرُوْجٌ: بُرْدٌ "A printed

"A printed garment;" بُرُوْدٌ : "A branch;" غُصْنٌ : غُصُوْنٌ; "An army;" جُنُوْدٌ : "The menstrual flux;" قُرْءٌ : قُرُوْءٌ : &c. Its application to خُصُوْصٌ, the plural of خُصٌّ "A screen made of leaves and branches, behind which, the huntsman shoots at his prey," is contrary to rule, and therefore anomalous. And so, also, of نِئِيٌّ, originally نُؤُوْيٌ, the plural of نُؤْيٌ "A ditch dug round a tent for the purpose of keeping off the rain water;" &c.

RULE FOURTH.

It is applicable, by analogy in the general opinion, and by prescription in the opinion of some Grammarians, to every substantive noun, without restriction, which is formed on either of the Measures فَعَلٌ or فَعِلٌ. Examples: فَرَسٌ "A horse;" أُسُوْدٌ : "A lion;" أَسَدٌ : ذُكُوْرٌ "A male;" ذَكَرٌ : فُرُوْسٌ "A vestige;" أَثَرٌ : أُثُوْرٌ "The forcteeth;" نَابٌ : نُيُوْبٌ "A panther;" نَمِرٌ : نُمُوْرٌ "A ruined house;" طَلَلٌ : طُلُوْلٌ "The liver;" كَبِدٌ : كُبُوْدٌ "A mountain goat;" وَعِلٌ : وُعُوْلٌ : &c.

RULE FIFTH.

It is applicable, by the authority of prescription in the general opinion, and by analogy in the opinion of some Grammarians, to every attributive formed on the Measure فَاعِلٌ, which is neither مُضَاعَفٌ nor infirm in the medial. Examples: رَاكِبٌ "A rider;" رُكُوْبٌ : جَالِسٌ "A sitter;" جُلُوْسٌ : شَاهِدٌ "A witness;" شُهُوْدٌ : قَاعِدٌ "A sitter;" قُعُوْدٌ : وَافِدٌ

"An

عَاتٍ : بُكِيٌّ "A weeper;" بَاكٍ : قُعُوْدٌ "An ambassador;" قَاعِدٌ : عُتِيٌّ "Passing bounds;" عَاتٍ : &c. Its application to قُوُوْلٌ, the plural of قَائِلٌ "A speaker," is contrary to rule, and therefore anomalous.

RULE SIXTH.

It is applicable, by the authority of prescription, 1st. to فَاعِلَةٌ : as جَارِيَةٌ آنِسَةٌ; "A cheerful slave girl;" اُنْوُسٌ : &c. 2d. To attributives formed on فَعْلٌ, whether infirm in the medial or not: as كَهْلٌ "Middle aged;" شَيْخٌ : كُهُوْلٌ "An old man;" شُيُوْخٌ : &c. 3d. To substantives infirm in the medial, formed on the Measure فَعْلٌ : as فَوْجٌ "An army;" فُوُوْجٌ : حَوْلٌ "A year;" حُوُوْلٌ : قَوْسٌ "A bow;" قُوُوْسٌ : afterwards قُسُوٌّ : and finally قِسِيٌّ; which last form of the word is very commonly employed in the Language. 4th. To attributives formed on فِعْلٌ or فَعَلٌ : as حِبٌّ "A friend;" حُبُوْبٌ : حِبْرٌ "Intelligent;" حُبُوْرٌ : نَابٌ "An aged she-camel;" نُيُوْبٌ : &c.

RULE SEVENTH.

It is more rarely applicable, 1st. to فَعَلٌ : فُعُلٌ : as ضِلَعٌ "A rib;" ضُلُوْعٌ : اِرَمٌ "A direction post;" اُرُوْمٌ : نُؤًى "A ditch dug round a tent to keep off the water;" نِئِيٌّ : اُطُمٌ "A fortress of stone;" اُطُوْمٌ : &c. 2d. To فَعَلَةٌ : فُعْلَةٌ : as بَدَرَةٌ "A purse;" بُدُوْرٌ : صَخَرَةٌ "A rock;" صُخُوْرٌ : حَبَّةٌ "A seed;" حُبُوْبٌ : حِقْبَةٌ "A period of years;" حُقُوْبٌ : خُرْبَةٌ "A circular hole;" خُرُوْبٌ : حُجْزَةٌ "The waist band

band of a pair of trousers;" حُجُوْزٌ: حُقَّةٌ "A casket;" شَعَفَةٌ: حُقُوْقٌ "The summit of a mountain;" شُعُوْفٌ: دَوَاةٌ "An ink-bottle;" دُوِيٌّ: &c. 3d. To فَيْعِلٌ: as جَيِّدٌ "Excellent;" اَيِّمٌ: حُيُوْنٌ "A bachelor;" اَيُوْمٌ: &c. 4th. To فُعَالٌ: فُعَالَةٌ: as عَنَاقٌ "A female kid;" سَمَاءٌ: عُنُوْقٌ "The heavens;" سُمِيٌّ: صَلَايَةٌ "A pestle;" صُلِيٌّ: حِمَارٌ "An ass;" حُمُوْرٌ: هِرَاوَةٌ "A staff;" هُرِيٌّ: (originally هُرُوْوٌ:) سُوَارٌ "The heart;" سُوُوْرٌ: عُجَايَةٌ "A tendon in the feet of a quadruped;" عُجِيٌّ: &c. 5th. To فَعِيْلٌ: فَعِيْلَةٌ: as خَبِيْثٌ "Base;" خُبُوْثٌ: اَسِيَّةٌ "The thong of a bow string;" اُسُوْنٌ: &c. 6th. To فُعُوْلٌ: فَعُّوْلٌ: as هَجُوْدٌ "One who watches and prays in the night;" هُجُوْدٌ: تُخُوْمٌ "A limit;" تُخُوْمٌ: نَيُّوْبٌ "An aged she-camel;" نُيُوْبٌ: &c.

RULE EIGHTH.

By the authority of prescription, the letter TA is sometimes added to plurals of this class, for the purpose of corroborating and confirming the sense of plurality. Examples: اُسُوْدَةٌ "Lions;" ذُكُوْرَةٌ "Males;" حُجُوْرَةٌ "Mares;" خُؤُوْلَةٌ "Maternal uncles;" &c. And if YA be the medial, the primal receives occasionally the vowel KUSRA: as نِيُوْبٌ "Aged camels;" شِيُوْخٌ "Old men;" &c.

MEASURE 12th. فُعْلَانٌ.

RULE FIRST.

THIS form of the plural is applicable, by analogy, 1st. to all

substantive nouns formed on the Measure فَعِيْلٌ. Examples: بَعِيْرٌ "A camel;" رُغْفَانٌ: رَغِيْفٌ "A cake of bread;" قَضِيْبٌ "A branch;" ظَلِيْمٌ: ظُلْمَانٌ "An ostrich;" صَبِيٌّ "A child;" صُبْيَانٌ or صُبْوَانٌ: &c. 2d. To all substantive nouns formed on the Measure فَعَلٌ, and having no infirm letter in the medial. Examples: حَمَلٌ "A sheep;" بَلَدٌ "A city;" بُلْدَانٌ: ذَكَرٌ "A male;" أَسَدٌ "A lion;" أُسْدَانٌ: أَحَدٌ "One;" أَخٌ "A brother;" أُخْوَانٌ: &c. 3d. To all substantive nouns formed on either of the Measures فَعْلٌ or فِعْلٌ: as ظَهْرٌ "The back;" ظُهْرَانٌ: بَطْنٌ "The belly;" تَمْرٌ "A date;" تُمْرَانٌ: عَبْدٌ "A slave;" عُبْدَانٌ: بُطْنَانٌ "A side;" شَطٌّ: شُطَّانٌ: حَبٌّ "A seed;" حُبَّانٌ: ذِئْبٌ "A wolf;" ذُؤْبَانٌ: قِنْوٌ "A bunch of dates;" قُنْوَانٌ or قُنْيَانٌ: زِقٌّ "A wine-bottle;" زُقَّانٌ: &c.

RULE SECOND.

It is applicable, by the authority of prescription in the general opinion, and by analogy in the opinion of some Grammarians, 1st. to the masculine attributive أَفْعَلُ, having the feminine formed on فَعْلَاءُ. Examples: أَحْمَرُ "Red;" حُمْرَانٌ: أَسْوَدُ "Black;" سُوْدَانٌ: أَعْوَرُ "Blind of one eye;" عُوْرَانٌ: أَبْيَضُ "White;" بِيْضَانٌ: أَعْمَى "Blind;" عُمْيَانٌ: &c. 2d. To attributives formed on the Measures فَعِيْلٌ: فَاعِلٌ: فُعَالٌ: as ظَرِيْفٌ "Witty;" ظُرْفَانٌ: خَلِيْلٌ "A friend;" خُلَّانٌ: صَدِيْقٌ "A friend;" صُدْقَانٌ:

راكب

رَاكِبٌ "A rider;" رُكْبَانٌ: صَاحِبٌ "A companion;" صُحْبَانٌ: رَاعٍ "A shepherd;" رُعْيَانٌ: شَابٌّ "A youth;" شُبَّانٌ: فُرَاتٌ "Excellent water;" فُرْتَانٌ: شُجَاعٌ "Bold;" شُجْعَانٌ: &c.

RULE THIRD.

It is applicable, by the authority of prescription, 1st. to attributives formed on either of the Measures فَعَلٌ or فَعَلٌ. Examples: وَغْدٌ "Unworthy;" وُغْدَانٌ: جَذَعٌ "Young;" جُذْعَانٌ: خَلَقٌ "Old clothes;" خُلْقَانٌ: &c. 2d. To the Measures فُعْلٌ or فَعِلٌ: as خُرْءٌ "Dirt;" خُرْآنٌ: رَخَلٌ "A female kid;" رُخْلَانٌ: &c. 3d. To فُعْلَةٌ: as سَخْلَةٌ "A lamb or a kid;" سُخْلَانٌ: سِلْقَةٌ "An abusive and vicious woman;" سُلْقَانٌ: بُرْكَةٌ "A species of white wild duck;" بُرْكَانٌ: &c. 4th. To substantives formed on فَاعِلٌ: as جَائِزٌ "The beam of a house;" جُوْزَانٌ: &c. 5th. To فُعَالٌ: as ذِرَاعٌ "A cubit;" ذُرْعَانٌ: حِمَارٌ "An ass;" حُمْرَانٌ: شِهَابٌ "A meteor;" شُهْبَانٌ: زُقَاقٌ "An alley;" زُقَّانٌ: حُوَارٌ "A young camel not yet weaned;" حُوْرَانٌ: &c. 6th. To فَعِيلَةٌ: فُعَيْلَةٌ: as غَدِيرَةٌ "A quantity of grass or other herbage;" غُدْرَانٌ: تُمَيْلَةٌ "The name of an animal resembling a cat;" تُمْلَانٌ: &c. 7th. To فَعْلَانٌ: as صَخْبَانٌ "Having a strong voice;" صُخْبَانٌ. Or فَعَّالٌ: as حِنَّاءٌ "The name of an herb from which a red dye is extracted;" حُنَّانٌ: &c.

Measure 13th. فِعْلَانٌ.

RULE FIRST.

This form of the plural is applicable, by analogy, 1st. to all substantive nouns formed on either of the Measure فَعَلٌ or فُعَلٌ: Examples: صُرَدٌ "A species of bird;" صِرْدَانٌ: طُغَرٌ "The name of a bird;" طِغْرَانٌ: نُغَرٌ "A kind of owl;" نِغْرَانٌ: ضُوَعٌ "The name of a bird;" ضِيْعَانٌ: قُنَذٌ "A flea;" قِنْذَانٌ: خَرَبٌ "The name of an aquatic bird;" خِرْبَانٌ: بَذَجٌ "A flock of sheep;" بِذْجَانٌ: وَرَلٌ "A species of lizard;" وِرْلَانٌ: نَارٌ "A fire;" نِيْرَانٌ: دَارٌ "A house;" دِيْرَانٌ: خَالٌ "A black mole;" خِيْلَانٌ: جَارٌ "A neighbour;" جِيْرَانٌ: تَاجٌ "A diadem;" تِيْجَانٌ: أَخٌ "A brother;" إِخْوَانٌ: فَتًى "A youth;" فِتْيَانٌ: &c.

2d. To all substantive nouns formed on the Measure فُعَالٌ. Examples: غُلَامٌ "A slave or a boy;" غِلْمَانٌ: غُرَابٌ "A raven;" غِرْبَانٌ: عُقَابٌ "An eagle;" عِقْبَانٌ: ذُبَابٌ "A fly;" ذِبَّانٌ: &c. 3d. To all substantive nouns formed on the Measure فُعْلٌ, and having the letter WAO for the medial radical. Examples: دُوْدٌ "A worm;" دِيْدَانٌ: نُوْرٌ "Light;" نِيْرَانٌ: حُوْتٌ "The name of a large fish;" حِيْتَانٌ: عُوْدٌ "Wood of aloes;" عِيْدَانٌ.

RULE SECOND.

It is applicable, by the authority of prescription, 1st. to فَعَلٌ: as عَبْدٌ "A slave;" عِبْدَانٌ: فَأْرٌ "A mouse;" فِئْرَانٌ: ضَبٌّ "A lizard;" ضِبَانٌ: ضَيْفٌ "A guest;" ضِيْفَانٌ:

ضِبَّانٌ : شَيْخٌ "An old man;" نِيْرٌ : شِيْخَانٌ "The woof of a web;" قِنْوَانٌ or قِنْيَانٌ : قِنْوٌ "A bunch of dates;" نِيْرَانٌ : وُعِلٌّ "The month Shaaban;" حِبٌّ "A friend;" حِبَّانٌ : &c. 2d. To فُعْلَةٌ : as رَوْضَةٌ "A garden;" وِعْلَانٌ : سِلْقَةٌ : نِسْوَانٌ "Women;" نِسْوَةٌ : رِيْضَانٌ "A clamorous woman;" بُرْكَةٌ : فِقْرَانٌ "The back bone;" فِقْرَةٌ : سِلْقَانٌ "A species of white duck;" قُدَّةٌ : بِرْكَانٌ "A flea;" قِدَّانٌ : &c. 3d. To فَعَلَةٌ : as قَصَفَةٌ "A little hill;" قَارَةٌ : قِصَفَانٌ "An eminence;" اَمَةٌ "A female slave;" اِمْوَانٌ : قِيْرَانٌ "A kite;" حِدَأَةٌ : حِدْآنٌ : &c. 4th. To اَفْعَلُ : or فَاعِلٌ : as اَعْوَرُ "Blind of one eye;" حَائِطٌ : عِيْرَانٌ "A wall;" جَانٌّ : حِيْطَانٌ "The progenitor of the Genii;" جِنَّانٌ : &c. 5th. To فِعَالٌ : as غَزَالٌ "A deer;" رَبَاعٍ : غِزْلَانٌ "A camel having cast his four foreteeth;" رِبْعَانٌ : شِهَابٌ "A meteor;" شِهْبَانٌ : صِوَارٌ "A cow;" صِيْرَانٌ : &c. 6th. To فَعِيْلٌ : فَعِيْلَةٌ : as ظَلِيْمٌ "An ostrich;" ظَلِيْمَانٌ : قَضِيْبٌ "A branch;" قِضْبَانٌ : صَبِيٌّ "A child;" صِبْوَانٌ or صِبْيَانٌ : غَدِيْرَةٌ "A quantity of herbage;" غُدْرَانٌ : &c. 7th. To فَعُوْلٌ : فُعَيْلَةٌ : فُعَيْلٌ : as قَعُوْدٌ "A camel rode by the herdsman;" قُعْدَانٌ : كُعَيْتٌ "A nightingale;" كِعْتَانٌ : تُمَيْلَةٌ "An animal like a cat;" تُمْلَانٌ : &c. 8th. To فُعَالَةٌ : as صُؤَابَةٌ "A nit or louse's egg;" صُئْبَانٌ : or فُعَلَانٌ : as كَرَوَانٌ "A species of bustard;" كِرْوَانٌ : شِقْذَانٌ "A camelion;" وَرَشَانٌ : شِقْذَانٌ "A species of pigeon;" وِرْشَانٌ : &c. 9th. To فُعَالٌ being attributive : as شُجَاعٌ "Bold;"

"Bold;" شُجْعَانٌ: or rarely to فِعَلٌ: as ضِفَنٌ "A short thick man, or A fool;" ضِفْنَانٌ: &c.

RULE THIRD.

In plurals formed on the Measure فِعْلَانٌ, the vowel Kusra is optionally given to the medial radical; because the primal receives Kusra: as ظِلْمَانٌ; فِقَرَانٌ or فِقْرَانٌ; "Back-bones;" or ظِلِمَانٌ: "Ostriches;" &c.

Measure 14th. فَعْلَى.

RULE FIRST.

This form of the plural is analogously applicable to all attributives formed on the Measure فَعِيلٌ; which, having the sense of passive participles, are significant of some injury or calamity sustained by the object. Examples: قَتِيلٌ "Slain;" قَتْلَى: أَسِيرٌ "Imprisoned;" أَسْرَى: جَرِيحٌ "Wounded;" جَرْحَى: كَسِيرٌ "Broken;" كَسْرَى: &c. It is prescriptive in the absence of the sense of the passive participle: as مَرِيضٌ "Sick;" مَرْضَى: حَرِيقٌ "Burning;" حَرْقَى: غَرِيقٌ "Immersed;" غَرْقَى: &c. And it cannot be formed from حَمِيدٌ "Praised;" because that passive participle is significant of no injury or calamity sustained by its object.

RULE SECOND.

It is applicable, by the authority of prescription, 1st. to attributives formed on فَعِلٌ or فَعِلَةٌ: as هَرِمٌ; هَرِمَةٌ; هَرْمَى; "Aged:" زَمِنٌ; زَمِنَةٌ; زَمْنَى; "Aged:" وَجِعٌ; وَجِعَةٌ; وَجْعَى; "Painful;" &c. 2d. To فَيْعِلٌ: فَاعِلٌ: أَفْعَلُ: فَعْلَانٌ:

فَعْلَانُ : as مَيِّتٌ "Dead;" مَوْتَىٰ : هَالِكٌ "Perishing;" أَنْوَكُ "A fool;" حَمْقَىٰ : أَحْمَقُ "A fool;" هَلْكَىٰ : سَكْرَانُ "Drunk;" سَكْرَىٰ : كَسْلَانُ "Relaxed or weak;" كَسْلَىٰ : &c. Its application to كَيِّسٌ "Intelligent;" كَيْسَىٰ : جَلْدٌ "Active;" جَلْدَىٰ : is held to be anomalous; because neither of these attributives are significant of any injury or calamity sustained by the object.

MEASURE 15th. فِعْلَىٰ.

RULE.

THIS form of the plural is thought to be applicable only to two words: namely, حَجَلٌ "A partridge;" حِجْلَىٰ : ظَرِبَانٌ "A pole cat;" ظِرْبَىٰ. IBNOOS SIRAJ considers it as an إِسْمُ الْجَمْعِ; and there are other opinions, omitted here, as too unimportant to merit insertion.

MEASURE 16th. فُعَلَاءُ.

RULE FIRST.

THIS form of the plural is analogously applicable to all masculine attributives formed on the Measure فَاعِلٌ, which are significant of attributes belonging to rational beings. Examples: عَالِمٌ "Learned;" عُلَمَاءُ : جَاهِلٌ "Ignorant;" جُهَلَاءُ : فَاجِرٌ "Vicious;" فُجَرَاءُ : صَالِحٌ "Virtuous;" صُلَحَاءُ : عَارِفٌ "Knowing;" عُرَفَاءُ : عَاقِلٌ "Wise;" عُقَلَاءُ : فَاضِلٌ "Learned;" فُضَلَاءُ : &c. شَاعِرٌ "A poet;" شُعَرَاءُ :

RULE SECOND.

IT is analogously applicable to all masculine attributives belonging

longing to rational beings, which, being formed on the Measure فَعِيلٌ, are neither نَاقِص nor أَجْوَف nor مُضَاعَف. Examples: كَرِيمٌ "Generous;" ظَرِيفٌ "Witty;" ظُرَفَاءُ: حَكِيمٌ "Wise;" بُخَلَاءُ: بَخِيلٌ "A miser;" كُرَمَاءُ: نَجِيبٌ "Noble;" شُرَفَاءُ: شَرِيفٌ "Noble;" حُكَمَاءُ: نُجَبَاءُ: &c. Its application to تَقِيٌّ "Pious;" تُقَوَاءُ: سَرِيٌّ "Noble or Liberal;" سُرَوَاءُ: &c. نُقَوَاءُ "Pure;" is contrary to rule, and therefore anomalous.

RULE THIRD.

It is applicable, by the authority of prescription in the general opinion, and by analogy in the opinion of some Grammarians, to the Measures فُعَالٌ; significant of attributes belonging to masculine rational beings. Examples: جُبَانٌ "A coward;" شُجَاعٌ "Bold;" جُوَادٌ "Liberal;" جُوَدَاءُ: جُبَنَاءُ: بُعَادٌ "Distant;" بُعَدَاءُ: &c. شُجَعَاءُ:

RULE FOURTH.

It is applicable, by the authority of prescription, Ist. to certain attributives formed on the Measures فَعْلٌ: نَعِلٌ: as سَمْحٌ "Liberal;" سُمَحَاءُ: خِلْبٌ "A man fond of women;" خُلَبَاءُ: صَلْفٌ "A boaster;" صُلَفَاءُ: &c. 2d. To نَعُولٌ: فَيْعِلٌ: as بَيِّنٌ "Eloquent;" بُيَنَاءُ: رَسُولٌ "Sent;" رُسَلَاءُ: وَدُودٌ "A friend;" وُدَدَاءُ: &c. 3d. To فَعِيلٌ having the sense of مَفْعُولٌ: as قَتِيلٌ "Slain;" قُتَلَاءُ: أَسِيرٌ "Imprisoned;" أُسَرَاءُ: &c. 4th. To فَعِيلَةٌ: as خَلِيفَةٌ "A successor;" خُلَفَاءُ: فَقِيرَةٌ "A poor woman;" فُقَرَاءُ: &c.

It

It is to be observed, however, that SERRUWYH considers خَلَائِفُ as the plural of خَلِيفَةٌ; and خُلَفَاءُ as the plural of خَلِيفٌ. Yet فَقِيرَةٌ admits not فَقَائِرُ, and has no plural but فُقَرَاءُ.

MEASURE 17th. اَفْعِلَاءُ.

RULE FIRST.

THIS form of the plural is analogously applicable to all masculine attributives formed on the Measure فَعِيلٌ; significant of attributes belonging to rational beings, and being either مُضَاعَف or مُعْتَلُّ اللَّامِ. Examples: شَدِيدٌ "Strong;" اَشِدَّاءُ: صَحِيحٌ "Healthy;" اَصِحَّاءُ: حَبِيبٌ "A friend;" اَحِبَّاءُ: طَبِيبٌ "A physician;" اَطِبَّاءُ: خَلِيلٌ "A friend;" اَخِلَّاءُ: شَرِيرٌ "Wicked;" اَشِرَّاءُ: عَزِيزٌ "Respected;" اَعِزَّاءُ: شَحِيحٌ "Covetous;" اَشِحَّاءُ: غَنِيٌّ "Independent;" اَغْنِيَاءُ: صَفِيٌّ "Pure;" اَصْفِيَاءُ: ذَكِيٌّ "Quick;" اَذْكِيَاءُ: سَخِيٌّ "Liberal;" اَسْخِيَاءُ: شَقِيٌّ "Wicked;" اَشْقِيَاءُ: قَوِيٌّ "Strong;" اَقْوِيَاءُ: &c.

RULE SECOND.

IT is applicable, by the authority of prescription, 1st. to certain substantive nouns formed on the Measure فَعِيلٌ: as نَصِيبٌ "A portion;" اَنْصِبَاءُ: طَرِيقٌ "A road;" اَطْرِقَاءُ: طَنِينٌ "The hum of a fly;" اَطِنَّاءُ: &c. 2d. To certain attributives formed on the same measure, which are neither مُضَاعَف nor مُعْتَلُّ اللَّامِ: as كَرِيمٌ "Generous;" اَكْرِمَاءُ: قَرِيبٌ "A relation;" اَقْرِبَاءُ: نَبِيءٌ "A prophet;" اَنْبِيَاءُ: بَرِيءٌ "Pure;" اَبْرِيَاءُ: &c. 3d. To the Measures فَعْلٌ or فَعِلٌ:

as نَمٌّ "A tale bearer;" اَنِمَّاءُ: نَزٌّ "Free from stains;" اَنِزَّاءُ: هَيِّنٌ "Evident;" اَبْيِنَاءُ: بَيِّعٌ "A vender;" اَبْيِعَاءُ: بَيِّنٌ "Easy;" اَهْيِنَاءُ: &c. Its application to فَعَالٌ is of rare occurrence: as ثَغَامٌ "A mountain herb;" اَثْغِمَاءُ. And so, also, of اَصْدِقَاءُ, the plural of صَدِيْقَةٌ "Faithful;" (Feminine;) or perhaps of صَدِيْقٌ; since that noun is common to both genders: as هُوَ صَدِيْقٌ or هِيَ صَدِيْقٌ "He is faithful, or she is faithful;" &c.

MEASURE 18th. فَعَالَى.

RULE FIRST.

THIS form of the plural is analogously applicable, 1st. to all substantive nouns formed on the Measures فُعْلَى: &c. and having therefore the short ALIF for the fourth and last letter. Examples: فَتْوَى "A legal decree;" فَتَاوَى: دَعْوَى "A wish;" دَعَاوَى: عَلْقَى "A species of herb;" عَلَاقَى: نُفْرَى "The projecting bone behind the ear;" نَفَارَى: سُعْدَى "A woman's name;" سَعَادَى: &c. 2d. To all substantives formed on the Measure فَعْلَاءُ: as صَحْرَاءُ "A field;" صَحَارَى: فَيْفَاءُ "A desart;" فَيَافَى: &c. 3d. To attributives formed on فَعْلَى, and having no masculine gender: as كَلْبَةٌ حَرْمَى "A hot bitch;" حَرَامَى: &c. 4th. To attributives formed on فُعْلَى, not being the feminine of the ISMOOT TUFZEEL: as اُنْثَى "A female;" اَنَاثَى: خُنْثَى "A hermaphrodite;" خَنَاثَى: حُبْلَى "Pregnant;" حَبَالَى: &c. 5th. To attributives formed on فَعْلَاءُ, of which

the

the masculine is neither أَفْعَلُ : as أَحْمَرُ ; حَمْرَاءُ ; "Red:" nor فَعْلَانُ : as حَيْرَانُ ; حَيْرَاءُ ; "Perplexed." Example: عَذْرَاءُ "A virgin;" عَذَارَىٰ : &c. It is to be observed, however, that IBNO MALIK considers it as prescriptive in this case. 6th. To both genders of all attributives formed on فَعْلَانُ : as سَكْرَانُ ; سَكْرَىٰ ; سَكَارَىٰ ; "Drunk:" غَيْرَانُ ; غَيْرَىٰ ; غَيَارَىٰ ; "Jealous:" &c. Or فَعْلَانُ : as نَدْمَانُ ; نَدْمَانَةٌ ; نَدَامَىٰ ; "Penitent:" كَسْلَانُ ; كَسْلَانَةٌ ; كَسَالَىٰ ; "Slothful:" &c. 7th. To the masculine (not to the feminine) gender of all attributives formed on فَعْلَاءُ : as حَيْرَانُ "Perplexed;" حَيَارَىٰ : &c.

RULE SECOND.

IT is applicable, by the authority of prescription, 1st. to attributives formed on فَعِلٌ : as حَذِرٌ "Cautious;" حَذَارَىٰ : صَلِفٌ "A boaster;" صَلَادَىٰ : حَبِطٌ "Having a swelled belly;" وَجِعٌ : حَبَاطَىٰ "Painful;" وَجَاعَىٰ : &c. 2d. To فُعُولٌ : فَعَلٌ : as فُلُوٌّ "The colt of an ass and of other animals;" قَزَمٌ : قَزَامَىٰ "A mean or low man;" شَقَذٌ : شَقَاذَىٰ "A young camelion;" &c. 3d. To فَعَلَةٌ : as أَلْيَةٌ "The buttocks;" شَاةٌ : أَلَايَا (originally شَوَهَةٌ) "A goat;" شَوَاهَىٰ : ضَبِعَةٌ "A hot she-camel;" هَدَمَةٌ : ضَبَاعَىٰ "A hot she-camel;" هَدَامَىٰ : &c. 4th. To أَفْعَلُ : فَاعِلٌ : فَعِيلٌ : فَيْعِلٌ : as أَحْمَقُ "A fool;" حَمَاقَىٰ : طَاهِرٌ "Pure;" يَتِيمٌ : يَتَامَىٰ "An orphan;" حَزِينٌ "Grieved;" طَهَارَىٰ : حزانى

أَيِّمٌ : ضَرَاسِيٌّ "A well, made of stone;" ضَرِيسٌ : خَزَانِيٌّ "Unmarried;" أَيَامَى : &c. 5th. To فُعَالَةٌ : as حَلَاوَةٌ "The middle of the neck behind;" حَلَاوِيٌّ : هِرَاوَةٌ "A staff;" هَرَاوِيٌّ : نُقَايَةٌ "Selected;" نُقَايَا : &c. 6th. To فِعْلِيَةٌ : as حِذْرِيَةٌ "A large eminence or rising ground;" عِقْرِيَةٌ : حَذَارِيٌّ "The feathers of a cock's neck;" عَقَارِيٌّ. Or فُعَالِيٌّ : as عَجَاسِيٌّ "A large troop of camels;" عَجَاسِيٌّ : حُلَاوِيٌّ; (also حَلَاوَاءُ ; Measure فَعَالَاءُ ;) "The middle of the neck behind;" حَلَاوِيٌّ : &c. It is also applicable to certain relative nouns: as مَهْرِيٌّ "A species of camels;" taking their name from مَهْرَةُ بْنُ حَيْدَانَ ; Plural مَهَارِيٌّ ; &c.

MEASURE 19th. فُعَالِيٌّ.

RULE.

THIS form of the plural is prescriptive, not analogous; being applicable, by the authority of prescription, to attributives formed on the Measure فَعْلٌ : as فَرْدٌ "Single;" فُرَادِيٌّ. Or أَفْعَلُ : as أَحْمَقُ "A fool;" حُمَاقِيٌّ. Or فَعِيلٌ : whether possessing the sense of the passive participle or not : as كَسِيرٌ "Broken;" كُسَارِيٌّ : أَسِيرٌ "Imprisoned;" أُسَارِيٌّ : قَدِيمٌ "Old;" قُدَامِيٌّ. Or فَعْلَانُ : as سَكْرَانُ ; سُكَارِيٌّ ; سَكْرِيٌّ "Drunk." Or فَعْلَانٌ : (having the feminine فَعْلَانَةٌ or فَعْلَاءُ ;) as نَدْمَانٌ "Penitent;" نُدَامِيٌّ : حَيْرَانُ "Perplexed;" حُيَارِيٌّ. Or فَاعِلَةٌ : as قَادِمَةٌ "The long feathers of a bird's wing;" قُدَامِيٌّ. Or فعلان :

فُعْلَانٌ: as دُسْفَانٌ "A spy, or A pimp;" دُسَافِىٌ. Or فُعَالِىٌ: as حُلَاوِىٌ "The name of a small tree;" حُلَاوِىٌ: &c.

CONCLUSION.

I SHALL take this opportunity of offering a few observations on the nature of the rules applicable, *first*, to the formation of the Plural of Paucity; and, *secondly*, to the formation of those Plurals of Multitude, already treated, which have been assigned to the first class.

THE rules in question, according to the general usage of Grammarians, have been distinguished, *first*, into those termed قِيَاسِى or ANALOGOUS; because their application is held in theory to be wholly independent of the authority of prescription; *secondly*, into those termed سَمَاعِى or PRESCRIPTIVE; because their application depends on that authority; and, *finally*, into those termed نَادِر RARE; because the examples of their application are not numerous; or خِلَافُ الْقِيَاسِ ANOMALOUS; because they are applied in opposition to some general principle, which ought regularly to have excluded their operation.

BUT the rules termed قِيَاسِى or ANALOGOUS, are theoretically, not practically analogous; for the Plural أَعْيَاشٌ cannot be formed from عَيْشٌ LIFE; because it is unsupported by the authority of general usage. It is plain, therefore, that سَيْفٌ "A sword," forms its plural أَسْيَافٌ, not by analogy, as Grammarians assert; but merely by the authority of general usage: and, accordingly, it has been addmitted by many Grammarians, that the rules

termed قِيَاسِي or ANALOGOUS, are really PRESCRIPTIVE by their own nature; though it is also true, that the examples of their occurrence are more numerous than the examples of the occurrence of those rules, to which the term سَمَاعِي or PRESCRIPTIVE, has been applied.

IN employing the term قِيَاسِي or ANALOGOUS, sometimes superceded by the term غَالِب or PREVAILING, no Grammarian means, therefore, to set aside the authority of general usage, when that authority can be obtained; but there may exist, in the Arabic Language, nouns of which the plural number has never yet been required or employed; and if the plural number of such nouns should accidentally happen to be required hereafter, some Grammarians authorise its formation by the rules of analogy which I have detailed.

OTHERS, as SEEBUWYH, grant the liberty of forming the plural by the rules of analogy, *first*, to Poets; and, *secondly*, to the Writers of measured prose, when they may happen to stand in need of a rhyme; but as my readers are not likely to be in that predicament, the licence to them is of little use. PRESCRIPTION, therefore, (which is a great defect in the Arabic Language,) and not ANALOGY, determines those forms of the imperfect plural hitherto treated, which can alone be accurately employed in the Language; and the decisions of prescription on this subject, should be recorded, (as generally speaking they are recorded,) in the best Lexicons of the Arabic Language, to which my readers are therefore referred.

SECTION

SECTION FOURTH.

فِيْ بَيَانِ اَبْنِيَةِ مُنْتَهَى الْجُمُوْعِ

SECOND CLASS OF IMPERFECT PLURALS.

I HAVE already stated that the second class of imperfect plurals is indifferently distinguished by the terms اَقْصَى الْجُمُوْعِ or مُنْتَهَى الْجُمُوْعِ "The last of plurals;" and sometimes by the term جَمْعُ الْجُمُوْعِ "The Plural of Plurals."

IT is so termed, because its measures admit of no subsequent forms of the imperfect plural: as in the case of مَسَاجِدُ "TEMPLES;" which, being a مُنْتَهَى الْجُمُوْعِ, admits the feminine perfect plural مَسَاجِدَاتٌ, but does not admit of any imperfect form of the plural, subsequent to that which is here exhibited. So, also, اَفَارِيْقُ "Tribes," being a مُنْتَهَى الْجُمُوْعِ, has no subsequent form of the imperfect plural; nor has it much occasion for any such form, being itself the plural of اَفْرَاقٌ, which is the plural of فُرُقٌ, which is the plural of فِرْقَةٌ "A tribe."

NAY, those nouns in the singular number, which may happen to exhibit the form of a مُنْتَهَى الْجُمُوْعِ, admit none but the feminine plural in ALIF TA: as سَرَاوِيْلٌ "A pair of trousers;" Plural سَرَاوِيْلَاتٌ; &c. For though some Grammarians consider سَرَاوِيْلٌ as the plural of سِرْوَالَةٌ, it is held to be singular in the general opinion, and apparently on very sufficient grounds; since the form سِرْوَالَةٌ is merely fictitious, having never been observed to occur in the Language. That سَرَاوِيْلٌ presents the form of a مُنْتَهَى الْجُمُوْعِ, will be obvious

vious to those who advert to the following observations on that class of plurals.

THE مُنْتَهَى الْجُمُوعِ may consist of FIVE or of SIX letters. If it consist of five letters, the two first letters must be MUFTOOH; the third must be a servile quiescent ALIF, and the fourth letter must be MUKSOOR: as مَسَاجِدُ the plural of مَسْجِدٌ "A temple." If it consist of six letters, the fifth must be a servile YA quiescent: as أَقَالِيمُ the plural of إِقْلِيمٌ "A climate;" or the sixth must be the letter TA servile: as أَسَاتِذَةٌ the plural of أُسْتَاذٌ "A teacher." The presence or absence of the letter YA, or of the letter TA, and the admission by TA of the mark TUNVEEN, constitute, therefore, the only circumstances by which plurals of the second or third class can be distinguished from those of the first.

THE مُنْتَهَى الْجُمُوعِ is often formed from the plural number of nouns comprising but three letters in the singular number: as أَقَاوِيلُ the plural of أَقْوَالٌ, which is itself the plural of قَوْلٌ "A speech:" But it is rarely formed from the singular number of such nouns, because the singular is defective in the necessary number of letters. The word أَرْضٌ "Land," does, indeed, anomalously form its plural أَرَاضٍ: (originally أَرَاضِيُ; by Rule 3d. Page 432, of this volume:) as حُسْنٌ "Beauty," forms its plural مَحَاسِنُ: but such examples necessarily exhibit an arbitrary assumption, in the plural number, of letters which have no existence in the singular number; and

and are therefore of rare occurrence in the Language, and wholly independent of the rules of Grammar.

The مُنْتَهَى الْجُمُوعِ should be equally inapplicable (and is in fact, I believe, rarely applied,) to nouns exhibiting, in the singular number, more letters than can be retained under that form of the imperfect plural: as فَرَزْدَقٌ "A cake of bread;" مُدَحْرِجٌ "A revolver;" مُنْطَلِقٌ "A goer;" اِسْتِخْرَاجٌ "Selection;" &c. In this case, however, Grammarians have determined by rule, the letters to be rejected in the event of its formation; that is to say, they have determined; *first*, that radicals are to be retained in preference to servile letters: as دَحَارِجُ the plural of مُدَحْرِجٌ. *Secondly*, that of two or more servile letters, that letter must be retained, which is most likely to mark the part of Speech to which a word may happen to belong: as مَطَالِقُ the plural of مُنْطَلِقٌ. And, *finally*, that of two radical or two servile letters, either may be retained or rejected, when both shall appear to be equally important: as فَرَزْدَقٌ; Plural فَرَازِدُ or فَرَازِقُ: اِسْتِخْرَاجٌ; Plural سَخَارِجُ or تَخَارِجُ: &c.

These mutilating expedients are very awkward; and if I may trust my own limited observation, the مُنْتَهَى الْجُمُوعِ is generally formed from those nouns only, which admit the retention in their order, under that form of the plural, of all the letters, or at least of all the important letters comprised in the singular; those letters, in point of number, being neither defective nor superabundant. But

But if all the letters comprised in the singular, shall be retained in their order in the مُنْتَهَى الْجُمُوْعِ, it is easy to see that the measures of the latter will generally vary with those of the former: as فُعْلُلٌ; Plural فَعَالِلُ: مِفْعَلٌ; Plural مَفَاعِيْلُ: مِفْعَالٌ; Plural فَوَاعِلُ: فَوْعَلٌ; Plural مَفَاعِلُ: فُعْلَانٌ; Plural فَعَالِيْنُ: فُعْلَالٌ; Plural فَعَالِيْلُ: &c. Accordingly, each class of the مُنْتَهَى الْجُمُوْعِ comprises an unlimited number of measures; but as the rule for the formation of that class of plurals does not generally vary with the measures, (since the same rule is applicable to the formation of مَفَاعِلُ from مَفْعَلٌ; or فَوَاعِلُ from فَوْعَلٌ; &c.) so, any one measure may be assumed as the general representative of all the measures comprised in the class to which it belongs. It is on this principle, that plurals of the first class are often said to be formed universally on مَفَاعِلُ; and those of the second on مَفَاعِيْلُ: the former including فَعَائِلُ: فَوَاعِلُ: فَعَالِلُ: &c. and the latter including أَفَاعِيْلُ: فَعَالِيْلُ: and other plurals of that class, distinguished from the former by the penultimate YA. So, also, مَفَاعِلَةٌ might represent all the plurals of the third class; but these are of rare occurrence in the Language, and admitting, as they do, the mark TUNVEEN, have been therefore excluded by some Grammarians from the class termed مُنْتَهَى الْجُمُوْعِ.

THE following table exhibits such of the measures of the مُنْتَهَى الْجُمُوْعِ as are most commonly observed to occur in the

	Meaning.	Singular.	Plural.	Measures.
1	A field.	صَحْرَاءُ	صَحَارِ	فَعَالٍ
2	A chair.	كُرْسِيٌّ	كَرَاسِيُّ	فَعَالِيٌّ
3	A ship.	سَفِيْنَةٌ	سَفَائِنُ	فَعَائِلُ
4	A gem.	جَوْهَرٌ	جَوَاهِرُ	فَوَاعِلُ
5	A rule.	قَانُوْنٌ	قَوَانِيْنُ	فَوَاعِيْلُ
6	Greater.	اَكْبَرُ	اَكَابِرُ	اَفَاعِلُ
7	A climate.	اِقْلِيْمٌ	اَقَالِيْمُ	اَفَاعِيْلُ
8	An object or aim.	مَطْلَبٌ	مَطَالِبُ	مَفَاعِلُ
9	A key.	مِفْتَاحٌ	مَفَاتِيْحُ	مَفَاعِيْلُ
10	Experience.	تَجْرِبَةٌ	تَجَارِبُ	تَفَاعِلُ
11	A figure.	تِمْثَالٌ	تَمَاثِيْلُ	تَفَاعِيْلُ
12	A polisher.	صَيْقَلٌ	صَيَاقِلُ	فَيَاعِلُ
13	A devil.	شَيْطَانٌ	شَيَاطِيْنُ	فَيَاعِيْلُ

	Meaning.	Singular.	Plural.	Measures.
14	The name of a bird.	خُرَّقٌ	خَرَارِقُ	فَعَاعِلُ
15	A bat.	خُفَّاشٌ	خَفَافِيْشُ	فَعَاعِيْلُ
16	A camel's hoof.	فِرْسِنٌ	فَرَاسِنُ	فَعَالِنُ
17	A prince.	سُلْطَانٌ	سَلَاطِيْنُ	فَعَالِيْنُ
18	The temper of a sword.	فِرِنْدٌ	فَرَانِدُ	فَعَانِلُ
19	A thick necked lion.	فِرْنَاسٌ	فَرَانِيْسُ	فَعَانِيْلُ
20	A rivulet.	جَدْوَلٌ	جَدَاوِلُ	فَعَاوِلُ
21	Long legged.	قِرْوَاحٌ	قَرَاوِيْحُ	فَعَاوِيْلُ
22	A species of garment.	يَلَمَقٌ	يَلَامِقُ	يَفَاعِلُ
23	A fountain.	يُنْبُوْعٌ	يَنَابِيْعُ	يَفَاعِيْلُ
24	An element.	عُنْصُرٌ	عَنَاصِرُ	فَعَالِلُ
25	A sparrow.	عُصْفُوْرٌ	عَصَافِيْرُ	فَعَالِيْلُ
26	An Afghan.	اَفْغَانٌ	اَفَاغِنَةٌ	اَفَاعِلَةٌ

MEASURE 1st. فَعَالٍ.

THE Measure فَعَالٍ, originally فَعَالِيٌ, loses or retains the letter YA, according to the principle stated in Rule 33, Page 432 of this volume, to which the reader is therefore referred. It may be added however, in this place, that the letter YA is always retained in the absence of TUNVEEN: as اَرَاضٍ "Lands;" اَلْاَرَاضِيْ "The lands;" &c. The following are the rules applicable to the formation of the plural on the Measure فَعَالٍ.

RULE FIRST.

IT is applicable, by analogy, 1st. to all nouns substantive or attributive, formed on the Measure فَعْلَاءُ. Examples: صَحْرَاءُ "A field;" صَحَارٍ: فَيْفَاءُ "A field;" فَيَافٍ: عَذْرَاءُ "A virgin;" عَذَارٍ: &c. 2d. To all substantive nouns formed on فُعْلَىٰ, and also to attributives formed on فُعْلَىٰ. Examples: عَلْقَىٰ "The name of an herb;" عَلَاقٍ: دَعْوَىٰ "A claim;" دَعَاوٍ: ذِفْرَىٰ "The bone behind the ear;" ذَفَارٍ: اِشْفَىٰ "A shoe-maker's awl;" اَشَافٍ: حُبْلَىٰ "Pregnant;" حَبَالٍ: سُعْدَىٰ "A woman's name;" سَعَادٍ: خُنْثَىٰ "A hermaphrodite;" خَنَاثٍ: &c. 3d. To relative and other nouns formed on فُعْلِيٌّ or فُعْلِيَّةٌ: as مَهْرِيٌّ or مَهْرِيَّةٌ "A species of camel;" مَهَارٍ: دُرِّيٌّ "A bright star;" دَرَارٍ: دُرِّيَّةٌ "A man's off-spring;" سُرِّيَّةٌ: "A kept mistress;" سَرَارٍ: &c. 4th. To فَعْلِيَةٌ: as حِذْرِيَةٌ "Rough ground;" حَذَارٍ. Or فَعْلُوَةٌ: as تَرْقُوَةٌ "The collar bone;"

تراق:

عَرْتُوَةٌ: تَرَاقٍ "The cross bar of a bucket;" عَرَاقٍ: &c. 5th. To فَعْلَاةٌ: as لَيْلَاةٌ "Night;" لَيَالٍ: سِعْلَاةٌ "A species of demon;" سَعَالٍ: &c.

RULE SECOND.

It is applicable, by analogy, to nouns formed on various measures, presenting two serviles, either of which may be rejected. The measures alluded to, are, 1st. فُعَنْلُوَةٌ: as قَلَنْسُوَةٌ "A cap;" قَلَانِسُ or قَلَانِسِ. 2d. فُعَلْنِيَةٌ: as بُلَهْنِيَةٌ "Luxurious living;" بَلَاهِنُ or بَلَاهٍ. 3d. فَعَوْلَى: as عَدَوْلَى "An old and high tree;" عَدَاوِلُ or عَدَالِ; sometimes عَدَائِلُ. 4th. فَعَوْلَاةٌ: as قَهَوْبَاةٌ "A triple pointed arrow;" قَهَابِ or قَهَاوِبُ; sometimes قَهَائِبُ. 5th. فَعَلْنَى: as عَفَرْنَى "A strong lion;" عَفَارِ or عَفَارِنُ. 6th. فَعَنْلَى: as حَبَنْطَى "A short man with a great belly;" حَبَانِطُ or حَبَانِطِ. 7th. فُعَالَى: as حُبَارَى "A bustard;" حَبَائِرُ or حَبَارٍ. The reader will easily perceive that in the event of the rejection of the second servile, the plural is not فَعَالٍ; but فَعَانِلُ; as قَلَانِسُ: or فَعَاوِلُ; as عَدَاوِلُ; and so, also, of other examples.

RULE THIRD.

It is applicable, by the authority of prescription, 1st. to فَعْلَانٌ: as كَسْلَانٌ "Weak or Lax;" كَسَالٍ: عَجْلَانٌ "Making haste;" عَجَالٍ. 2d. To فَعْلٌ: as اَرْضٌ "Land;" اَرَاضٍ: اَهْلٌ "People;" اَهَالٍ: &c. Its application to فَعْلَةٌ is very rare: as كَيْكَةٌ "An egg;" كَيَاكٍ: &c.

Measure 2d. فَعَالِيٌّ.

RULE FIRST.

This form of the plural is applicable, by analogy, to all substantive nouns, (but not to relatives,) formed on فُعْلِيٌّ. Examples: كُرْسِيٌّ "A chair;" كَرَاسِيٌّ: كُرْكِيٌّ "A crane;" كَرَاكِيٌّ: &c. Its application to مَهْرِيَّةٌ or مَهْرِيٌّ "A species of camel;" Plural مَهَارِيٌّ, is anomalous, because these are relative nouns; and so, also, of عَارِيَّةٌ "A loan;" (orginally عَوَرِيَّةٌ:) Plural عَوَارِيٌّ; because the medial radical is here moveable.

RULE SECOND.

It is applicable, by analogy, 1st. to فِعْلَاءُ: as عِلْبَاءٌ "A nerve in the neck;" عَلَابِيٌّ: خِرْبَاءٌ "Rugged ground;" خَرَابِيٌّ: &c. 2d. To فُعَلَاءُ: as قُوَبَاءٌ "The ring-worm;" قَوَابِيٌّ: &c. 3d. To فَعْلَايَا: as حَوْلَايَا "The name of a village;" حَوَالِيٌّ: &c. Its application to فَعْلَاءُ, is prescriptive in the opinion of most Grammarians: as صَحْرَاءُ "A field;" صَحَارِيٌّ: عَذْرَاءُ "A virgin;" عَذَارِيٌّ: &c. Its application to فِعْلَانٌ and فَعَلَانٌ is certainly prescriptive: as إِنْسَانٌ "A man;" أَنَاسِيٌّ: ظَرِبَانٌ "A civet cat;" ظَرَابِيٌّ: &c.

Measure 3d. فَعَائِلُ.

RULE FIRST.

This form of the plural is applicable, by analogy, 1st. to all substantive nouns formed on the Measure فَعِيلَةٌ. Examples:

سفينة

سَفِينَةٌ "A boat;" سَفَائِنُ : صَحِيفَةٌ "A book;" صَحَائِفُ : كَتِيبَةٌ "An army;" كَتَائِبُ : حَقِيقَةٌ "Truth;" حَقَائِقُ : فَضِيلَةٌ "Excellence;" فَضَائِلُ : خَطِيَّةٌ "An error;" خَطَايَا : مَطِيَّةٌ "A riding horse;" مَطَايَا : بَلِيَّةٌ "A calamity;" بَلَايَا : &c. 2d. To all attributives formed on the same measure, provided they shall not have the sense of the passive participle. Examples: كَرِيمَةٌ "Noble;" كَرَائِمُ : عَظِيمَةٌ "Great;" عَظَائِمُ : شَرِيفَةٌ "Noble;" شَرَائِفُ : بَقِيَّةٌ "Remaining;" بَقَايَا : &c. 3d. To the Measure فَعُولَةٌ : as حَلُوبَةٌ "A milch camel;" حَلَائِبُ : رَكُوبَةٌ "A riding camel;" رَكَائِبُ : حَمُولَةٌ "A baggage camel;" حَمَائِلُ : &c. 4th. To فُعَالَةٌ : as دَجَاجَةٌ "A hen;" دَجَائِجُ : سَحَابَةٌ "A cloud;" سَحَائِبُ : عَلَاقَةٌ "Connexion;" عَلَائِقُ : رِسَالَةٌ "A book;" رَسَائِلُ : قِلَادَةٌ "A collar;" قَلَائِدُ : حِمَالَةٌ "A sword belt;" حَمَائِلُ : ذُؤَابَةٌ "The fore-locks;" ذَوَائِبُ : صُؤَابَةٌ "Nits;" صَوَائِبُ : &c.

RULE SECOND.

It is also applicable, by analogy, to فُعَائِلٌ : as جُرَائِضٌ "A large man with a great belly;" جَرَائِضُ . Or فَعَالِيَةٌ : as حَرَابِيَةٌ "A strong and short man;" حَرَائِبُ . Or فَعْأَلٌ : as شَمْأَلٌ "A nor-theast wind;" شَمَائِلُ . Or فُعَالَى : as حُبَارَى "A bustard;" حَبَائِرُ . Or فَعَالَاءُ : as بَرَاكَاءُ "Firmness in battle;" بَرَائِكُ . Or فَعُولَاءُ : as جَلُولَاءُ "A woman's name;" جَلَائِلُ . Or فَعِيلَاءُ : as قَرِيثَاءُ "An excellent species of date;" قَرَائِثُ : &c.

RULE

RULE THIRD.

It is applicable, by the authority of prescription, 1st. to فَعُوْلٌ: as قَدُوْمٌ "An ax;" جَزُوْرٌ: قَدَائِمُ "A camel destined for slaughter;" عَجُوْزٌ: جَزَائِرُ "An old woman;" ذَنُوْبٌ: عَرَائِسُ "A bride;" عَرُوْسٌ: عَجَائِزُ "A bucket full of water;" ذَنَائِبُ: &c. 2d. To فِعَالٌ: as شِمَالٌ "The disposition, or The left hand;" شَمَائِلُ: دِعَامٌ "A pillar;" دَعَائِمُ: رِكَابٌ "A collection of riding camels;" شَمَالٌ: هِجَانٌ "A white camel;" هَجَائِنُ: رَكَائِبُ "A north-east wind;" شَمَائِلُ: عُقَابٌ "An eagle;" عَقَائِبُ: &c. 3d. To نَعِيْلٌ: as نَسِيْمٌ "A gentle gale;" نَسَائِمُ: وَصِيْدٌ "A threshold;" وَصَائِدُ: دَلِيْلٌ "The road, or A guide;" دَلَائِلُ: أَفِيْلٌ "A small camel;" أَفَائِلُ: &c. 4th. To نَعِيْلٌ or نَعِيْلَةٌ, having the sense of the passive participle: as ضَمِيْرٌ "Concealed;" ضَمَائِرُ: طَرِيْفٌ "Property newly acquired;" طَرَائِفُ: رَهِيْنٌ "Pledged;" رَهَائِنُ: رَتِيْمَةٌ "Written;" رَتَائِمُ: دَفِيْنَةٌ "Buried;" دَفَائِنُ: ذَبِيْحَةٌ "Sacrificed;" ذَبَائِحُ: &c.

RULE FOURTH.

It is rarely applicable to فَعْلٌ: as لَيْلٌ "Night;" لَيَائِلُ: حِقْدٌ "Enmity;" حَقَائِدُ. Or فَعَلٌ: as جَمَلٌ "A camel;" جَمَائِلُ. Or فُعْلَةٌ: as ضُرَّةٌ "Either of two women married to the same husband;" ضَرَائِرُ: حُرَّةٌ "A free woman;" حَرَائِرُ. Or فَعْلَةٌ: as حَاجَةٌ (originally حَوَجَةٌ;) "A want;" حَوَائِجُ: خَرِبَةٌ "Desolate;" خَرَائِبُ. Or فُعْلَاءُ: as شُجَاعَاءُ "A bold woman;" شَجَائِعُ: &c.

CONCLUSION.

CONCLUSION.

I HAVE only further to observe on this form of the plural, that the permutations to which it is liable are chiefly those ascribed to خَطَايَا, Rule 11th. Page 393 of this volume. Thus مَطِيَّةٌ; originally مَطِيْوَةٌ "A horse," forms its plural مَطَايِوٌ; but YA being MUDDA ZAIDA in the singular number, becomes HUMZA in the plural number, by Rule 18th. Page 421. So, also, the final WAO is changed into YA, (مَطَائِىٌ;) by Rule 28th. Page 429; after which مَطَائِىٌ becomes مَطَايَا: as خَطَائِىٌ becomes خَطَايَا.

MEASURE 4th. فَوَاعِلُ.

RULE FIRST.

THIS form of the plural is applicable, by analogy, 1st. to all substantive nouns formed on the Measure فَاعِلٌ. Examples: خَالِدٌ "A man's name;" خَوَالِدُ: كَاهِلٌ "The space between the shoulders;" كَوَاهِلُ: سَاحِلٌ "The shore;" سَوَاحِلُ: حَافِرٌ "A hoof;" حَوَافِرُ: جَانِبٌ "A side;" جَوَانِبُ: خَاتِمٌ "A ring;" خَوَاتِمُ: &c. 2d. To attributives formed on the same measure, and significant, 1st. of attributes peculiar to the female sex: as طَالِقٌ "A divorced woman;" طَوَالِقُ: حَامِلٌ "A pregnant woman;" حَوَامِلُ: حَائِضٌ "A menstruous woman;" حَوَائِضُ: &c. or 2dly. of attributes not applicable to rational beings: as نَاهِقٌ "A braying animal, or an ass;" نَوَاهِقُ: صَاهِلٌ "A neighing animal, or a horse;" صَوَاهِلُ: نَاعِقٌ "A crow;" نَوَاعِقُ:

بَوَازِلُ: بَازِلٌ "A camel having cut his four lancet teeth;" &c. 3d. To all nouns substantive or attributive formed on the Measure فَاعِلَةٌ. Examples: فَاكِهَةٌ "Fruit;" فَوَاكِهُ: فَائِدَةٌ "Gain;" فَوَائِدُ: قَاعِدَةٌ "A rule;" قَوَاعِدُ: دَاهِيَةٌ "A misfortune;" دَوَاهٍ: دَاعِيَةٌ "A claim;" دَوَاعٍ: زَاوِيَةٌ "A corner;" زَوَايَا: which is anomalous, since it should have been regularly زَوَاءٍ, the letter WAO being radical, not servile as required by the rule of خَطَايَا: ضَارِبَةٌ "A beater;" ضَوَارِبُ: قَاتِلَةٌ "A slayer;" قَوَاتِلُ: عَامَّةٌ (originally عَامِمَةٌ;) "Common;" عَوَامُّ: خَاصَّةٌ "Particular;" خَوَاصُّ: &c.

RULE SECOND.

It is also applicable, by analogy, 1st. to فَاعَلٌ: as خَاتَمٌ "A ring;" خَوَاتِمُ: قَالَبٌ "A mould;" قَوَالِبُ: طَابَعٌ "A seal-ring;" طَوَابِعُ: عَالَمٌ "The world;" عَوَالِمُ: &c. 2d. To فَوْعَلٌ or فَوْعَلَةٌ: as جَوْهَرٌ "A gem;" جَوَاهِرُ: كَوْثَرٌ "A stream in paradice;" كَوَاثِرُ: كَوْكَبٌ "A star;" كَوَاكِبُ: جَوْرَبٌ "A stocking;" جَوَارِبُ: حَوْصَلَةٌ "The crop of a bird;" حَوَاصِلُ: صَوْمَعَةٌ "A place of worship;" صَوَامِعُ: &c. 3d. To فَاعِلَاءُ: as قَاصِعَاءُ "The hole at which a mouse enters;" قَوَاصِعُ: نَافِقَاءُ "A mouse hole;" (different from the former,) نَوَافِقُ: دَامَّاءُ (originally دَامِمَاءُ;) "A mouse hole;" (different from either of the other two, for these vermin are said to have many holes or outlets, framed for the purpose of eluding their pursuers;) دَوَامُّ: &c.

RULE

RULE THIRD.

It is applicable, by the authority of prescription, 1st. to attributives formed on فَاعِلٌ, and significant of attributes belonging to men. Examples: فَارِسٌ "A horseman;" فَوَارِسُ: هَالِكٌ "Perishing;" شَوَاهِدُ: شَاهِدٌ "A witness;" غَوَائِبُ: غَائِبٌ "Absent;" &c. Its application to nouns having neither ALIF nor WAO servile after the primal radical, is rare: as بَقَرَةٌ "A bull or cow;" بَوَاقِرُ: ذُخَانٌ "Smoke;" دَوَاخِنُ: نُفَسَاءُ "A woman having born a child within 40 days;" نَوَافِسُ: &c. And so, also, of طَوَاحِنُ, which should have been regularly طَوَاحِيْنُ the plural of طَاحُوْنَةٌ "A mill;" &c.

CONCLUSION.

In the case of poetry or of measured prose, some Grammarians authorise the universal conversion of فَوَاعِلُ into فَوَاعِيْلُ when the harmony of the measure shall happen to require it; but this licence is generally restricted to فَوَاعِلُ, formed from فَاعَلٌ: as قَوَالِيْبُ for قَوَالِبُ the plural of قَالَبٌ "A mould;" دَوَانِيْقُ for دَوَانِقُ the plural of دَانَقٌ "A small coin;" &c. If we affirm the restriction, it follows, therefore, that جَوَاهِيْرُ cannot supercede جَوَاهِرُ, even in verse or in measured prose; because the singular جَوْهَرٌ "A gem;" is formed on فَوْعَلٌ not فَاعَلٌ.

Measure 5th. فَوَاعِيْلُ.

RULE.

This form of the plural is applicable, by analogy, to all nouns formed on the Measure فَاعَالٌ: as خَاتَامٌ "A seal-ring;" خَوَاتِيْمُ: سَابَاطٌ "A covered passage between two houses;" خَوَاتِيْمُ: &c. Or فَاعُوْلٌ: as خَاقَانٌ "An emperor;" خَوَاقِيْنُ: سَوَابِيْطٌ "A canon or law;" قَوَانِيْنُ: خَاتُوْنٌ "A lady;" بَاسُوْرٌ "A hemorrhage;" بَوَاسِيْرُ: &c. Or فَاعُوْلَةٌ: as قَارُوْرَةٌ "A glass bottle;" قَوَارِيْرُ: &c. Or فَاعُوْلَاءُ: as عَاشُوْرَاءُ "The 10th day of the month Moohurrum;" عَوَاشِيْرُ: &c. Or فِيْعَالٌ: as خِيْتَامٌ "A seal-ring;" خَوَاتِيْمُ: دِيْوَانٌ "A register office;" دَوَاوِيْنُ: ضِيْرَابٌ "Mutual beating;" ضَوَارِيْبُ: &c. Or فُوْعَالٌ: as طُوْمَارٌ "A volume;" طَوَامِيْرُ: &c. In other words, this form of the plural is regularly applicable to all nouns having مَدَّةٌ زَائِدَةٌ or Servile Mudda, for the second and fourth letters. Its application to دَوَاخِيْنُ the plural of دُخَانٌ "Vapour," is irregular.

Measure 6th. أَفَاعِلُ.

RULE FIRST.

This form of the plural is applicable, by analogy, 1st. to every substantive noun formed on the Measure أُفْعُلٌ, without regard to the vowel points. Examples: أَصْبُعٌ "A finger;" أَصَابِعُ: أَرْنَبٌ "A hare;" أَرَانِبُ: أُنْمُلَةٌ "The tip of the finger;" أَنَامِلُ: أَفْعًى "A species of snake;" أَفَاعٍ:

&c.

&c. And, 2d. to the masculine gender of the Ismoot Tufzeel. Examples: أَكْبَرُ "Greater or Greatest;" أَكَابِرُ: أَصْغَرُ "Smaller or Smallest;" أَصَاغِرُ: أَوَّلُ "Former or First;" أَوَائِلُ: أَعْلَى "Higher or Highest;" أَعَالٍ: أَقْصَى "More or Most remote;" أَقَاصٍ: أَدْنَى "Nearer or Nearest;" أَدَانٍ: &c.

RULE SECOND.

It is applicable, by the authority of prescription, 1st. to فُعْلٌ: as رَهْطٌ "A tribe;" أَرَاهِطُ: صِرْمٌ "A herd;" صُرُمٌ: فُجْرٌ "Evil;" أَفَاجِرُ: &c. 2d. To فَعَلٌ: as جَمَلٌ "A camel;" جُمَلٌ: رَجُلٌ "A man;" أَرَاجِلُ: &c. 3d. To فَعَلَةٌ or فَاعِلٌ: as شَاةٌ (originally شَوِهَةٌ;) "A goat;" أَشَاوِهُ: رَاجِلٌ "A foot soldier;" أَرَاجِلُ: &c. It is rarely applicable, 1st. To فُعَالٌ: as جَوَادٌ "Liberal;" أَجَاوِدُ: كُرَاعٌ "The feet of cattle or sheep;" أَكَارِعُ: &c. And, 2dly. to فَعِيلٌ: as يَمِينٌ "An oath;" أَيَامِنُ: or إِفْعَالٌ: as إِبْهَامٌ "The thumb;" أَبَاهِمُ: &c.

CONCLUSION.

Some Grammarians consider أَرَاهِطُ as the plural of أَرْهُطٌ, itself the plural of رَهْطٌ "A tribe;" and it is certain that the form أَفَاعِلُ is not unfrequently derived from either of the plurals أَفْعُلٌ or أَفْعِلَةٌ: as كَلْبٌ "A dog;" أَكَالِبُ; أَكْلُبٌ; يَدٌ "The hand;" أَيْدٍ; أَنْعُمٌ; أَنَاعِمُ: نِعْمَةٌ "Wealth;" مَكَانٌ: أَمْكِنَةٌ; أَمَاكِنُ: سِوَارٌ "A bracelet;" أَسَاوِرُ; أَسْوِرَةٌ; إِنَاءٌ "A plate;" آنِيَةٌ; أَوَانٍ: &c.

Measure

Measure 7th. أَفَاعِيلُ.

RULE FIRST.

This form of the plural is applicable, by analogy, to all nouns presenting a servile Humza before the primal radical, and a servile letter of infirmity after the medial. Such nouns are formed on the Measure إِفْعَالٌ: as إِسْكَافٌ "A shoe-maker;" أَسَاكِيفُ: &c. Or إِفْعِيلٌ: as إِقْلِيمٌ "A climate;" أَقَالِيمُ: إِكْلِيلٌ "A diadem;" أَكَالِيلُ: إِبْرِيقٌ "A ewer;" أَبَارِيقُ: &c. Or أُفْعِيلَةٌ: as أُثْفِيَّةٌ "A trivet or stone on which the pot is boiled;" أَثَافِيُّ: أُغْنِيَّةٌ "A melody;" أَغَانِيُّ: أُمْنِيَّةٌ "A wish;" أَمَانِيُّ: أُضْحِيَّةٌ "A goat or camel ordered for sacrifice;" أَضَاحِيُّ: &c. Or أُفْعُولَةٌ; أُفْعُولٌ: as أُسْلُوبٌ "A method;" أَسَالِيبُ: أُسْطُورَةٌ "A fable;" أَسَاطِيرُ: أُضْحُوكَةٌ "A jest or laughable occurrence;" أَضَاحِيكُ: &c. Or أُفْعُوَانَةٌ: as أُسْطُوَانَةٌ "A pillar;" أَسَاطِينُ: &c.

RULE SECOND.

It is applicable, by the authority of prescription, to فِعَالٌ: as هِلَالٌ "The new Moon;" أَهَالِيلُ. Or فَعِيلٌ: as حَدِيثٌ "A saying;" أَحَادِيثُ. Or فَعُولٌ: as عَرُوضٌ "Prosody;" أَعَارِيضُ: &c. So, also, though rarely, to فَعْلٌ; فَعَلٌ; فَاعِلٌ: as ظَنٌّ "An opinion;" أَظَانِينُ: رَهْطٌ "A tribe;" أَرَاهِيطُ: تِيهٌ (originally تِوْهٌ;) "A desart;" أَتَاوِيهُ: نَابٌ (originally نَيَبٌ;) "The dog-teeth;" أَنَايِيبُ: رَاجِلٌ "A foot soldier;" أَرَاجِيلُ: بَاطِلٌ "Vain;" أَبَاطِيلُ: &c.

CONCLUSION.

CONCLUSION.

The word تِيهٌ "A desart," and نَابٌ "The dog-teeth," form their plurals أَتْوَاهٌ; whence أَنْيَابٌ or أَتَاوِيهٌ; whence أَنَابِيبُ; according to the opinion of many Grammarians. So, also, we have نَعَمٌ "A quadruped;" أَنْعَامٌ; قَوْلٌ "A speech;" أَقْوَالٌ; أَنَاعِيمُ: أَتَاوِيلُ; رُكْنٌ "A pillar;" أَرْكَانٌ; زَهْرَةٌ "A blossom;" أَزَاهِيرُ; فِرْقَةٌ "A tribe;" فِرَقٌ; أَفْرَاقٌ; أَزْهَارٌ; أَفَارِيقُ: &c.

Measure 8th. مَفَاعِلُ

RULE FIRST.

This form of the plural is applicable, by analogy, 1st. to every triliteral infinitive of the radical class, which presents a servile Meem before the primal radical. (See page 212 of this Volume.) Examples: مَطْلَبٌ "A desire;" مَطَالِبُ: مَقْصَدٌ "An aim;" مَقَاصِدُ: مَعْنًى "Meaning;" مَعَانٍ: مَوْعِدٌ "A promise;" مَوَاعِدُ: مَيْسِرٌ "Gaming;" مَيَاسِرُ: مَسْغَبَةٌ "Hunger;" مَسَاغِبُ: مَسْأَلَةٌ "A question;" مَسَائِلُ: مَعْرِفَةٌ "Knowledge;" مَعَارِفُ: مَعِيشَةٌ "Life;" مَعَايِشُ: مَكْرُمَةٌ "Bounty;" مَكَارِمُ: مَعُونَةٌ "Assistance;" مَعَاوِنُ: &c. 2d. To all nouns of the class termed اِسْمُ الظَّرْفِ; (Page 312,) whether formed on مَفْعَلٌ or مَفْعِلٌ. Examples: مَرْكَبٌ "A vehicle;" مَرَاكِبُ: مَصْدَرٌ "A source;" مَصَادِرُ: مَنْزِلٌ "A stage;" مَنَازِلُ: مَوْجِلٌ "The time or place of fear;" مَوَاجِلُ:

مضيق

مَضِيْقٌ "A strait;" مَضَا يِقُ: &c. 3d. To the instrumental noun, (Page 310,) formed on the Measures مِفْعَلٌ or مِفْعَلَةٌ; or مُفْعُلٌ or مُفْعُلَةٌ. Examples: مِسْطَرٌ "A ruler;" مَسَا طِرُ: مِنْبَرٌ "A pulpit;" مَنَا بِرُ: مِخْلَبٌ "A bird's claw;" مَخَا لِبُ: مِطْهَرَةٌ "A ewer;" مَطَا هِرُ: مِصْقَلَةٌ "A polishing instrument;" مَصَا قِلُ: مِسَرَّةٌ "A whispering trumpet;" مَسَا رُّ: مُنْخُلٌ "A seive;" مَنَا خِلُ: مُكْحُلَةٌ "A collyrium box;" مَكَا حِلُ: &c.

RULE SECOND.

It is applicable, by analogy according to some Grammarians, and by the authority of prescription according to others, to the Measure مُفْعِلٌ significant of attributes peculiar to the female sex. Examples: مُطْفِلٌ "A woman having children;" مُشْدِنٌ: "A doe having grown up young ones;" مَشَا دِنُ: &c. مُرْضِعٌ "A milk nurse;" مَرَا ضِعُ: مُطَا فِلُ: Its application to مُفْعِلٌ not significant of such attributes, appears to be unusual or inadmissible, and its application to مُفْعَلٌ is prescriptive according to all Grammarians. Examples: مُسْنَدٌ "Predicated;" مَسَا نِدُ: مُكْرَمٌ "Favored;" مَكَا رِمُ: &c. It is rarely applicable to فَعْلَةٌ فَعْلٌ: as عَبْدٌ "A slave;" شِبْهٌ "A likeness;" مَشَا بِهُ: حُسْنٌ "Beauty;" مَحَا سِنُ: لَمْحَةٌ "A glance;" مَلَا مِحُ: &c.

Measure 9th. مَفَا عِيْلُ.

RULE FIRST.

This form of the plural is applicable, by analogy, 1st. to all

nouns

nouns formed on the Measure مِفْعَالٌ. Examples: مِفْتَاحٌ "A key;" مِزْمَارٌ: مَفَاتِيحُ "A flute;" مِزْمَارٌ: مِيعَادٌ "A promise;" مَوَاعِيدُ: مِيرَاثٌ "Inheritance;" مَوَارِيثُ: مِقْرَاضٌ "A pair of scissars;" مَقَارِيضُ: &c. 2d. To nouns formed on مِفْعِيلٌ: as مِسْكِينٌ "Poor;" مَسَاكِينُ: &c.

RULE SECOND.

It is applicable, by the authority of prescription, to many passive participles formed on the Measure مَفْعُولٌ. Examples: مَيْمُونٌ "Blessed;" مَلْعُونٌ: مَلَاعِينُ "Accursed;" مَكْسُورٌ: مَكَاسِيرُ "Broken;" مَشْهُورٌ: مَشَاهِيرُ "Celebrated;" مَمْلُوكٌ: مَمَالِيكُ "Possessed;" مَنْهِيٌّ: مَنَاهِي "Prohibited;" &c. Its application to مُفْعَلٌ is rare: as مُطْفِلٌ "A woman having children;" مُرْضِعٌ: مَرَاضِيعُ "A milk nurse;" مُفْطِرٌ: مَفَاطِيرُ "One who eats after a long fast;" مُوسِرٌ: مَيَاسِيرُ "Rich;" مُسْنَدٌ: مَسَانِيدُ "Predicated;" مُنْكَرٌ: مَنَاكِيرُ "Vicious;" (as an action,) &c. So, also, of مُفْعَلَةٌ: as مُومِسَةٌ "An abandoned woman;" مَوَامِيسُ. Or فَعِيلٌ: as هَجِينٌ "The offspring of a free man by a slave;" مَهَاجِينُ. Or فَاعِلَةٌ: as دَاعِرَةٌ "Base;" also "A female palm-tree not producing after impregnation by the flowers of the male;" مَدَاعِيرُ. Or فَعَلٌ: as ذَكَرٌ "The penis;" مَذَاكِيرُ: &c.

Measures 10th. and 11th. تَفَاعِيلُ; تَفَاعِلُ.

No. 10 is applicable, by analogy, to all nouns formed on

تَفْعَلَةٌ or تُفْعُلٌ, without regard to the vowel points. Examples: تُرْتُبٌ "Any thing solid;" تَنَاضُبٌ "The name of a tree;" تَجْرِبَةٌ "Experience;" تَجَارِبُ: تَكْرِمَةٌ "Reverence;" تَكَارِيمُ: &c. No. 11 is applicable, by analogy, to nouns having a primal TA SERVILE, and a penultimate MUDDA ZAIDA; as in the Measures تِفْعَالٌ or تَفْعِيلٌ: &c. Examples: تِمْثَالٌ "A figure;" تَصْوِيرٌ "A picture;" تَصَاوِيرُ: تَمَاثِيلُ: تَفْصِيلٌ "Detail;" تَفَاصِيلُ: تَكْلِيفٌ "Trouble;" تَكَالِيفُ: &c. Its application to رُغِيفٌ "Bread," Plural تَرَاغِيفُ, is anomalous.

MEASURES 12th. and 13th. فَيَاعِيلُ; فَيَاعِلُ.

No. 12 is applicable, by analogy, to فَيْعَلٌ: as صَيْقَلٌ "A polisher;" جَيِّدٌ "Excellent;" جَيَائِدُ: صَيَاقِلُ: &c. No. 13 is applicable to فَيْعَالٌ: as شَيْطَانٌ "The devil;" شَيَاطِينُ: ضِيرَابٌ "Mutual beating;" ضَيَارِيبُ: &c.

MEASURES 14th. and 15th. فَعَاعِيلُ; فَعَاعِلُ.

No. 14 is the plural, by analogy, of فُعَّلٌ; without regard to the vowel points: as خُرَّقٌ "The name of a bird;" خَرَارِقُ: &c. No. 15 is the plural of فُعَّالٌ; without regard to the vowel points: as خُفَّاشٌ "A bat;" خَفَافِيشُ: &c.

MEASURES 16th. and 17th. فَعَالِينُ; فَعَالِنُ.

No. 16 is the plural, by analogy, of فِعْلِنٌ; without regard to the vowel points: as فِرْسِنٌ "A camel's hoof;" فَرَاسِنُ; بِلَغْنٌ "Eloquent;" بَلَاغِنُ: &c. No. 17 is the plural of فُعْلَانٌ: as مَيْدَانٌ "A field;" مَيَادِينُ: رَيْحَانٌ "A hyacinth;"

cinth;" شِرْيَانٌ : ضَبَاعِيْنُ "A hyena;" ضِبْعَانٌ : رَيَاحِيْنُ "An artery or pulse;" شَرَايِيْنُ "A prince;" سُلْطَانٌ : سَلَاطِيْنُ "A shop or ware-house;" دُكَّانٌ : دَكَاكِيْنُ : &c.

Measures 18th. and 19th. فَعَانِيْلُ ; فَعَانِلُ.

No. 18 is the plural, by analogy, of فِعْنِلٌ ; without regard to the vowel points: as فِرِنْدٌ "The temper of a sword;" فَرَانِدُ : &c. No. 19 is the plural of فُعْنَانٌ ; which differs from the former, merely in having a penultimate Mudda Zaida: as فُرْنَاسٌ "A thick necked lion;" فَرَانِيْسُ : &c.

Measures 20th. and 21st. فَعَاوِيْلُ ; فَعَاوِلُ.

No. 20 is the plural, by analogy, of فَعْوَلٌ without Mudda: as جَدْوَلٌ "A stream;" جَدَاوِلُ : &c. No. 21 is the plural of فِعْوَالٌ with Mudda: as قِرْوَاحٌ "A tall man or camel;" قَرَاوِيْحُ : &c.

Measures 22d. and 23d. يَفَاعِيْلُ ; يَفَاعِلُ.

No. 22 is the plural, by analogy, of يَفْعَلٌ without Mudda: as يَلَمْقٌ "A species of Garment;" يَلَامِقُ : &c. No. 23 is the plural of يَفْعُوْلٌ with Mudda: as يَرْبُوْعٌ "A field mouse;" يَرَابِيْعُ : يَنْبُوْعٌ "A fountain;" يَنَابِيْعُ : &c.

Measure 24th. فَعَالِلُ.

RULE FIRST.

This form of the plural is applicable, by analogy, 1st. to every quadriliteral noun of the radical class. Examples: جَعْفَرٌ "A small stream;" جَعَافِرُ : عَبْهَرٌ "The name of a flower;" عَبَاهِرُ : عَسْكَرٌ "An army;" عَسَاكِرُ : عَقْرَبٌ "A scorpion;"

pion;" عُقَارِبٌ: "An element;" عُنْصُرٌ: "A nightingale;" بُلْبُلٌ: "A pearl;" لُؤْلُؤٌ: بَلَابِلُ "A small coin;" دِرْهَمٌ: لَآلِ "A book case;" قِمَطْرٌ: دَرَاهِمُ "A fat camel;" سِبَحْلٌ: قَمَاطِرُ "A bridge;" قَنْطَرَةٌ: سَبَاحِلُ "A chain;" سِلْسِلَةٌ: قَنَاطِرُ "Translation;" تَرْجَمَةٌ: تَرَاجِمُ &c. 2d. To every triliteral rendered سَلَاسِلُ or CORRELATIVE to the preceding quadriliterals, by the reduplication of the final radical. Examples: مُلْحَقٌ "A woman's name;" مَهْدَدٌ "Rough and high ground;" قَرْدَدٌ: مَهَادِدُ: قَرَادِدُ &c. In opposition to كَوْكَبٌ "A star;" Plural كَوَاكِبُ: Measure فَوَاعِلُ not فَعَالِلُ; because, though correlative with quadriliterals, there is no reduplication of the final radical. 3d. To augmented quadriliterals of every class, (and their correlatives,) those only excepted, of which the fourth letter is MUDDA. Examples: عُلَابِطٌ "A flock of goats;" عَلَابِطُ: زَعْفَرَانٌ "Saffron;" عَنَاكِبُ: عَنْكَبُوتٌ "A spider;" خُنْفُسَاءُ: غَضَافِرُ "A lion;" غَضَنْفَرٌ: زَعَافِرُ "A bug;" خَنَافِسُ: &c.

RULE SECOND.

It is applicable, by the authority of prescription, to many quinqueliteral nouns radical or augmented; in which case, the final radical must be rejected. Examples: سَفَرْجَلٌ "A quince;" جَحَامِرُ: جَحْمَرِشٌ "An old woman;" سَفَارِجُ: خَنْدَرِيسٌ "Old wine;" عَنْدَلِيبٌ "A nightingale;" عَنَادِلُ: خَنَادِرُ &c. This is the general opinion of Gram-

marians;

marians; but IBNO MALIK and others, authorise the optional rejection of the fourth radical, provided, 1st. that it shall be one of those which are very commonly servile, as MEEM; or, 2dly. that it shall be formed nearly at the same MUKHRUJ with a letter very commonly servile; as DAL, formed nearly at the MUKHRUJ of تَا. Examples: قُذَ عْمِلٌ "A fat camel;" قَذَ اعِمٌ or قَذَ اعِلٌ: فَرَزْ دَ قٌ "A man's name, or a cake of bread;" فَرَ ازِقٌ or فَرَ ازِدٌ: &c. No radical letter preceding the fourth, can be rejected; in opposition to AKHFUSH and the schools of KOOFA.

RULE THIRD.

PLURALS formed on فَعَا لِلٌ may assume the form فُعَا لِيْلٌ, in the event of the rejection of any of the radical or servile letters comprised in the singular number. Examples: عَلَا بِطٌ "A flock of goats;" عَلَا بِطٌ or عَلَا بِيْطٌ: سَفَرْ جَلٌ "A quince;" سَفَا رِجٌ or سَفَا رِيْجٌ: زَعْفَرَا نٌ "Saffron;" زَعَا فِرٌ or زَعَا فِيْرٌ: خُنْفُسَا ءُ "A bug;" خَنَا فِسٌ or خَنَا فِيْسٌ: جَحَا مِرٌ "An old woman;" جَحَا مِيْرٌ or جَحْمَرِ شٌ: &c.

MEASURE 25th. فَعَا لِيْلٌ.

RULE.

THIS form of the plural is applicable, by analogy, 1st. to every augmented quadriliteral noun having a MUDDA ZAIDA after the third radical. Examples: وَ طْوَا طٌ "A bat;" وَ طَا وِيْطٌ: قِرْ طَا سٌ "Paper;" قَرَ ا طِيْسُ: دِ يْنَا رٌ (originally دِ نَّا رٌ) "A small coin;" عُصْفُوْرٌ: دَ نَا نِيْرُ "A sparrow;" عَصَا فِيْرُ: زنبور

زُنْبُوْرٌ "A bee;" زَنَابِيْرُ : عُزْهُوْلٌ "A camel let loose to feed;" عَزَاهِيْلُ : خِنْزِيْرٌ "A hog;" خَنَازِيْرُ : قِنْدِيْلٌ "A candlestick;" قَنَادِيْلُ : عَيْسَجُوْرٌ (فَيْعَلُوْلٌ) "A hardy camel;" عَسَاجِيْرُ : &c. 2d. To triliteral nouns correlative with the preceding quadriliterals: as جِلْبَابٌ "Putting on a sheet;" جَلَابِيْبُ : &c.

OF LETTERS TO BE REJECTED IN THE مُنْتَهَى الْجُمُوْعِ.

The principles applicable to the rejection of letters, in order to the formation of the مُنْتَهَى الْجُمُوْعِ, have already been explained at Page 581 of this Volume. According to those principles, مُحَرَّمٌ forms its plural مَحَارِمُ, by the rejection of Ra, which is doubled in the singular; and so, also, we have مُدَحْرِجٌ ; دَحَارِجُ : اِحْرِنْجَامٌ ; حَرَاجِيْمُ : اِسْتِخْرَاجٌ ; سَخَارِيْجُ or تَخَارِيْجُ : &c. It would be easy but useless to multiply the examples of this nature; because, in point of fact, these highly mutilated plurals are scarcely ever observed to occur in the Language, notwithstanding the sanction given to their formation by the general decision of the writers on Grammar.

OF THE PENULTIMATE YA, CONSIDERED AS A MARK OF THE مُنْتَهَى الْجُمُوْعِ.

The presence or absence of the letter ya, considered as a mark of the مُنْتَهَى الْجُمُوْعِ, is generally determined by the rules already detailed; for as فَعْلَلٌ forms فَعَالِلُ ; so, فَعْلَالٌ forms فَعَالِيْلُ : &c. It should be observed, however, 1st. that

either

either form is sometimes found to supercede the other, either in poetry or in measured prose: as دَرَاهِيمُ for دَرَاهِمُ the plural of دِرْهَمٌ "A small coin;" عَصَافِيرُ for عَصَافِيرٌ the plural of عُصْفُورٌ "A sparrow;" &c. And, 2dly. that the rejection of any one or more letters from the singular number, renders optional, the introduction of the penultimate YA into the plural number: as مَحَارِيمُ for مَحَارِمُ: دَحَارِيجُ for دَحَارِجُ: &c.

In the case of plurals having at the end, a letter of infirmity which is not radical, Ibno Malik admits the supercession of the penultimate Kusra, by the vowel Fut-ha, in which case the letter of infirmity becomes Alif: as خَبَائِطَى for خَبَائِطُ the plural of خَبَنْطَى "A short man having a large belly;" &c. In opposition to مَسَاجِدُ, in which there is no letter of infirmity at all: or جَوَارٍ (originally جَوَارِيُ;) in which the letter of infirmity is the final radical.

جَمْعُ الْجَمْعِ *THE PLURAL OF THE PLURAL.*

The reader is aware that several plurals are often formed in succession from the same noun: as كَلْبٌ "A dog;" أَكْلُبٌ; جَمَلٌ: أَنَاعِيمُ; أَنْعَامٌ "A quadruped;" نَعَمٌ: أَكَالِبُ "A camel;" جِمَالٌ; جَمَائِلُ: صَبُورٌ "Patient;" صُبُرٌ; أَفَارِيقُ; أَفْرَاقٌ; فِرَقٌ "A tribe;" فِرْقَةٌ: صُبُرُونَ: &c. The second, and every subsequent form of the plural, is said to be inapplicable to any number below nine; and most Grammarians authorise its formation by analogy from the plural of

paucity;

paucity; though it cannot be formed from the plural of multitude, without reference to the authority of usage. I am of opinion, with SEEBUWYH, that the authority of usage is necessary to the accuracy of its formation, even when derived from the plural of paucity.

OF THE ANNEXATION OF تَا *TO THE* مُنْتَهَى ٱلْجُمُوْعِ.

IN the absence of the penultimate YA, the letter تَا is often added to many of the forms of the مُنْتَهَى ٱلْجُمُوْعِ; creating an entire series of new Measures, as اَفَاعِلَةٌ: فَيَاعِلَةٌ: فَعَالِلَةٌ: &c. These measures, admitting TUNVEEN, are on that account excluded by most Grammarians from the class termed مُنْتَهَى ٱلْجُمُوْعِ; of which one of the characteristics is, that TUNVEEN is not applicable to them.

THE plural in تَا can be derived only from those nouns which exhibit, in the singular number, a combination of letters susceptible of the form of the مُنْتَهَى ٱلْجُمُوْعِ; and under this restriction, its application is determined by the following

RULE.

IT is applicable, by analogy, 1st. to all foreign words: as فِرْعَوْنٌ "PHAROAH;" فَرَاعِنَةٌ: فِرْزِيْنٌ "A chess queen;" دِهْقَانٌ "A village;" دَهَاقِنَةٌ: &c. And, 2d. to all nouns of the class termed مَنْسُوْب or RELATIVE: (formed from the primitive by adding YA MOOSHUDDUD:) as اَشْعَرُ "A man's name;" Relative اَشْعَرِيٌّ; Plural اَشَاعِرَةٌ: حَنْبَلٌ "A man's name;" Relative حَنْبَلِيٌّ; Plural حَنَابِلَةٌ: اِرْمَنِيٌّ "An Armenian;"

menian;" أَرَامِنَةٌ: &c. It is also formed, by the authority of prescription, from many of the measures of the مُنْتَهَى الْجُمُوعِ: as صَيْقَلٌ "A polisher;" صَيَاقِلَةٌ or صَيَاقِلُ: صَيْرَفٌ "A cheat;" صَيَارِفَةٌ or صَيَارِفُ: مَلَكٌ (originally مَلَاكٌ;) "An angel;" مَلَائِكَةٌ or مَلَائِكُ: &c.

اَلْجَمْعُ مِنْ غَيْرِ لَفْظِهِ *IRREGULAR PLURALS.*

Some plurals are very irregular in the mode of their formation; as جُلْذٌ "A mole;" مَنَاجِذُ: خُلْدٌ "A mole;" مَنَاجِدُ: &c. Others present a combination of letters wholly different from that which prevails in the singular: as اِمْرَأَةٌ "A woman;" Plural نِسَاءٌ or نِسْوَةٌ: ذُو "A possessor;" Plural أُلُو: &c.

CONCLUSION.

In the case of the مُنْتَهَى الْجُمُوعِ, I am of opinion that the rules termed قِيَاسِيٌّ or Analogous, are very generally analogous in the strict and proper sense of the term. Thus فَوْعَلٌ certainly forms its plural فَوَاعِلُ without reference to the authority of usage; and so, also, of مَفْعَلٌ; مَفَاعِلُ: تَفْعَلٌ; تَفَاعِلُ: فَعَالِيلُ; فَعْلَالٌ: مَفَاعِيلُ; مِفْعَالٌ: فَعَالِلُ: &c. Yet the authority of prescription is always preferred to the rules of analogy, not merely in the formation of the plural number, but in every other case to which that authority can be applied. And as the prescriptive forms of the plural number are generally recorded in every Lexicon, the reader will do well not to trust to the rules of analogy, except in cases of indispensable necessity.

SECTION FIFTH.

فِي بَيَانِ اَبْنِيَةِ اِسْمِ الْجَمْعِ

FORMS OF THE COLLECTIVE PLURAL.

The collective plural is distinguished from collective nouns, such as قَوْمٌ "A tribe," عَسْكَرٌ "An army," &c. merely as it is verbally derived from that noun which denotes the individuals comprised in itself; as if the word FLEET were derived from the word SHIP, or the word GROVE from the word TREE in our Language. It requires, in Arabic Syntax, the same regimen which is applicable to the singular number of nouns: as جَوْمٌ "A set of cups;" which is the collective plural of جَامٌ (originally جَوَمٌ) "A cup;" خَدَمٌ "A retinue, or A complement of servants," which is the collective plural of خَادِمٌ "A servant;" &c. The following table exhibits the measures on which it is commonly found to occur; but these are prescriptive, not analogous; whence it follows that no example of the اِسْمُ الْجَمْعِ can be accurately employed in the Language, which is not supported by the authority of usage.

Meaning.	Singular.	Collective Plural.	Measures.		Meaning.	Singular.	Collective Plural.	Measures.	
A portion.	سَهْمٌ	سُهْمَةٌ	فُعْلَةٌ	5	A cup.	جَامٌ	جَوْمٌ	فَعْلٌ	1
A camel.	جَمَلٌ	جَامِلٌ	فَاعِلٌ	6	A son.	وَلَدٌ	وِلْدٌ	فِعْلٌ	2
A lion's whelp.	شِبْلٌ	شَبَالٌ	فَعَالٌ	7	A servant.	خَادِمٌ	خَدَمٌ	فَعَلٌ	3
A picked bone.	عَرْقٌ	عُرَاقٌ	فُعَالٌ	8	A man.	رَجُلٌ	رَجْلَةٌ	فَعْلَةٌ	4

Meaning.	Singular.	Collective Plural.	Measures.	
A companion.	صَاحِبٌ	صَحَابَةٌ	فَعَالَةٌ	20
A bull, or A cow.	بَقَرَةٌ	بَاقُورٌ	فَاعُولٌ	21
A bull, or A cow.	بَقَرَةٌ	بَاقُورَةٌ	فَاعُولَةٌ	22
A bull, or A cow.	بَقَرَةٌ	بَيْقُورٌ	فَيْعُولٌ	23
A man.	رَجُلٌ	مَرْجَلٌ	مَفْعَلٌ	24
An old man.	شَيْخٌ	مَشْيَخَةٌ	مَفْعَلَةٌ	25
A slave.	عَبْدٌ	عِبِدَّانٌ	فِعِلَّانٌ	26
A slave.	عَبْدٌ	عِبِدَّىٰ	فِعِلَّىٰ	27
A slave.	عَبْدٌ	عِبِدَّاءُ	فِعِلَّاءُ	28
A vender.	بَيِّعٌ	بِيَعَاءُ	فِعَلَاءُ	29
An old man.	شَيْخٌ	مَشْيُخَاءُ	مَفْعُلَاءُ	30

Meaning.	Singular.	Collective Plural.	Measures.	
A slave.	عَبْدٌ	عَبِيدٌ	فَعِيلٌ	9
A female slave.	اَمَةٌ	اَمْوَانٌ	فَعْلَانٌ	10
A bull or cow.	بَقَرَةٌ	اُبْقُورٌ	اُفْعُولٌ	11
A reed.	قَصَبَةٌ	قَصْبَاءُ	فَعْلَاءُ	12
A portion.	حَظٌّ	حِظَّاءُ	فِعْلَاءُ	13
A mule.	بَغْلٌ	مَبْغُولَاءُ	مَفْعُولَاءُ	14
A civet cat.	ظَرِبَانٌ	ظَرِبٌ	فَعِلٌ	15
A slave.	عَبْدٌ	عَبُدٌ	فَعُلٌ	16
A goat.	شَاةٌ	شَيِّهٌ	فَيْعِلٌ	17
A monkey.	قِرْدَةٌ	قِرِدٌ	فَعِلَةٌ	18
A camel.	جَمَلٌ	جُمَالَةٌ	فُعَالَةٌ	19

REMARKS.

The occurrence of the measure No. 1 in the table, may be illustrated by the examples وَلَدٌ "A son;" وَلْدٌ: رَدَغَةٌ "Clay;" رَدْغٌ: سَاحَةٌ "A field;" سَوْحٌ: رَاكِبٌ "A rider;" صَحْبٌ: صَاحِبٌ "A companion;" قَوْحٌ: قَاحَةٌ "A field;"

رَبِيْع "The name of the month the first;" خَوَّانٌ : رَكْبٌ
شَحْصٌ "A she-goat having lost her milk;" شَحْصٌ : خَوْنٌ
&c. No. 2 occurs in وَلَدٌ "A son;" وِلْدٌ : شَاةٌ (originally
شَوَهَةٌ) "A goat;" لَبُوْنٌ : شِيْهٌ or لَبُوْنَةٌ "A milch camel;"
لِبْنٌ : &c. No. 3 is applicable to خَيْمَةٌ "A tent;" خَيَمٌ :
نَاشِئَةٌ : غَيَبٌ "Absent;" غَائِبٌ : حَلَقٌ "A ring;" حَلْقَةٌ
"Growing;" نَشَأٌ : شَرِيْفٌ "Noble;" شَرَفٌ : بَعِيْدٌ "Dis-
tant;" بَعَدٌ : اَدِيْمٌ "Scented leather;" اَدَمٌ : عَمُوْدٌ "A
pillar;" عَمَدٌ : اِهَابٌ "A skin;" اَهَبٌ : خَشَبٌ "Wood;"
خَشَبٌ : &c. No. 4 includes رَجُلٌ "A man;" رَجْلَةٌ :
شُجَاعٌ "Bold;" شَجْعَةٌ : رَاجِلٌ "A foot soldier;" رَجْلَةٌ :
&c. Under No. 5 we have سَهْمٌ "A portion;" سُهْمَةٌ : ظِئْرٌ
"A nurse;" ظُؤْرَةٌ : اَخٌ "A brother;" اُخْوَةٌ : فَارِهٌ "Intelli-
gent;" فُرْهَةٌ : شُجَاعٌ "Bold;" شُجْعَةٌ : رَفِيْقٌ "A com-
panion;" رُفْقَةٌ : &c. No. 6 presents جَمَلٌ "A camel;"
بَقَرَةٌ : بَاقِرٌ "A bull, or A cow;" صَائِمٌ : جَامِلٌ "A keeper
of fast;" صَائِمٌ : &c. No. 7 exhibits شِبْلٌ "A lion's whelp;"
ثَمَرَةٌ : جَوَالٌ "A herd of horses or camels;" جُوْلٌ : شَبَالٌ
"Fruit;" ثَمَارٌ : كَهَامٌ "Aged;" كَهَامٌ : &c. No. 8 presents
عَرْقٌ "A picked bone;" عُرَاقٌ : ظِئْرٌ "A nurse;" ظُؤَارٌ :
رَخَلٌ "A she-lamb;" رَاعٍ : رُخَالٌ "A shepherd;" رُعَاءٌ :
نُفَسَاءُ : تُؤَامٌ "A twin;" تَوْأَمٌ : حُدَادٌ "Acute;" حَدِيْدٌ
"A woman having born a child within 40 days;" نُفَاسٌ :
رُبًّى "A new born kid;" عُرَاقٌ : رُبَابٌ "A picked bone;"
عُرَاقٌ : &c. No. 9 exhibits مَعْزٌ "A goat;" مَعِيْزٌ : رَحًى "A
millstone;"

millstone;" رَحًى : ضِرْسٌ "The teeth;" ضِرْسٌ : بَقَرَةٌ "A cow;" بَقَرٌ : حَاجٌّ "A pilgrim;" حَجِيجٌ : غَازٍ "A religious warrior;" غَزِيٌّ : حِمَارٌ "An ass;" حَمِيرٌ : صَمِيمٌ "Pure;" صَمِيمٌ : &c. No. 10 presents قِنْوٌ or قِنْوَةٌ or قِنًا "A bunch of dates;" قِنْوَانٌ : أَمَةٌ "A female slave;" إِمَاءٌ : نَدْمَانٌ "Penitent;" نَدْمَانٌ : &c. No. 11 exhibits مَالِكٌ "A proprietor;" مُلَّاكٌ : بَقَرَةٌ "A cow;" بَقَرٌ : &c. No. 12 presents شَيْءٌ "A thing;" afterwards شَيْآءُ ; أَشْيَاءُ for reasons to be considered in a subsequent part of this work; طَرْفَةٌ "The name of a tree;" طَرْفَاءُ : قَصَبَةٌ "A reed;" قَصْبَاءُ : &c. No. 13 exhibits حَظٌّ "A portion;" حِظَّاءُ : ظَرِبَانٌ "A civet cat;" ظِرْبَاءُ : &c. No. 14 exhibits بَغْلٌ "A mule;" مَبْغُولَاءُ : عِلْجٌ "A Gubr;" مَعْلُوجَاءُ : أَتَانٌ "A she-ass;" مَأْتُونَاءُ : كَبِيرٌ "Great;" مَكْبُورَاءُ : حِمَارٌ "An ass;" مَحْمُورَاءُ : &c. The remaining measures are of rare occurrence, and I shall notice only No. 25: as عَبْدٌ "A slave;" مَعْبَدَةٌ : سَيْفٌ "A sword;" مُسَيْفَةٌ ; &c.

SECTION SIXTH.

اَلْكَلَامُ فِي اِسْمِ الْجِنْسِ

ON GENERIC NOUNS.

GENERIC nouns, by their own nature, are believed by the Arabs to be applicable, *first*, to any quantity of the same substance: as مَاءٌ "Water;" whether consisting of a single drop, or comprising all the water in the sea; and, *secondly*, to any number of

individuals comprised under the same species: as رَجُلٌ "One man, or Any number of men;" فَرَسٌ "One horse, or Any number of horses;" &c.

Now the word WATER, in our Language, is unquestionably applicable to any quantity of water; and it seems reasonable to infer by analogy, that the word MAN should be naturally applicable to any number of men. And this generally happens in the Arabic Language, where the simple form of the generic noun has no reference to number at all, though it may be restricted to either number: as تَمْرٌ "Date," which is the simple form applicable to one or many dates; or تَمْرَةٌ "A date," the form of the singular; or تَمْرَاتٌ "Dates," the form of the plural.

BUT it is not necessary to have recourse to analogy, in order to prove that the simple form of a generic noun, as MAN for example, has no reference to number at all; for if we examine the abstract sense of the noun, it will clearly appear to be significant of an idea to which number is by no means applicable. When I say of an individual that he is a MAN, I affirm nothing of him, which is not common to every individual of the same species; for the term MAN is applicable to all; and the sense of the term exists as perfectly in each individual, as it does in all the individuals comprised in the species.

IT follows, therefore, *first*, that the sense of the term MAN includes nothing by which we can distinguish one individual from another; and, *secondly*, that it includes every thing which is essential

tial and common to all men. In other words, it denotes an idea very similar to that signified by HUMAN NATURE; for what is there, but human nature, which is essentially common to all men? When I see a stranger, I know him to be a man, because I perceive in him the common characteristics of human nature; and I apply to him the term MAN, because it is significant of those characteristics. As an individual, he has no doubt many characteristics by which he is distinguished from other men; but it is quite obvious that these are not comprised under the sense of the term MAN, because that term would then be applicable to some individuals, but could not possibly be applicable to all.

I SAY, therefore, that generic nouns, by their own nature, are not significant of any one or more individuals comprised under a given species; but merely of those general characteristics of the species, which are essentially common to every individual. Whence it follows that generic nouns are naturally applicable to any one or more individuals, having no reference to number at all; but they may be restricted to either number, according to the idiom of any given Language.

IN our Language, the simple form of such nouns corresponds with the form of the singular number, and is therefore generally restricted to unity: as ONE MAN; or MANY MEN; &c. In the Arabic Language, the simple form of the noun is generally common to both numbers, as we have already seen; but there are many examples in which it has acquired a plural sense: as رَجُلٌ

"Significant

"Significant words," opposed to كَلِمَةٌ "A significant word," and therefore synonimous with its plural كَلِمَاتٌ. By its own nature, the word كَلِمٌ, being the simple form of the generic noun, should have been common to one or more significant words, and its restriction to plurality is therefore held to be an arbitrary consequence of general usage.

GENERIC nouns are restricted to unity, 1st. by adding the letter YA MOOSHUDDUD: as رُوْمٌ "The Grecians;" رُوْمِيٌّ "A Grecian:" عَرَبٌ "The Arabs;" عَرَبِيٌّ "An Arab:" &c. 2d. By adding the letter تَاءُ الْوَحْدَةِ or TA OF UNITY: as عِنَبٌ or عُنَّابٌ "Grape seeds;" عِنَبَةٌ or عُنَّابَةٌ "A grape seed:" رُطَبٌ "Moist dates;" رُطَبَةٌ "A moist date:" &c. 3d. By rejecting تَا, though the examples of this class are not numerous: as كَمْأَةٌ "Mushrooms;" كَمْءٌ "A mushroom:" بَغَّالَةٌ "Mule drivers;" بَغَّالٌ "A mule driver:" جَمَّالَةٌ "Camel drivers;" جَمَّالٌ "A camel driver:" &c. Whether employed in the sense of the plural or singular number, the regimen applicable in Syntax to the simple form of a generic noun, is commonly that of the singular number. With regard to the discussion of such nouns in the same chapter that treats of the plural, that circumstance must be referred to the plural sense which they are so commonly found to denote.

I SHALL only add that generic nouns are easily distinguished from proper names, because they must be significant of general ideas. Thus the word SUN, though applicable only to a single object

object, is properly considered as a generic noun, because it denotes a general idea; that is to say, an idea which *might* exist in more objects than one. If, by a miracle, a hundred SUNS should appear in the heavens, the term SUN would be equally applicable to all, and would be so applied by all mankind; a clear proof that the idea attached to that term is accidentally only, but not necessarily, restricted to one individual object. In this respect, it is precisely on a par with the word MAN, which I can apply, without the least danger of error, to every stranger who appears before me; whereas I cannot divine the proper name of a stranger, as JOHN or JAMES, because proper names convey no general ideas to the mind.

A PROPER name is therefore the arbitrary name of an individual object; and the acts of convention, as BAPTISM, are as numerous as the individuals to whom it may be applied. On the contrary, a generic noun is not the name of an individual object, but of such properties as may be conceived to belong, (in point of fact they may or may not belong,) to more than one individual object. It is obvious, therefore, that the application of generic nouns to any number of individual objects, implies no new acts of convention; because the properties signified by such nouns are necessarily, and equally common to all; whence it follows that their application to all is determined by the same act of convention which determines their application to any single object.

CHAPTER FIFTEENTH.

SECTION FIRST.

اَلْكَلَامُ فِى التَّصْغِيرِ

ON THE FORMATION OF DIMINUTIVE NOUNS.

The word تَصْغِيرٌ signifies "To diminish;" and the diminutive noun is termed مُصَغَّرٌ; as opposed to the مُكَبَّرٌ or Undiminished noun. It is formed, 1st. to indicate the diminutive size of an object: as رُجَيْلٌ "A little man;" كُلَيْبٌ "A little dog;" &c. 2d. To indicate the absence of respect for an object, in which case, it implies contempt, and the operation is commonly termed تَحْقِيرٌ: as زُيَيْدٌ or عُمَيْرٌ "A contemptible man having the name of Zyde or Amr;" &c. 3d. To indicate paucity of number: as دُرَيْهِمَاتٌ "A few dirhums;" دُنَيْنِيرَاتٌ "A few deenars;" &c. 4th. To diminish the force and efficacy of a given attributive: as ضَارِبٌ "A beater;" ضُوَيْرِبٌ "A gentle beater, or One who beats little:" عَالِمٌ "Learned;" عُوَيْلِمٌ "Having a little learning:" &c. 5th. To diminish any portion of time or space: as قُبَيْلَ هٰذَا "A little before this;" بُعَيْدَ ذَاكَ "A little after that;" فُوَيْقَ هٰذَا "A little above this;" تُحَيْتَ ذٰلِكَ "A little below that;" &c. 6th. To indicate affection or endearment: as يَا بُنَيَّ "O my dear child;" يَا أُخَيَّ "O my dear brother;" &c. And finally, though rarely, to denote the awe or veneration inspired by an object: as دَاهِيَةٌ "A calamity;" دُوَيْهِيَةٌ "An aweful calamity;" which occurs in the following verse of Lubeed.

وكل

وَكُلُّ اُنَاسٍ سَوْفَ تَدْخُلُ بَيْنَهُمْ ۞ دُوَيْهِيَةٌ تَصْفَرُّ مِنْهَا الْاَنَامِلُ

An aweful calamity (Death,) will shortly enter the houses of all men, and render them livid to the fingers' ends.

RULE FIRST.

All declinable nouns presenting three letters, form the diminutive on the Measure فُعَيْلٌ; but the vowel Zumma may be optionally changed into Kusra in the event of the occurrence of a medial ya. Examples: رَجُلٌ "A man;" رُجَيْلٌ: قَوْسٌ "A bow;" قُوَيْسٌ: نَابٌ "The foreteeth;" نُيَيْبٌ: شَيْخٌ "An old man;" شُيَيْخٌ: دَلْوٌ "A bucket;" دُلَيٌّ: ظَبْيٌ "A fawn;" ظُبَيٌّ: &c. So, also, of compounded proper names; the diminutive being formed from the first component part of the name. Examples: بَعْلَبَكٌّ; بُعَيْلَبَكٌّ: اَبُوْعَمْرٍو; اُبَيٌّ عَمْرٍو: اِثْنَا عَشَرَ; خُمَيْسَةَ عَشَرَ وَخَمْسَةَ عَشَرَ: ثُنَيَّا عَشَرَ (originally ثُنَيَانِ): &c.

REMARKS.

The preceding rule is not affected by the occurrence of the termination تَا of the feminine gender, though that letter is often retained in the diminutive: as طَلْحَةٌ "A man's name;" طُلَيْحَةٌ: &c. So, also, it is not affected by the occurrence of either Alif of the feminine gender: as حُبْلَى "Pregnant;" حُبَيْلَى: حَمْرَاءُ "Red;" حُمَيْرَاءُ: &c. Or by the occurrence of the terminations of the dual and plural number: as هُنَيْدَاتٌ; هُنَيْدَانِ: رُجَيْلُوْنَ; رُجَيْلَانِ: &c. Or by the occurrence of the relative ya Mooshuddud: as بِصْرِيٌّ "Of or belonging to Busra;" بُصَيْرِيٌّ: &c.

RULE

RULE SECOND.

All nouns presenting four letters, whether radical or servile, form the diminutive on فُعَيْلٌ. Examples: جَعْفَرٌ "A man's name;" جُعَيْفِرٌ: بُرْثُنٌ "A bird's claw;" بُرَيْثِنٌ: جَمَالٌ "Beauty;" زُبَيْرِجٌ "A ruddy cloud;" زِبْرِجٌ: مُكْرِمٌ "Favoring or Favored;" مُكَيْرِمٌ: مَعْمَرٌ "A man's name;" مُعَيْمِرٌ: &c. And so, also, of quinqueliteral radicals, from which the final must be rejected. Examples: سَفَرْجَلٌ "A quince;" سُفَيْرِجٌ: فَرَزْدَقٌ "A cake of bread;" فُرَيْزِدٌ: &c. The occurrence of جُعَيْفِيرٌ for جُعَيْفِرٌ is anomalous and rare; and so is the preservation of the final radical in quinqueliterals: as سُفَيْرِجَلٌ Measure فُعَيْلِلٌ: &c. Or the rejection of any other than the final radical: as قُذَيْعِلٌ; regularly قُذَيْعِمٌ; Primitive قُذَعْمِلٌ "A large camel;" &c.

RULE THIRD.

Words presenting more than four letters, whether radical or servile, form the diminutive on فُعَيْلٌ: provided the fourth letter shall not be Leen servile, either before or after the rejection of letters, in order to the formation of the diminutive. Examples: جَحْجَبَى "The name of a tribe;" جُحَيْجِبٌ: (by the rejection of the short Alif; قُرْفُصَاءُ "A certain mode of sitting;" قُرَيْفِصَاءُ: (by the retention of the long Alif;) &c.

RULE FOURTH.

But if the fourth letter be Leen servile, the diminutive

is formed on تُفَيْعِيلٌ: as مِفْتَاحٌ "A key;" مُفَيْتِيحٌ: قِرْطَاسٌ "Paper;" قُرَيْطِيسٌ: جِلَّوْزٌ "A species of nut;" جُلَيْلِيزٌ: &c. And so, also, if LEEN servile shall become the fourth letter, after the rejection of such letters as are not retained in the diminutive. Example: خَنْدَرِيسٌ "Old wine;" خُدَيْرِيسٌ: because LEEN servile becomes the fourth letter after the rejection of the letter NOON, which is not retained in خُدَيْرِيسٌ; more commonly خُنَيْدِرٌ.

RULE FIFTH.

THE termination ALIF NOON servile, occurring in the مُكَبَّرٌ; is generally preserved in the مُصَغَّرٌ; because its preservation does not interfere with the formation of the measures of the diminutive. Examples: سَكْرَانُ "Drunk;" سُكَيْرَانٌ: زَعْفَرَانٌ "Saffron;" زُعَيْفِرَانٌ: أُفْعُوَانٌ "A male serpent;" أُفَيْعِيَانٌ: &c. Yet it will be changed into YA NOON in the diminutive formed from common substantive nouns, if it be changed into the same letters in the مُنْتَهَى الْجُمُوعِ; but not otherwise. Example: سِرْحَانٌ "A wolf;" Diminutive سُرَيْحِينٌ; not سُرَيْحَانٌ; because the plural is سَرَاحِينُ: as opposed to ظَرِبَانٌ "A civet cat;" Diminutive ظُرَيْبَانٌ; not ظُرَيْبِينٌ; because the plural is not ظَرَابِينُ.

REMARKS.

PLURALS formed on the Measure أَفْعَالٌ retain ALIF in the diminutive, even though assumed as proper names. Example: أَجْمَالٌ "Camels;" أُجَيْمَالٌ; not أُجَيْمِيلٌ: &c. In opposition

position to nouns singular, formed on the same measure; because ALIF must then be changed into YA. Examples: اَقْصَانٌ "A broken spear;" اُقَيْصِيْدٌ: اَمْشَاجٌ "Semen virile cum semine muliebri mixtum;" اُمَيْشِيْجٌ: &c.

RULE SIXTH.

NOUNS formed on the Measure فِعْلًى with TUNVEEN, form the diminutive on فُعَيْلٍ; originally فُعَيْلِلٌ: as ذِفْرًى "A bone behind the ear;" ذُفَيْرٍ; originally ذُفَيْرِىٌ: since the Primitive ذِفْرًى, originally ذِفْرَىٌ, is correlative to دِرْهَمٌ: &c. But if the measure of the primitive be فِعْلَى without TUNVEEN, (and both measures are often applicable to the same noun,) the diminutive is then فُعَيْلَى: as ذُفَيْرَى; ذِفْرَى: &c. So, also, فَعْلَاءُ forms the diminutive فُعَيْلِيْلٌ: as غَوْغَاءٌ "Noise;" غُوَيْغِيٌّ: whereas فَعْلَاءُ forms فُعَيْلَاءُ: as غُوَيْغَاءُ; غَوْغَاءُ: &c.

RULE SEVENTH.

IN the case of augmented triliterals, either of two serviles may be rejected; *first*, if the preservation of both be inconsistent with the formation of the diminutive; and, *secondly*, if both shall appear to be of equal value. Examples: قَلَنْسُوَةٌ "A cap;" قُلَيْنِسَةٌ or قُلَيْسِيَةٌ: حَبَنْطًى "A short man having a large belly;" حُبَيْنِطٌ; or حُبَيْطٌ originally حُبَيْطِىٌ: &c.

RULE EIGHTH.

BUT if one servile be more valuable than the other, it must be retained; and those serviles are most valuable, which serve to distinguish

distinguish the parts of Speech; as MEEM at the beginning of an active or a passive participle; &c. Examples: مُنْطَلِقٌ "A goer;" مُطَيْلِقٌ: مُغْتَسِلٌ "A bather;" مُغَيْسِلٌ: مُضَارِبٌ "A beater;" مُضَيْرِبٌ: &c. So, also, servile MUDDA must be retained when it follows the vowel KUSRA of the diminutive: as سُلْطَانٌ "A prince;" سُلَيْطِينٌ: &c.

RULE NINTH.

ALL serviles exceeding the number of TWO, must be rejected, if their preservation be inconsistent with the formation of the diminutive. Examples: مُقَيْعِسٌ; مُقْعَنْسِسٌ: إِقْعَنْسَاسٌ; حُمَيْرِيٌّ; إِحْمِيرَارٌ: قُعَيْسِسٌ: &c. And serviles, however important, must be rejected in preference to radicals: as مُقَشْعِرٌ; Diminutive قُشَيْعِرٌ; not مُقَيْشِعٌ; because RA is here radical not servile; whereas the second SEEN is servile not radical in مُقْعَنْسِسٌ; Diminutive مُقَيْعِسٌ; not قُعَيْسِسٌ: &c. In the event of the rejection of a servile letter, in order to the formation of the diminutive, a penultimate YA may be introduced into the latter: as مُطَيْلِيقٌ for مُطَيْلِقٌ: قُشَيْعِيرٌ for قُشَيْعِرٌ: &c.

RULE TENTH.

AUGMENTED quinqueliterals form the diminutive by rejecting all the serviles and the final radical: as قَرَعْبَلَانَةٌ "The name of an animalcule;" قُرَيْعِبٌ: &c. Yet servile MUDDA, becoming the fourth letter in the primitive after the rejection has taken place, must be retained in the diminutive: as خَنْدَرِيسٌ "Old wine;" Diminutive خُدَيْرِيسٌ; but more commonly خُنَيْدِرٌ; &c.

&c. It should be observed, however, that the diminutive is rarely and inelegantly formed from quinqueliteral nouns of any class, because it is always inelegant to reject radicals. In the event of its formation, the penultimate YA should be introduced: as سَفَرْجَلٌ "A quince;" سُفَيْرِيجٌ; which is less inelegant than سُفَيْرِجٌ: &c.

SECTION SECOND.

تَصْغِيرُ التَّرْخِيمِ

ON THE ABBREVIATED DIMINUTIVE.

THE term تَرْخِيمٌ signifies "To cut off the tail;" but the diminutive to which that term has been applied, is formed from augmented nouns triliteral or quadriliteral, by the rejection of all the servile letters: as حُمَيْدٌ from أَحْمَدُ or مُحَمَّدٌ: &c. So, also, radical letters are sometimes rejected in order to the formation of this noun: as إِبْرَاهِيمُ "A man's name;" بُرَيْهٌ: إِسْمَاعِيلُ "A man's name;" سُمَيْعٌ: &c. FURRAA, and perhaps the schools of KOOFA, admit the formation of this noun, only in the case of proper names; but it is not peculiar to proper names according to the general opinion of Grammarians, who form صُرَيْفٌ from مَصْرُوفٌ or مُصَرَّفٌ: &c.

IN the event of its formation from nouns feminine by TA understood, that letter will be expressed in the diminutive: as سُعَادُ "A woman's name;" سُعَيْدَةُ, which would be converted into سُعَيْدٌ, if it should happen to become the proper name of a man. I have nothing more to observe on the nature of this

this diminutive which is rarely observed to occur in the Language, being generally superceded by the ordinary form: as إِبْرَاهِيمُ ; أُبَيْرِيهٌ ; or more commonly بُرَيْهِيمٌ : إِسْمَاعِيلُ ; أُسَيْمِيعٌ ; or more commonly سُمَيْعِيلٌ : &c.

SECTION THIRD.

PERMUTATION AND REJECTION OF LETTERS.

RULE FIRST.

The feminine ALIF MUKSOORA, following four or more letters, must be rejected in the diminutive. Examples: جُحْجَبَى "The name of a tribe;" جُحَيْجِبٌ : حَوْلَايَا "The name of a village;" حُوَيْلِيٌّ : &c. Whereas the feminine ALIF MUMDOODA remains: as طُرَيْمِسَاءُ "Darkness;" طِرِمِسَاءُ : &c. Either ALIF, not being a mark of the feminine gender, and being the fourth letter in the primitive, becomes YA in the diminutive. Examples: مَرْمًى "Throwing;" مُرَيْمٍ ; originally مُرَيْمِيٌ : أَرْطًى "The name of a tree;" أُرَيْطٌ ; originally أُرَيْطِيٌ : عِلْبَاءٌ "A nerve in the neck;" عُلَيْبِيٌّ : &c. But if it be the fifth or any subsequent letter, it must be rejected: as حَبَرْكًى (like سَفَرْجَلٌ) "A thick necked man;" حُبَيْرِكٌ : &c.

RULE SECOND.

RADICAL letters rejected in the primitive, must be resumed in the diminutive, provided the number of letters retained in the former shall be less than three. Examples: مٌ ; originally مَاءٌ ; afterwards مَاءٌ "Water;" مُوَيْهٌ : فُلٌ ; originally فُلَانٌ "Such a one;" فُلَيْنٌ : لُغَةٌ ; originally لُغْوَةٌ "A word;" لغيهة ;

لُغَيَّةٌ; or more rarely لُغَيْبَةٌ: اِبْنٌ; originally بَنَوٌ "A son;" بُنَيٌّ: اُخْتٌ; originally اَخَوَةٌ "A daughter;" اُخَيَّةٌ: اِسْمٌ; originally سَمْوٌ "A name;" سُمَيٌّ: مُذْ; originally مُنْذُ "Since, or During;" مُنَيْذٌ. The primitive, in all these examples, may be said not to exhibit more than two letters, because the feminine TA and the letter HUMZUTOOL WUSL are of no account. But if the primitive exhibit three or more letters, the rejected radicals will not be resumed: as نَاسٌ; originally اُنَاسٌ "Mankind;" نُوَيْسٌ: هَارٌ; originally هَائِرٌ "A suspecter;" هُوَيْرٌ; more rarely هُوَيْئِرٌ or هُوَيِّرٌ; originally هُوَيْوِرٌ: &c. It is to be observed, however, that YOONOOS and others admit the resumption of rejected radicals in all cases.

RULE THIRD.

WORDS originally consisting of two letters, assume, in the diminutive, the letter YA: as مَنْ Who; or مِنْ From; مُنَيٌّ: اِنْ If; or اَنْ That; اُنَيٌّ: &c. And so, also, of words consisting of three letters, provided the original form of the final shall not be known: as لَاًى "Play;" لُيَيٌّ: &c. Yet مَنْ and اَنْ (and so of other examples of the same nature,) may double the final according to the opinion of some Grammarians: as مُنَيْنٌ: اُنَيْنٌ: &c.

RULE FOURTH.

NOUNS presenting three letters, and feminine by the termination TA understood, assume that letter in the diminutive: as هِنْدٌ "A woman's name;" هُنَيْدَةٌ: &c. And so, also, of

nouns

nouns presenting more than three letters, provided the diminutive shall be formed by the rejection of all the supernumerary letters, but not otherwise: as سُعَادٌ "A woman's name;" سُعَيْدٌ: or سُعَيْدَةٌ by the TUSGHEEROOT TURKHEEM. Yet notwithstanding the rejection of the supernumerary letters, the termination TA will not be expressed in a diminutive formed from a primitive verbally masculine, yet common by sense to both genders, or even peculiar to the feminine gender: as عَاشِقٌ "A lover;" عُشَيْقٌ; more commonly عُوَيْشِقٌ: حَائِضٌ "Menstruous;" حُيَيْضٌ; more commonly حُوَيِّضٌ: &c.

RULE FIFTH.

A LETTER having suffered permutation in the MOOKUBBUR, will be restored in the MOOSUGHGHUR, provided the cause of the change shall cease to exist. Examples: بَابٌ; originally بَوَّبٌ "A door;" بُوَيْبٌ: نَابٌ; originally نَيَبٌ "The foreteeth;" نُيَيْبٌ: دِينَارٌ; originally دِنَّارٌ "A deenar;" دُنَيْنِيرٌ: &c. In opposition to تُخْمَةٌ; originally وُخْمَةٌ "Indigestion;" Diminutive تُخَيْمَةٌ; not وُخَيْمَةٌ; because (as we shall see in the sequel,) the cause of the change does not cease to exist.

RULE SIXTH.

ALIF servile, being the second letter in the MOOKUBBUR, must, in the diminutive, become WAO: as ضَارِبٌ "A beater;" ضُوَيْرِبٌ: &c. And so, also, of permuted ALIF, if the original form shall not be known: as صَابَةٌ "The name of a tree;" صُوَيْبَةٌ: &c. Quiescent YA servile becomes WAO in the same situation:

situation: as قِتَالٌ "Mutual slaughter;" قُوَيْتِلٌ: &c. The word بَيْضَةٌ "An egg;" forms its diminutive بُوَيْضَةٌ; and should have been regularly بُيَيْضَةٌ; yet the schools of KOOFA optionally change a second radical YA into WAO: as شَيْخٌ "An old man;" شُوَيْخٌ or شُيَيْخٌ: &c.

RULE SEVENTH.

A THIRD ALIF becomes YA, unless rejected by the TUSGHEEROOT TURKHEEM: as حِمَارٌ "An ass;" حُمَيْرٌ; more rarely حُمَيْرٌ: &c. And so, also, WAO occurring as the third letter becomes YA; *first*, if it should happen to be the final radical: as دَلْوٌ "A bucket;" دُلَيٌّ: and, *secondly*, if it should happen to be quiescent in the MOOKUBBUB, whether radical: as مَعُونَةٌ "Assistance;" مُعَيِّنَةٌ: or servile: as عَجُوزٌ "An old woman;" عُجَيِّزٌ: &c. Every moveable WAO, being the third letter, becomes YA: as أَسْوَدُ "Black;" أُسَيِّدُ: جَدْوَلٌ "A stream;" جُدَيِّلٌ: &c. Yet it may be retained in this situation: as أُسَيْوِدُ: جُدَيْوِلٌ: &c. After the vowel KUSRA of the diminutive, every infirm letter is changed into YA: as تَرْقُوَةٌ "The collar bone;" تُرَيْقِيَةٌ: &c.

RULE EIGHTH.

ONE of two YAS, following the diminutive YA, must be rejected: as صَبِيٌّ: originally صَبِيْيٌ "A child;" Diminutive صُبَيٌّ; originally صُبَيْيٌ; the letter WAO being changed into YA, (because it follows KUSRA at the end of the word,) and afterwards rejected by this rule. So, also, YA MOOSHUDDUD, not being a

mark

mark of the relative noun, must be rejected when it follows YA MOOSHUDDUD at the end of the diminutive: as مَرْوِيٌّ "Related;" Diminutive مُرَيْوِيٌّ; afterwards مُرَيِّيٌّ; and finally مُرَيٌّ by this rule. But being a mark of the relative, it must be retained: as غَزْوِيٌّ "Warlike;" غُزَيِّيٌّ: &c.

RULE NINTH.

HUMZUTOOL WUSL occurring in the primitive, must be rejected in the diminutive, because the following letter is there moveable. Examples: اِمْرَأَةٌ "A woman;" مُرَيْأَةٌ: اِبْنٌ "A son;" بُنَيٌّ: &c. Whereas the disjunctive HUMZA must be retained: as اَكْبَرُ "Greater;" اُكَيْبِرُ: اَصْغَرُ "Smaller;" اُصَيْغِرُ: &c. Two radicals having changed places in the MOOKUBBUR, are not restored to their proper places in the مُصَغَّر: as قَوْسٌ "A bow;" Plural قُوُوْسٌ; afterwards قُسُوٌّ; and finally قِسِيٌّ which forms its Diminutive قُسَيٌّ: &c.

RULE TENTH.

DIMINUTIVES not formed according to the preceding rules, are anomalous: as رَجُلٌ "A man;" رُجَيْلٌ; irregularly رُوَيْجِلٌ: مَغْرِبٌ "The West;" مُغَيْرِبٌ; irregularly مُغَيْرِبَانٌ: عَشِيَّةٌ "The close of day;" عُشَيَّةٌ; irregularly عُشَيْشِيَةٌ: عَشِيٌّ "The night, from sun-set to the second watch;" عُشَيْشِيَانٌ or عُشَيَّانٌ; irregularly عُشَيٌّ: غِلْمَةٌ "Slaves;" غُلَيْمَةٌ; irregularly اُغَيْلِمَةٌ: صِبْيَةٌ "Children;" صُبَيَّةٌ; irregularly اُصَيْبِيَةٌ: &c. They say اَتَيْتُكَ مُغَيْرِبَانَاتِ الشَّمْسِ "I came to you near the close of day;" giving to the word

مَغْرِبٌ "The time or place of the setting of the Sun," the form of the diminutive and of the plural number.

SECTION FOURTH.

OBSTACLES TO THE FORMATION OF THE DIMINUTIVE.

RULE FIRST.

The diminutive is wanting in all nouns originally formed on the measure of a diminutive: as جُمَيْلٌ "A small bird resembling a sparrow;" كُعَيْتٌ "A nightingale;" كُمَيْتٌ "A bay horse;" &c. Nor can it be formed from particles or numerals, unless they are employed as proper names; in which case, it is formed according to the rules already adduced: as مِنْ; مُنَيٌّ: مُنَيْذٌ; مُذْ: خُمَيْسَةَ عَشَرَ; خَمْسَةَ عَشَرَ: &c.

RULE SECOND.

It cannot be formed from nouns or pronouns لَازِمُ الْبِنَاءِ; that is to say, having no declension of case at all; but to this rule there are some exceptions: as ذَا That; Diminutive ذَيَّا: تَا That; تَيَّا: هٰذَا That; هٰذَيَّا: ذَاكَ That; ذَيَّاكَ: تَاكَ That; تَيَّاكَ: ذَانِ Those two; ذَيَّانِ: تَانِ Those two; تَيَّانِ: أُولَى Those; أُولَيَّا: أُولَاءِ Those; أُولَيَّاءِ: اَلَّذِيْ He who; اَلَّذَيَّا: Dual اَلَّذَيَّانِ; Plural اَلَّذَيُّوْنَ; or اَلَّذِيْنَ in the oblique cases: اَلَّتِيْ She who; اَلَّتَيَّا: Dual اَلَّتَيَّانِ; Plural اَلَّتَيَّاتُ; Undiminished Plural اَلَّاتِيْ.

RULE THIRD.

The plural of paucity is preferred to the plural of multitude

in

in the formation of diminutive nouns; and thus غُلَيْمَةٌ "Little boys," is formed from غِلْمَةٌ the plural of paucity; not from غِلْمَانٌ the plural of multitude derived from the singular غُلَامٌ "A boy." Yet it may be formed from the perfect plural: as غُلَيِّمُوْنَ; Primitive غُلَامُوْنَ: أُرَيْضَاتٌ; Primitive أَرْضُوْنَ "Lands;" in which last, the masculine plural, being irregular, is superceded in the diminutive by the feminine plural. The word أَصِيْلٌ "The evening," forms the plural of multitude أُصُلَانٌ; whence the diminutive أُصَيْلَانٌ which is irregular in the general opinion; yet some Grammarians admit the analogous formation of the diminutive from those plurals of multitude, as أُصُلَانٌ, which present measures common to the singular number of nouns. As a proper name, the diminutive may be regularly formed from أُصُلَانٌ, and other plurals of multitude, according to the opinion of all Grammarians.

RULE FOURTH.

THERE are two forms of the verb, commonly termed صِيْغَتَا التَّعَجُّبِ, because both are employed to denote admiration. The first is مَا أَفْعَلَهُ: as مَا أَحْسَنَ زَيْدًا "How beautiful is ZYDE!" and the diminutive is very commonly formed from it, by analogy according to SEEBUWYH, though the rule is prescriptive in the general opinion. Examples: مَا أُحَيْسَنَ زَيْدًا "How admirable is the youth and beauty of ZYDE!" مَا أُمَيْلِحَ عَمْرًا "How admirable is the youth and grace of AMR!" &c. The second is أَفْعِلْ بِهِ: as أَحْسِنْ بِزَيْدٍ

"How

"How beautiful is ZYDE!" Diminutive أُحَيْسِنُ بِزَيْدٍ "How admirable is the youth and beauty of ZYDE!" which is analogous in the opinion of IBNO KYSAN, and prescriptive according to other Grammarians. In both cases, the diminutive, according to the IRTISHAF, indicates the youth of the admired object, and consequently tends to enhance the sense of admiration.

RULE FIFTH.

WITH the exceptions stated in the preceding rule, the diminutive is never formed from verbs; nor can it be formed from participles and other nouns (the infinitive excepted,) having the government of verbs, when that government is called into action. We cannot therefore say زَيْدٌ ضُوَيْرِبٌ عَمْرًا; though we may accurately say زَيْدٌ ضَارِبٌ عَمْرًا: but there is no error in زَيْدٌ ضُوَيْرِبٌ عَمْرٍو, because the diminished participle is here followed by the genitive case, and consequently does not assume the verbal government. The phrase زَيْدٌ سُيَيْرٌ فَرْسَخًا derived from زَيْدٌ سَائِرٌ فَرْسَخًا "ZYDE will travel a furlong," is held to be anomalous; but there is no anomaly in أَعْجَبَنِي ضُرَيْبُهُ زَيْدًا derived from أَعْجَبَنِي ضَرْبُهُ زَيْدًا "I was surprised at his beating ZYDE;" because the infinitive may be diminished, even though followed by the nominative or objective case. Nouns having the sense of verbs, as حَسْبُ: "It sufficeth," never admit the form of the diminutive.

RULE SIXTH.

THE diminutive connot be formed, 1st. from the names

of

of the months or days of the week. 2d. From the words غَيْرٌ "Last night;" بَارِحَةٌ "Some;" بَعْضٌ. كُلٌّ "All;" سَوَاءٌ "Equal;" &c. 3d. From nouns significant of paucity or abundance: as قَلِيلٌ "Little;" كَثِيرٌ "Much;" &c. And, *finally*, from the names of GOD, or the PROPHETS; since it is held impious to consider اَلْمُهَيْمِنُ "The protector," an attribute of the DEITY, as a diminutive formed from اَلْمُؤْمِنُ "The protector;" though the change of HUMZA into هَا is of common occurrence in the Arabic Language.

CHAPTER SIXTEENTH.

اَلْكَلَامُ فِى النِّسْبَةِ

ON THE FORMATION OF RELATIVE NOUNS.

THE word نِسْبَةٌ signifies "Relation;" and the Relative Noun is termed مَنْسُوبٌ. It is generally formed from the names of Persons, Places, Countries, or Tribes, though it may be accurately formed from any species of nouns; and is known by the termination YA MOOSHUDDUD: as بَصْرِىٌّ "Of or belonging to BUSRA;" &c. It denotes an indefinite and general relation to the primitive, and is consequently applicable, like an English adjective, to all those nouns with which the primitive may happen to have any sort of relation. The termination YA MOOSHUDDUD, by which it is formed, is applicable, however, to other purposes: as اَحْمَرِىٌّ "Very red;" in which it conveys a superlative sense: رُومِىٌّ "A Grecian;" opposed to رُومٌ "The Grecians;" in which it restricts the primitive to the sin-

gular number. The following are the most important of the rules applicable to the formation of the Relative Noun.

RULE FIRST.

It rejects the letter TA of the feminine gender: as كُوْفِيٌّ not كُوْفَتِيٌّ "Of or belonging to KOOFA;" &c. And the terminations of the dual and plural number: as اِثْنَانِ "Two;" اِثْنِيٌّ: عِشْرُوْنَ "Twenty;" عِشْرِيٌّ: &c. Even proper names ending in ALIF TA, commonly reject that termination: as عَرَفَاتٌ "The name of a mountain in MECCA;" عَرَفِيٌّ: opposed to بَحْرَانُ "The name of a place;" Relative بَحْرَانِيٌّ; more rarely بَحْرِيٌّ; because, in the case of a proper name not ending in ALIF TA, the terminations are most commonly retained. The plural تَمَرَاتٌ "Dates," forms the Relative تَمْرِيٌّ; after the rejection of the medial FUT-HA, because it does not exist in the singular number; yet تَمَرَاتٌ, as a proper name, would form the Relative تَمَرِيٌّ; that being a case in which the vowel FUT-HA must be retained.

RULE SECOND.

A DOUBLE YA, following three or more letters at the end of a noun, must be rejected to make way for the double YA of the Relative; whence it follows that both nouns have the same form: as كُرْسِيٌّ "A chair;" Relative كُرْسِيٌّ; &c. Yet, in the case of a servile followed by a radical YA, it is also optional to reject one of them, and change the other YA into WAO: as مَرْمِيٌّ "Thrown;" Relative مَرْمِيٌّ or مَرْمَوِيٌّ; &c.

RULE

RULE THIRD.

The second of two YAS, being MUKSOOR, must be rejected in the Relative, when followed by a final radical which is not infirm: as سَيِّدٌ "A chief;" سَيِّدِيٌّ: مُهَيِّمٌ "Fascinating;" مُهَيِّمِيٌّ derived from هَيَّمَهُ الْعِشْقُ "He was fascinated by love;" &c. Yet: هَوَّمَ "He slumbered," has the active participle مُهَوِّمٌ; Diminutive مُهَيِّمٌ; more rarely مُهَيْيِمٌ; whence the Relative مُهَيْيِمِيٌّ.

RULE FOURTH.

NOUNS of the نَاقِص or IMPERFECT CLASS, being formed on any one of the Measures فَعْلَةٌ, فَعِيلَةٌ, فُعَيْلَةٌ, فَعِيلٌ, reject YA in the form of the Relative, and the final radical, becoming WAO, bestows FUT-HA on the medial radical. Examples: غَنِيٌّ "Rich;" غَنَوِيٌّ: قُصَيٌّ "The name of a tribe;" قُصَوِيٌّ: طَوِيَّةٌ "Intention;" طَوَوِيٌّ: أُمَيَّةُ "The name of a tribe;" أُمَوِيٌّ; &c. So, also, تَحِيَّةٌ forms the Relative تَحَوِيٌّ; because, after the coalescence of the two YAS, it assumes a form similar to that of فَعِيلَةٌ.

RULE FIFTH.

NOUNS formed on either of the Measures فَعْلَةٌ or فَعُولَةٌ, reject the letters WAO and YA, 1st. if the medial shall not be infirm; and 2d, if the noun shall not be مُضَاعَف. Examples: حَنِيفَةٌ "A man's name;" حَنَفِيٌّ: شَنُوءَةُ "A man's name;" شَنَئِيٌّ: &c. As opposed to طَوِيلَةٌ "Long;" طَوِيلِيٌّ: حَرُورَةٌ "The burning of thirst;" حَرُورِيٌّ:

&c.

&c. The Measures فَعِيلٌ and فَعُولٌ generally retain WAO and YA: as سَعِيدٌ; سَعِيدِيٌّ: قَبُولٌ; قَبُولِيٌّ: &c. Yet there are some exceptions held to be anomalous: as خَرِيفٌ "Autumn;" خَرَفِيٌّ: &c.

RULE SIXTH.

THE letter YA of the Measure فُعَيْلَةٌ must be rejected, if the medial and final shall not be homogeneous. Examples: جُهَيْنَةٌ "The name of a tribe;" جُهَنِيٌّ: سُوَيْقَةٌ "A small market;" سُوَقِيٌّ: عُيَيْنَةٌ "The name of a tribe;" عُيَنِيٌّ: &c. As opposed to مُدَيْدَةٌ; (Insignificant,) Relative مُدَيْدِيٌّ: &c. The Measure فُعَيْلٌ retains YA, without reference to any condition: as فُقَيْمٌ "The name of a tribe;" فُقَيْمِيٌّ: &c. Yet there are some anomalous exceptions to the rule: as قُرَيْشٌ; قُرَشِيٌّ: هُذَيْلٌ; هُذَلِيٌّ: &c.

RULE SEVENTH.

WORDS presenting three letters, change a medial KUSRA into FUT-HA. Examples: نَمِرٌ "A panther;" نَمَرِيٌّ: إِبِلٌ "A camel;" إِبَلِيٌّ; but not unfrequently إِبِلِيٌّ: دُئِلٌ "A man's name;" دُؤَلِيٌّ: &c. Nouns presenting four letters, retain KUSRA in the general opinion, but change it into FUT-HA according to some: as تَغْلِبُ "The name of a tribe;" تَغْلَبِيٌّ: &c. In words of more than four letters, KUSRA must be retained: as عُلَابِطٌ "A large camel;" عُلَابِطِيٌّ: &c.

RULE EIGHTH.

A FINAL ALIF, being the third letter, becomes WAO: as رُحًى "A mill-

"A mill-stone;" رَحَوِيٌّ: عَصًا "A staff;" عَصَوِيٌّ: &c. And so, also, of a final ALIF being the fourth letter, provided it be original: as حَتَّى "Even to;" حَتَّوِيٌّ; sometimes حَتَّاوِيٌّ or even حَتِّيٌّ. Or a permuted radical: as مَلْهًى "Play;" مَلْهَوِيٌّ: مَرْمًى "Throwing;" مَرْمَوِيٌّ. Or a servile introduced for the purpose termed اِلْحَاق: as اَرْطًى "The name of a tree;" اَرْطَوِيٌّ: &c. But ALIF, being a mark of the feminine gender, is commonly rejected in this situation: as حُبْلَى "Pregnant;" حُبْلِيٌّ: sometimes, though rarely, حُبْلَوِيٌّ. And so, also, if it follow three moveable letters: as جَمَزَى "A good travelling camel;" جَمَزِيٌّ: &c. Or if it follow four or more letters: as مُرَامًى (Insignificant,) مُرَامِيٌّ: حُبَارًى "A bustard;" حُبَارِيٌّ: مُصْطَفًى "A man's name;" مُصْطَفِيٌّ: &c.

RULE NINTH.

A RADICAL HUMZA, following ALIF servile, is generally retained, though sometimes changed into WAO: as قُرَّاءٌ "A reader;" قُرَّائِيٌّ; very rarely قُرَّاوِيٌّ: &c. But being a mark of the feminine gender, the letter HUMZA is generally changed into WAO: as حَمْرَاءُ "Red;" حَمْرَاوِيٌّ; but sometimes حَمْرَائِيٌّ according to the authority of ABOO HATIM. The rejection of this HUMZA is anomalous: as جَلُولَاءُ "The name of a place;" جَلُولِيٌّ: &c. Permuted HUMZA may be retained or changed into WAO: as كِسَاءٌ "A blanket;" كِسَائِيٌّ or كِسَاوِيٌّ: &c. And so, also, of HUMZA introduced for the purpose termed

 الحاق:

إلْحَاق: as عِلْبَاءٌ "A nerve in the neck;" or عِلْبَائِيٌّ عِلْبَاوِيٌّ: &c. Humza radical or permuted, following permuted Alif, is generally retained: as دَاءٌ "Pain;" دَائِيٌّ: &c. And the exceptions are anomalous: as مَاءٌ "Water;" مَاوِيٌّ; regularly مَائِيٌّ: &c.

RULE TENTH.

A final ya, being the third letter, must be changed into wao after Kusra, and that vowel point becomes Fut-ha. Example: عَمٍ; originally عَمِيٌ "Mentally blind;" عَمَوِيٌّ: &c. And so, also, after ya: as حَيٌّ "Living;" حَيَوِيٌّ: &c. But that letter, being permuted, must be restored to its original form: as طَيٌّ; Relative طَوِيٌّ: &c. Ya following three letters, may be rejected: as قَاضٍ "A judge;" قَاضِيٌّ: or changed into wao, as قَاضَوِيٌّ: the preceding letter being rendered Muftooh. Every subsequent ya must be rejected: as مُشْتَرٍ "A purchaser;" مُشْتَرِيٌّ: &c.

RULE ELEVENTH.

A final wao, being the third letter, remains after Zumma, which is changed into Fut-ha: as سَرْوَةٌ (Insignificant,) سَرَوِيٌّ: &c. But being the fourth or any subsequent letter, it must be rejected: as عَرْقُوَةٌ "The cross-bar of a bucket;" sometimes, though rarely, عَرْقَوِيٌّ: قَمَحْدُوَةٌ "The hinder part of the head;" قَمَحْدِيٌّ: &c.

RULE TWELFTH.

Ya following servile Alif, and followed by the doubled ya

of

of the Relative, becomes HUMZA: as سِقَايَةٌ "A measure of wine;" سِقَائِيٌّ sometimes, though rarely, سِقَاوِيٌّ: &c. After permuted ALIF, it may be retained or changed into HUMZA or WAO: as رَاءٌ "Understanding;" رَايِيٌّ; or رَائِيٌّ; or رَاوِيٌّ: &c.

RULE THIRTEENTH.

THE letters WAO or YA, following a quiescent letter at the end of a word, generally form the Relative without any change, except the rejection of the feminine TA, if it should happen to occur. Examples: ظَبْيٌ or ظَبْيَةٌ "A deer;" ظَبْيِيٌّ: سَاوَةٌ "The name of a city;" سَاوِيٌّ: &c. The exceptions are anomalous: as بَدْوٌ "A desart;" بَدَوِيٌّ; in which the medial receives FUT-HA. And the rule does not operate, 1st. on words presenting YA MOODGHUM: as حَيٌّ: (See Rule 10th:) and 2d. on ALIF followed by YA: as سِقَايَةٌ: (See the preceding rule.) It should be observed, however, that some Grammarians analogously form ظَبَوِيٌّ from ظَبْيَةٌ: رِشَوِيٌّ from رِشْوَةٌ: &c. whereas بَدَوِيٌّ from بَدْوٌ without TA, is held to be anomalous by general consent.

RULE FOURTEENTH.

WORDS of two letters, presenting a LEEN, double that letter in the Relative Noun: as لَوْ "If;" لَوِّيٌّ: &c. But if the LEEN be YA, that letter becomes MUFTOOH, and the second YA becomes WAO: as فِيْ "In;" فِيَوِيٌّ: كَيْ "When?" كَيَوِيٌّ: &c. And if the LEEN be ALIF, the second ALIF becomes HUMZA:

as

as لَا "Not;" مَا : لَائِيٌّ "What?" مَائِيٌّ : whence مَائِيَّةٌ; sometimes مَاهِيَّةٌ "The nature of any thing." The word لَاتٌ "The name of an idol," forms لَائِيٌّ; sometimes لَاوِيٌّ; or even لَاهِيٌّ among those who consider لَاهَةٌ as the original form of the noun.

RULE FIFTEENTH.

Words of two letters, presenting a final of the sound or healthy class, also double the final letter, unless they are employed as proper names. Examples: كَمْ "How many?" كَمِّيٌّ: whence كَمِّيَّةٌ "The quantity, number, or value of any thing;" لِمَ "Why?" لِمِّيٌّ or لِمِّيَّةٌ: as دَلِيلٌ لِمِّيٌّ "A proof in which we argue from cause to effect:" opposed to دَلِيلٌ اِنِّيٌّ "A proof in which we infer the cause from the effect;" the word اِنِّيٌّ being formed from اِنَّ "Verily." In proper names, the second letter would not be doubled, as كَمٌ; كَمِيٌّ: &c.

RULE SIXTEENTH.

Words presenting two letters after rejection, will resume the rejected letter in the Relative, provided, 1st. that the medial shall be originally moveable; 2d. that the rejected letter shall be the final; and 3d, that after rejection, the word shall not exhibit Humzutool Wusl. Examples: أَخٌ; originally أَخَوٌ "A brother;" أَخَوِيٌّ: سَتٌ; originally سَتَهٌ "The rectum;" سَتَهِيٌّ: &c. So, also, the rejected letter must be resumed in the case of a نَاقِص having lost the primal radical; as شِيَةٌ; originally وِشْيَةٌ "Printing a garment;" Relative وِشَوِيٌّ:

because

because the medial receives FUT-HA, and the final YA is changed into WAO. But the rejected letter will not be resumed, if the final radical, being retained, shall belong to the sound or healthy class: as عِدَةٌ; originally وَعْدٌ "A promise;" عِدِيٌّ: سَهٌ; originally سَتَهٌ "The rectum;" سَهِيٌّ: &c.

RULE SEVENTEENTH.

WITH the exception of the cases stated in the preceding rule, the resumption of the rejected letter is always optional, but never necessary. Examples: دَمٌ "Blood;" originally دَمَوٌ; Relative دَمِيٌّ or دَمَوِيٌّ; because the word is نَاقِص, having lost the final, not the primal radical: or اِبْنٌ "A son;" originally بَنَوٌ; Relative اِبْنِيٌّ or بَنَوِيٌّ: because اِبْنٌ, having lost the final, afterwards assumes HUMZUTOOL WUSL: &c. So, also, we have اِسْمٌ "A name;" اِسْمِيٌّ or سَمَوِيٌّ: اِسْتٌ "The rectum;" اِسْتِيٌّ or سَتَهِيٌّ: فَمٌ "The mouth;" (originally فَوَهٌ;) فَمِيٌّ or فَمَوِيٌّ; or فَوَهِيٌّ: &c.

RULE EIGHTEENTH.

THE medial of a relative in which rejected letters have been restored, necessarily assumes the vowel FUT-HA: as حِرٌ; originally حِرْحٌ "Pudendum mulieris;" حِرَحِيٌّ: &c. Except in the case of words which belong to the class termed مُضَاعَف: as رُبَّ; originally رُبٌّ "Few;" رُبِّيٌّ: &c. This is the general opinion, but AKHFUSH retains the quiescent mark in all cases: as حِرٌ; Relative حِرْحِيٌّ: &c. The word اُخْتٌ originally اَخَوَةٌ "A sister," forms اَخَوِيٌّ: as بِنْتٌ, originally

ginally بَنَوَةٌ "A daughter," forms بَنَوِيٌّ by the 16th Rule. Yet Yoonoos retains the feminine Ta brought in exchange of a radical letter, and therefore forms بِنْتِيٌّ ; اُخْتِيٌّ : &c. So, also, كَيْتَ and ذَيْتَ "Thus and thus," originally كَيَّةٌ and ذَيَّةٌ, form كَيْتِيٌّ and ذَيْتِيٌّ according to Yoonoos, and كَيَوِيٌّ or ذَيَوِيٌّ in the general opinion. The word كِلْتَا, originally كَلْوَىٰ "Both," forms optionally كِلْتِيٌّ or كِلْتَوِيٌّ; sometimes كِلْتَاوِيٌّ or كِلْوِيٌّ: &c.

RULE NINETEENTH.

A PLURAL not employed as a proper name, must be generally restored to the form of the singular: as كِتَابِيٌّ not كُتُبِيٌّ "Of or belonging to books;" &c. But proper names having the form of the plural, retain that form in the relative noun: as مَدَائِنُ "The name of a city;" Relative مَدَائِنِيٌّ; opposed to مَدَائِنُ the plural of مَدِينَةٌ "A city," which forms the Relative مَدَنِيٌّ: &c. It should be observed, however, that anomalous plurals do not resume the form of the singular, and therefore مَحَاسِنُ the plural of حُسْنٌ "Beauty," forms the Relative مَحَاسِنِيٌّ; very rarely حُسْنِيٌّ. So, also, كِلَابٌ the plural of كَلْبٌ "A dog," sometimes forms the Relative كِلَابِيٌّ; *first*, because the Measure فِعَالٌ is common to the singular as well as to the plural number; and, *secondly*, because it admits the plural to be formed from it: as حِمَارٌ; Plural أَحْمِرَةٌ: كِلَابٌ; Plural أَكْلِبَةٌ: &c.

RULE TWENTIETH.

Compounded proper names, not being connected by the relation of the genitive case, form the relative by the rejection of the second component part of the name. Examples: بَعْلَبَكٌّ "The name of a city;" تَأَبَّطَ شَرًّا: بَعْلِيٌّ; خَمْسَةَ عَشَرَ: خَمْسِيٌّ: &c. This is the general opinion, but some Grammarians reject, optionally, either component part of the name: as بَعْلَبَكِّيٌّ or بَعْلِيٌّ or بَكِّيٌّ: &c. And others retain both parts: as بَعْلَبَكِّيٌّ sometimes, though rarely, بَعْلِيٌّ بَكِّيٌّ by giving the double YA to each. The word كُنْتُ "I was;" forms the Relative كُنْتِيٌّ sometimes, though rarely, كُنْتِنِيٌّ "An egotist; Or one who employs habitually the word كُنْتُ; that is to say, talks of himself."

RULE TWENTY-FIRST.

Compounded proper names connected by the relation of the genitive case, generally reject the second component part of the name; but either part may be rejected: as قَيْسِيٌّ or اِمْرَئِيٌّ "Of or belonging to اِمْرَأُ الْقَيْسِ." Yet the first component part, being a كُنْيَةٌ or Patronymic name, must be rejected: as عُمَرِيٌّ "Of or belonging to اِبْنُ عُمَرَ:" &c. And so, also, if it be common to many proper names: as رَسُولِيٌّ "Of or belonging to عَبْدُ الرَّسُولِ:" &c. Sometimes, too, the relative is formed on فَعْلَلِيٌّ by selecting two letters from each of the two component parts of the name: as عَبْشَمِيٌّ from عَبْدُ الشَّمْسِ: عَبْقَسِيٌّ from عَبْدُ الْقَيْسِ: &c. Or the first may furnish three

letters,

letters, while the second supplies but one letter: as عَبْدَرِيٌّ from عَبْدُ الدَّارِ: &c.

CONCLUSION.

It would be easy to insert many examples of the irregular formation of the relative noun: as دَهْرٌ "Time;" Relative دُهْرِيٌّ: "An old man:" رَيٌّ "The name of a city;" Relative رَازِيٌّ: &c. but these are omitted for the sake of brevity. The same cause has also induced me to omit many observations of no great importance, which might have been annexed to each of the preceding rules; and it remains only to notice a species of substantive nouns formed from the primitive by adding a doubled YA followed by the letter TA: as اِنْسَانٌ "A man;" اِنْسَانِيَّةٌ "Humanity:" &c. Such nouns may be formed by anology, *first*, from all participles active and passive: as خَادِمٌ "A servant;" خَادِمِيَّةٌ "Service; or The act of serving:" مَخْدُومٌ "Served;" مَخْدُومِيَّةٌ "Service; or The being served;" in a passive sense: &c. and, *secondly*, from simple attributives of every species: as اَحْمَرُ "Red;" اَحْمَرِيَّةٌ "Redness;" حَسَنٌ "Beautiful;" حَسَنِيَّةٌ "Beauty;" &c. They are also formed, by the authority of prescription, from many substantive nouns and other words: as رَجُلٌ "A man;" رُجُولِيَّةٌ "Manhood:" طِفْلٌ "A child;" طُفُولِيَّةٌ "Childhood:" هُوَ "He; or It;" هُوِيَّةٌ "Existence; or It-ism:" &c. And though considered as a species of the relative noun, they are invariably significant of the name of an attribute; whence it follows, in my apprehension,

apprehension, that they might be assigned to the class of infinitives. The reader is aware that the correlatives of the active participle (Page 296 of this volume,) have been considered, by some Grammarians, as a species of the مَنْسُوْب or Relative Noun.

CHAPTER SEVENTEENTH.

اَلْكَلَامُ فِى الْمُذَكَّرِ وَالْمُؤَنَّثِ

ON THE GENDERS OF NOUNS.

All Arabic nouns are either masculine or feminine, and those are generally masculine which have no termination to mark the feminine. The terminations of the feminine gender are three: namely, the letter Ta, which is a separable termination: as ضَارِبٌ; ضَارِبَةٌ "A beater;" and the two Alifs termed مَقْصُوْرَة or Short: as حُبْلٰى "Pregnant;" دُنْيَا "Nearer;" &c. and مَمْدُوْدَة or Long; in which case, it is represented by Humza following Alif: as صَحْرَاءُ "A field;" نُفَسَاءُ "A woman having born a child within 40 days;" &c. The two Alifs are not separable, and those attributives in which they occur, have the masculine formed on other Measures: as اَكْبَرُ "Greater; or Greatest;" Feminine كُبْرٰى: عَطْشَانُ "Thirsty;" Feminine عَطْشٰى: حَيْرَانُ "Perplexed;" Feminine حَيْرَاءُ: &c.

RULE FIRST.

The letter Ta is applicable, by analogy, 1st. to the feminine gender of all participles, active and passive, to whatever conjuga-

tion they may happen to belong. Examples: ضَارِبٌ "A beater;" ضَارِبَةٌ: مَضْرُوبٌ "Beaten;" مَضْرُوبَةٌ: مُكْرِمٌ "Favoring; or Favored;" مُكْرِمَةٌ: &c. 2d. To the intensive superlative of those participles: as ضَرَّابٌ "A great beater;" ضَرَّابَةٌ: &c. 3d. To all simple attributives, those only excepted, which do not admit the mark TUNVREN: as كَرِيمٌ "Noble;" كَرِيمَةٌ: حَسَنٌ "Beautiful;" حَسَنَةٌ: &c. 4th. To all relative nouns: as بِصْرِيٌّ "Of or belonging to BUSRA;" بِصْرِيَّةٌ: &c.

RULE SECOND.

IT is rarely applicable, by the authority of prescription, (not by analogy as maintained at KOOFA,) to certain substantive nouns significant of males among animals, in which case, it forms the female sex. Examples: اِمْرَأٌ "A man;" اِمْرَأَةٌ "A woman:" رَجُلٌ "A man;" رَجُلَةٌ "A woman:" غُلَامٌ "A boy;" غُلَامَةٌ "A girl:" أَسَدٌ "A lion;" أَسَدَةٌ "A lioness:" &c. It is to be observed, however, that the sexes among animals, in the case of substantive nouns not common to both genders, are usually distinguished by different names.

RULE THIRD.

INANIMATE nouns exhibiting the termination TA, are all feminine: as ظُلْمَةٌ "Darkness;" حِكْمَةٌ "Wisdom;" &c. And that termination may be understood where it is not expressed: as in the case of دَارٌ "A house;" which is held to be feminine by TA understood, because that letter must be assumed in the Diminutive دُوَيْرَةٌ: &c.

RULE

RULE FOURTH.

The Ismoot Tufzeel, formed on the Measure أَفْعَلُ, has the feminine formed on فُعْلَى: as أَكْبَرُ "Greater; or Greatest;" كُبْرَى: أَدْنَى "Nearer; or Nearest;" دُنْيَا; &c. And the simple attributive on أَفْعَلُ, forms the Feminine فَعْلَاءُ: as أَبْيَضُ "White;" بَيْضَاءُ: أَسْوَدُ "Black;" سَوْدَاءُ: أَحْوَرُ "Having large fine eyes;" حَوْرَاءُ: &c.

RULE FIFTH.

The Measure فَعْلَانُ regularly forms فَعْلَانَةٌ: as نَدْمَانٌ "Penitent;" نَدْمَانَةٌ. But فَعْلَانُ without Tunveen, forms فَعْلَى: as سَكْرَانُ "Drunk;" سَكْرَى: or فَعْلَاءُ: as حَيْرَانُ "Perplexed;" حَيْرَاءُ: &c. The same attributive occasionally admits of either Measure: as عَطْشَانُ "Thirsty;" عَطْشَانَةٌ: عَطْشَانُ "Thirsty;" عَطْشَى: &c.

RULE SIXTH.

Inanimate nouns ending in either Alif not radical, must be assigned to the feminine gender: as بُشْرَى "Glad tidings;" Measure فُعْلَى: صَحْرَاءُ "A field;" Measure فَعْلَاءُ. In opposition to مَرْمًى "Throwing;" Measure مَفْعَلٌ: هُوَاءٌ "The howl of a dog or a wolf;" Measure فُعَالٌ: because the final is radical in either noun.

RULE SEVENTH.

Plurals, with the exception of the masculine form of the perfect plural, are universally treated as nouns of the feminine gender: as أَقْوَالٌ صَحِيحَةٌ "Correct observations;" &c. And, in opposition

position to all other nouns, the numerals, from THREE up to NINE, form the masculine by the assumption of TA, and the feminine by the rejection of that letter: as أَرْبَعَةُ رِجَالٍ "Four men;" أَرْبَعُ نِسَاءٍ "Four women;" &c.

RULE EIGHTH.

THE names of Places, Countries, Cities, &c. are universally common to both genders, but the feminine gender will be generally preferred in the case of all those nouns which end in TA, or in either ALIF servile. Examples: اَلْبَصْرَةُ "BUSRA;" اَلصِّيْنُ "CHINA;" &c. It is almost unnecessary to state that the genders of animals are determined by nature, without regard to the termination at all: as طَلْحَةُ "A man's name," which is masculine: زَيْنَبُ "A woman's name," which is feminine; &c.

RULE NINTH.

THE letters of the Alphabet are common to both genders; and so, also, are the names of particles: as فِيْ "In;" &c. Generic plurals, distinguished from the singular number only by the presence or absence of TA, are also common to both genders: as بَنَانٌ مُخَضَّبٌ or بَنَانٌ مُخَضَّبَةٌ "Fingers tinged with a species of red dye;" &c.

REMARKS.

BESIDES being a mark of the feminine gender, the letter TA is applicable to many purposes of speech, some of which I shall notice here; namely, 1st. It serves to restrict to unity a generic

name:

name: as دُرٌّ "Pearl;" دُرَّةٌ "One pearl:" ضَرْبٌ "Beating;" ضَرْبَةٌ "One blow:" &c. 2d. To convert the individual into the species, though this is of rare occurrence in the Language: as كَمْءٌ "One mushroom;" كَمْأَةٌ "Mushroom;" &c. 3d. To form the plural from the singular number: as بَغَّالٌ "A mule driver;" بَغَّالَةٌ "Mule drivers;" &c. and of this nature is the phrase رِجَالُ بِصْرِيَّةٌ "Men of Busra;" as opposed to رَجُلٌ بِصْرِيٌّ "A man of Busra;" &c. 4th. To supply the omission of a substantive noun: as ذَبِيحَةٌ for شَاةٌ ذَبِيحٌ "A scarificed goat;" &c. 5th. To augment the superlative sense of a noun, in which case it still continues to be applicable to males: as عَلَّامٌ "Very learned;" عَلَّامَةٌ "Most exceedingly learned:" &c. Of the two Alifs, I have nothing to remark, except, that whether servile or not, the long may be changed into the short Alif when the measure of a verse shall happen to require it: as مِرَا for مِرَاءٌ "Strife, or Contention;" &c. And, on the contrary, the change of the short into the long Alif, though held admissible in Koofa, has been condemned by the schools of Busra.

CONCLUSION.

Many attributives exhibiting the terminations of the feminine gender, are nevertheless accurately applicable to males: as لُوَمَةٌ "A great reproacher;" &c. And so, also, many attributives not exhibiting those terminations, may yet be accurately applied to females: as اِمْرَأَةٌ مُحِبٌّ وَعَاشِقٌ لِزَوْجِهَا "A

woman fond of her husband;" &c. There are, too, a considerable number of substantive nouns irregularly feminine; and a good many more, irregularly common to both genders. Of these I submit to the inspection of the reader, all that I have been able to discover in the Language; but the Dictionary probably contains many more.

ALPHABETICAL TABLE OF NOUNS IRREGULARLY FEMININE.

[The words marked with an Asterisk in this table, though generally held to be feminine, are common to both genders, according to the Kamoos.]

The name of a mountain.	* اَجَأٌ	1	A fox.	ثَعْلَبٌ	11	The west wind.	دَبُورٌ	21
The ear.	اُذُنٌ	2	Hell.	جَحِيمٌ	12	Armour.	* دِرْعٌ	22
Land.	اَرْضٌ	3	The south wind.	جَنُوبٌ	13	A bucket.	* دَلْوٌ	23
A hare.	اَرْنَبٌ	4	Hell.	جَهَنَّمُ	14	Armour.	* دِرَاعٌ	24
The rectum.	اِسْتٌ	5	Fighting.	* حَرْبٌ	15	The sun.	دُكَاءٌ	25
A snake.	اَنْعًى	6	Hot winds blowing at night.	حَرُورٌ	16	A bucket.	دَنُوبٌ	26
Vapour.	* آلٌ	7	A hyena.	حَضَاجِرُ	17	Any number of camels from 3 to 10.	ذَوْدٌ	27
A well.	بِئْرٌ	8	Wine.	* خَمْرٌ	18	Gold.	* ذَهَبٌ	28
The third finger.	بِنْصِرٌ	9	The little finger.	خِنْصِرٌ	19	The foot.	رِجْلٌ	29
A dragon.	ثُعْبَانٌ	10	A house.	* دَارٌ	20	A mill-stone.	رَحًى	30

A well.	رَكِيٌّ	31	The morning breeze.	صَبًا	45	A boat.	*فُلْكٌ	59
The soul.	*رُوحٌ	32	A hyena.	ضَبُعٌ	46	The west wind.	قَبُولٌ	60
The wind.	رِيحٌ	33	White honey.	*ضَرَبٌ	47	A step.	قَدَمٌ	61
The joints of the wrist. &c.	زَنْدٌ	34	A rib.	ضِلَعٌ	48	A well.	*قَلِيبٌ	62
The rectum.	سَتَهٌ	35	An idol.	طَاغُوتٌ	49	A bow.	*قَوْسٌ	63
A pair of trousers.	*سَرَاوِيلُ	36	Prosody.	عَرُوضٌ	50	A large cup.	كَأْسٌ	64
Hell.	سَعِيرٌ	37	A staff.	عَصًا	51	The liver.	*كَبِدٌ	65
Hell.	سَقَرُ	38	The arm.	عَضُدٌ	52	The shoulder.	كَتِفٌ	66
Hot winds blowing in the day.	سَمُومٌ	39	A spider.	*عَنْكَبُوتٌ	53	The stomach of a sheep.	كَرِشٌ	67
The teeth.	سِنٌّ	40	The eye.	عَيْنٌ	54	The palm of the hand.	كَفٌّ	68
The leg.	سَاقٌ	41	A demon.	غُولٌ	55	Flame, or Hell.	لَظَى	69
Death.	شَعُوبٌ	42	An ax.	فَأْسٌ	56	Salt.	*مِلْحٌ	70
The north wind.	شَمَالٌ	43	The thigh.	فَخِذٌ	57	A water wheel.	مَنْجَنُونٌ	71
The sun.	شَمْسٌ	44	Paradise.	*فِرْدَوْسٌ	58	A large sling.	*مَنْجَنِيقٌ	72

The soul.	نَفْسٌ	77	The morning breeze.	نَسِيمٌ	75	A razor.	مُوسَى*	73
The hip-bone.	وَرِكٌ	78	A shoe.	نَعْلٌ	76	Fire.	نَارٌ*	74
	An oath.	يَمِينٌ	80	The hand.	يَدٌ	79	

ALPHABETICAL TABLE OF NOUNS IRREGULARLY COMMON TO BOTH GENDERS.

Barley.	شَعِيرٌ	21	The womb.	رَحِمٌ	11	The thumb.	إِبْهَامٌ	1
A measure of quantity.	صَاعٌ	22	A road.	سَبِيلٌ	12	Trousers, or drawers.	إِزَارٌ	2
A road.	صِرَاطٌ	23	Travelling at night.	سُرًى	13	A finger.	إِصْبَعٌ	3
Goodness, or virtue.	صَلَاحٌ	24	A knife.	سِكِّينٌ	14	Mankind.	بَشَرٌ	4
The side of the neck.	صَلِيفٌ	25	Armour.	سِلَاحٌ	15	The breast, or nipple of a woman.	ثَدْىٌ	5
The middle hour between sunrise and the meridian.	ضُحًى	26	Dominion.	سُلْطَانٌ	16	A locust.	جَرَادٌ	6
A road.	طَرِيقٌ	27	Peace.	سِلْمٌ	17	A wing.	جَنَاحٌ	7
The hinder part of any thing.	عَجُزٌ	28	A ladder.	سُلَّمٌ	18	A state or condition.	حَالٌ	8
A bridal feast.	عُرْسٌ	29	The heavens.	سَمَاءٌ	19	A shop.	حَانُوتٌ	9
Honey.	عَسَلٌ	30	A market.	سُوقٌ	20	A young hare.	خِرْنِقٌ	10

The night. (rarely feminine.)	لَيْلٌ	41	A stone for pounding drugs.	فِهْرٌ	36	An eagle.	عُقَابٌ	31
Musk.	مِسْكٌ	42	A kettle.	قِدْرٌ	37	The heel.	عَقِبٌ	32
The intestines.	مِعًى	43	The back of the neck.	قَفًا	38	A scorpion.	عَقْرَبٌ	33
A honey bee.	نَحْلٌ	44	The feet of sheep; &c.	كُرَاعٌ	39	The neck.	عُنُقٌ	34
A date tree.	نَخْلٌ	45	The tongue.	لِسَانٌ	40	A horse.	فَرَسٌ	35

CHAPTER EIGHTEENTH.

SECTION FIRST.

اَلْكَلَامُ فِى الْوَقْفِ

ON PUNCTUATION.

The word وَقْف signifies "To stop," whether in an active or a neuter sense; and, as a term of Grammar, it may be said to indicate a pause in a sentence, marked by certain specific changes applicable to the word PAUSED ON, which is commonly termed مَوْقُوفٌ عَلَيْهِ. Thus if I say جَاءَنِى زَيْدٌ "ZYDE came to me," we have a complete sentence which must be followed by a pause of the voice; but there is no WUKF, because the word زَيْدٌ has suffered no alteration by which that pause can be determined. But it is optional to substitute جَاءَنِى زَيْدْ for جَاءَنِى زَيْدٌ; depriving the noun ZYDE of the double vowel point, for the express purpose of marking the pause; and this deprivation furnishes an example of what is meant by the term

Wukf, that term being rarely applied, except as significant of such alterations, the nature of which it is the object of this section to explain.

In poetry, the rules of Wukf are very commonly of necessary application: as وَقْعُ الشَّوَائِبِ شَيَّبْ "My grey hairs are to be traced to the calamities which I have endured;" وَالدَّهْرُ بِالنَّاسِ قُلَّبْ "And truly man is subject to the caprices of fortune;" &c. For if we read شَيَّبَ for شَيَّبْ; and قُلَّبٌ for قُلَّبْ; it is obvious that the measure of the verse will be wholly destroyed. So, also, the rules of Wukf are very commonly and elegantly applied to measured prose: as قُلْتُ لَهُ مَا أَغْزَرَ وَبْلَكْ "I said to him, how abundant is the rain (or fertility) of your genius!" فَقَالَ وَالشَّرْطُ أَمْلَكْ "To which he replied, it is incumbent on men to perform their engagements;" &c. For though it would be no error to substitute وَبْلَكَ for وَبْلَكْ, and أَمْلَكُ for أَمْلَكْ, yet there is no doubt that the two latter are preferable, and that the Language is indebted for much harmony and variety of cadence, to the judicious application of the rules of Wukf, occasionally restrained or permitted to operate, according to the taste of a skilful reader. In conversation, too, the rules of Wukf are optionally and very commonly observed by the Arabs, apparently with a view to the advantages of brevity, by rejecting terminations, the utterance of which is not necessary to prevent obscurity. The Arabs have treated the rules of Wukf at consi-

derable

derable length; but many of their observations are remarkably trivial, and the following are the only rules which I think it necessary or useful to submit to the reader.

RULE FIRST.

Nouns ending in the termination ة of the feminine gender, change that letter into هَا quiescent, through all the cases: as طَلْحَهْ for طَلْحَةٌ "A man's name;" قَائِمَهْ for قَائِمَةٌ "Standing;" &c. Thus we say, هٰذِهِ امْرَأَةٌ قَائِمَهْ "This is a woman standing;" رَأَيْتُ امْرَأَةً قَائِمَهْ "I saw a woman standing;" مَرَرْتُ بِامْرَأَةٍ قَائِمَهْ "I passed by a woman standing;" &c. It is to be observed, however, that the letter تَا of the words أُخْتٌ "A sister," بِنْتٌ "A daughter," &c. supplies the place of the rejected final, and is not therefore considered as a mark of the feminine gender. These words, in a state of Wukf, form أُخْتْ or بِنْتْ, for أُخْتٌ; بِنْتٌ: and أُخْتَا or بِنْتَا with Alif, for أُخْتًا or بِنْتًا with Tunveen.

RULE SECOND.

Nouns not feminine by the termination Ta, reject a final vowel point, whether double or single; except only in the objective case, where Tunveen is necessarily changed into Alif. Thus زَيْدٌ becomes زَيْدْ: as هٰذَا زَيْدْ; مَرَرْتُ بِزَيْدْ; &c. And زَيْدًا becomes زَيْدَا: as رَأَيْتُ زَيْدَا; &c. So, also, we say طَلَعَ الْقَمَرْ "The moon rose;" رَأَيْتُ الْقَمَرْ "I saw the moon;" أُقْسِمُ بِالْقَمَرْ "I swear by the moon;" because there is here no Tunveen, whence it happens that Alif is not assumed in the objective case.

RULE

RULE THIRD.

In a state of Wukf, verbs ending in a moveable letter generally lose the last vowel point: as زَيْدٌ ضَرَبْ "Zyde beat: &c. But the letter Noon Kufeefa must be rejected in favor of Alif if it follow Fut-ha: as اِضْرِبَا for اِضْرِبَنْ "Do thou certainly beat;" And in favor of wao after Zumma: as اِضْرِبُوْا for اِضْرِبُنْ; or ya after Kusra: as اِضْرِبِيْ for اِضْرِبِنْ: &c.

RULE FOURTH.

A vowel point applicable to the letter Humza, may be accurately transferred to the preceding letter: as هٰذَا الْخَبُؤُ "This is the thing concealed;" رَاَيْتُ الْخَبَأَ; مَرَرْتُ بِالْخَبِئِ; &c. the word being originally خَبْءٌ. And so, also, in the case of any other letter; provided, *first*, that the transferred vowel point shall not be Fut-ha; *secondly*, that the preceding letter shall be a quiescent of the sound or healthy class; *thirdly*, that it shall not be Moodghum; and, *finally*, that the operation shall not give birth to an ugly measure: as فُعْلٌ for example, which is not recognised in the Language at all. Thus we say هٰذَا بَكْرٌ; originally بَكُرٌ: or مَرَرْتُ بِبَكْرٍ; originally بَكِرٍ: &c. But we cannot say رَاَيْتُ بَكَرًا for رَاَيْتُ بَكْرًا; nor can we say هٰذَا حِبْرٌ for هٰذَا حِبْرٌ "This is ink;" because حِبْرٌ gives the Measure فِعْلٌ which is inadmissible.

RULE FIFTH.

Whether in a state of Wukf or not, the letter هَا, termed سَكْتَةٌ or Silent, is necessarily added to words presenting but one letter,

letter, after having suffered the rejection of all the rest: as رَهْ for رَ "See thou;" قِهْ for قِ "Preserve thou;" &c. So, also, it is necessarily added (in the absence of ALIF,) to the Interrogative مَا What? when following a noun by which it is governed in the genitive case: as مِثْلُ مَهْ أَنْتَ "What like are you?" &c. Whereas the insertion of هَا is optional only, but not necessary, if that word follow a preposition: as عَلَامَهْ or عَلَامَ On what? بِمَهْ or بِمَ By what? &c. It is also optional, after certain pronouns conjunctive or disjunctive: as هُوَهْ for هُوَ He, or It; هِيَهْ for هِيَ She, or It; عُلَامِيَهْ for عُلَامِيَ "My slave;" نَصَرَنِيَهْ for نَصَرَنِيَ "He assisted me;" &c.

CONCLUSION.

I SHALL only further remark that the pronoun كِ of the second person singular feminine, is sometimes changed into SHEEN, whether in a state of WUKF or not: as مَا حَالُشِ for مَا حَالُكِ "What is your condition?" and thus MUJNOON, addressing a fawn, and speaking of his mistress, has the following lines: عَيْنَاشِ عَيْنَاهَا وَجِيدُشِ جِيدُهَا "Your eyes and your neck resemble hers;" سِوَى أَنَّ عَظْمَ السَّاقِ مِنْشِ رَقِيقُ "But the bone of her leg is more slender than yours." Perhaps, indeed, there are no changes incident to words in a state of وَقْف, which may not be occasionally observed to occur, also, in a state of وَصْل; that is to say, where there is no pause in the sentence at all. I omit, among other things equally

trivial, an account of what is termed إِسْكَانٌ مُتَقَارِبٌ بِرَوْمٍ where the vowel point originally applicable to the letter rendered quiescent, is indistinctly uttered, not wholly suppressed: and إِسْكَانٌ مُتَقَارِبٌ بِإِشْمَامٍ where, though the vowel ZUMMA is not uttered, the lips are closed, as if in the act of pronouncing that vowel point.

SECTION SECOND.

اِلْتِقَاءُ السَّاكِنَيْنِ

THE JUNCTION OF TWO QUIESCENT LETTERS.

RULE FIRST.

Two following quiescent letters may accurately occur in a state of WUKF: as قَالْ زَيْدْ for قَالَ زَيْدٌ "ZYDE said;" &c. So, also, we may have a LEEN followed by a letter doubled under the sign TUSHDEED: as دَوَابّ "Cattle;" تُمُوِّدَّ "It was stretched or extended;" خُوَيْصَّةٌ the diminutive of خَاصَّةٌ "Particular;" &c. The word دَوَابّ (and so of other similar examples,) becomes دَوَابْبْ in a state of WUKF, and thus presents three following quiescent letters; namely, the letter ALIF and the double BA. In the cases not comprised under this rule, the occurrence of two following quiescent letters requires the treatment about to be specified.

RULE SECOND.

THE first letter must be generally rejected, if it shall happen to be MUDDA preceding a letter not doubled under the sign TUSHDEED. Examples: خَفْ "Fear thou;" بِعْ "Sell thou;"

كُنْ

كُنْ "Be thou;" originally اِكْوُنْ ; اِبْيِعْ ; اِخْوَفْ ; Yet if the second letter shall happen to belong to another word, the rejection takes place in utterance only; but not in writing; as تَخْشَى الْقَوْمَ "You fear the tribe;" تَغْزُوا الْجَيْشَ "You fight the army;" تَرْمِي الْهَدَفَ "You shoot arrows at the butt;" pronounced تَخْشَلْقَوْمَ ; تَرْمِلْهَدَفَ ; تَغْزُلْجَيْشَ ; &c. The corroborative Noon termed Khufeefa or Light, is also rejected, when followed by another quiescent letter: as لَا تُهِيْنَنْ الْفَقِيْرَ ; originally لَا تُهِيْنَنْ "Do not despise the poor;" &c.

RULE THIRD.

If the first quiescent shall neither be Mudda nor the corroborative Noon, it must receive a vowel point: as اِخْشَوُا اللّٰهَ "Fear God;" (originally اِخْشَوْا the masculine plural;) اِخْشَيِ اللّٰهَ "Fear God;" (originally اِخْشَيْ the feminine singular;) &c. Yet the vowel point is sometimes given to the second quiescent letter: as اِنْطَلِقْ for اِنْطَلْقَ ; originally اِنْطَلِقْ "Go thou;" &c. The question, what vowel point is to be given to one of two letters previously quiescent? is determined by the adage اَلسَّاكِنُ اِذَا حُرِّكَ حُرِّكَ بِالْكَسْرِ "A quiescent letter to be rendered moveable, must receive the vowel Kusra;" but though the fact is very generally true, there are, nevertheless, some exceptions which form the subject of the following rules.

RULE FOURTH.

The first quiescent being the letter Meem following Zumma as a mark

mark of the plural number, whether in disjunctive pronouns, or in the pronominal terminations applicable to verbs, must receive the vowel ZUMMA: as أَنْتُمْ "You;" أَنْتُمُ الْفُقَرَاءُ "You are poor:" هُمْ "They;" هُمُ الصَّالِحُوْنَ "They are virtuous:" جِئْتُمْ "You came;" جِئْتُمُ الْيَوْمَ "You came to-day:" ضَرَبْتُكُمْ "I beat you;" ضَرَبْتُكُمُ الْأَمْسِ "I beat you yesterday:" &c. N. B. WAO is understood, though not expressed in these pronouns: as أَنْتَ "Thou;" Dual أَنْتُمَا; Plural أَنْتُمْ; originally أَنْتُمُوْ: and so, also, of all the rest.

RULE FIFTH.

THE first quiescent may optionally receive ZUMMA or KUSRA, when the second quiescent is followed, in the same word, by ZUMMA inherent, not accidental. Example: قَالَتِ اخْرُجْ "She said, Go out." For, though the two quiescents, namely تَا and خَا, are in different words, yet the second quiescent, namely خَا, is followed by ZUMMA in the same word. So, also, they say قَالَتِ اغْزِىْ (originally اُغْزُوِىْ "Fight thou," in the feminine singular;) because ZUMMA is understood, though not expressed after GHAÏN. Yet KUSRA necessarily supercedes ZUMMA in قَالَتِ ارْمُوْ; (originally اِرْمِيُوْا;) because ZUMMA is accidental, not inherent or essential to MEEM; having previously belonged to the letter YA. So, also, they say اِنِ الْحُكْمُ اِلَّا لِلّٰهِ "Authority belongs to GOD alone;" not اِنُ الْحُكْمُ; because the LAM of اَلْ, which is the second quiescent, is followed by ZUMMA, not in the same, but in another word, namely the word حُكْمُ. The first quiescent is

the

the letter Noon of the negative اِنْ. Zumma is preferred to Kusra, (though both are accurate,) in اِخْشَوُا اللّٰهَ; because wao follows Fut-ha as a mark of the plural number.

RULE SIXTH.

The letter Noon of the word مِنْ, followed by the definitive اَلْ, necessarily receives the vowel Fut-ha: as مِنَ الْقَوْمِ "From the tribe;" مِنَ الْآنَ "From this time;" sometimes contracted into مِلْقَوْمِ; مِلْآنَ: &c. So, also, in verbs of the class termed مُضَاعَف, followed by the feminine pronoun هَا: as رُدَّهَا "Repel her;" &c. But the same verbs, followed by هُ, require Zumma: as رُدُّهُ "Repel him." And followed by another quiescent letter, the vowel Kusra must be applied: as رُدِّ الْقَوْمَ "Repel the tribe." In all other cases, Fut-ha and Kusra are optionally applicable to such verbs: as فِرَّا يَا زَيْدُ "Flee O Zyde." And Zumma also, if the aorist be Muzmoom in the medial: as مُدُّ "Prolong thou;" &c.

SECTION THIRD.

اَلْاِمَالَةُ

THE RULES OF IMALA.

The word اِمَالَة literally signifies "The causing of one thing to incline to another;" and, in its technical sense, it means "The giving to Fut-ha a sound approaching to that of Kusra;" in consequence of which, a subsequent Alif acquires a sound approaching to that of ya: as كِتَابٌ Kitaboon A book, optionally uttered as if it were written كِتَيْبٌ Kiteboon; &c.

RULE FIRST.

IMALA is generally optional in the case of all words presenting the letter ALIF followed by the vowel KUSRA لَازِم or INHERENT: as عِيْلِمٌ for عَالِمٌ "Learned;" نَزِيْلِ for نَزَالِ "Alight thou;" &c. But if the vowel KUSRA be عَارِض or ACCIDENTAL, it must be applicable to the letter RA, otherwise IMALA is inadmissible: as مِنْ دِيْرٍ for مِنْ دَارٍ "From a house;" in which KUSRA is accidentally applicable to RA, being merely a mark of the relative case.

RULE SECOND.

IMALA is generally optional in the case of all words presenting KUSRA followed by ALIF, not directly, but after the intervention of one letter: as كِتَيْبٌ for كِتَابٌ "A book;" &c. Or of two letters, the first being quiescent: as وِجْدِيْنٌ for وِجْدَانٌ "Finding;" &c. So, also, of ALIF brought in exchange for YA: as سِيْلَ for سَالَ; originally سَيَلَ; "It flowed;" &c. Or in exchange for WAO moveable by the vowel KUSRA: as كِيْدَ for كَادَ; originally كَوِدَ; "He was near doing so and so;" &c.

RULE THIRD.

IMALA is optionally applicable to ALIF directly following YA: as سَيْيِلٌ for سَيَالٌ "The name of a place;" &c. And so, also, though one letter intervene between them: as شَيْيِبِيْنَ for شَيْبَانَ "The name of either of two tribes;" حَيْيِوِيْنٌ for حَيَوَانٌ "An animal;" &c. Or two letters, the second being هَا following FUT-HA: as بَيْنِهِيْ for بَيْنَهَا "Between them;" رَأَيْتُ يَدَ هِيْ for رَأَيْتُ يَدَ هَا "I saw her hand;" &c.

RULE

RULE FOURTH.

IMALA is optionally applicable to the letter ALIF occurring in one form of inflexion, when that letter is changed into YA MUFTOOH in any other inflexion of the same word. Examples: دَعِيَ for دَعَا "He claimed;" because دَعَا becomes دُعِيَ in the passive voice: حُبْلَى for حُبْلَى "Pregnant;" because حُبْلَى becomes حُبْلَيَاتٌ in the plural number.

RULE FIFTH.

ONE IMALA having taken place according to rule, becomes occasionally the cause of another IMALA in the same word. Thus: كِتَابٌ becomes كِتَيْبٌ by rule 2d; and كِتَابًا (the accusative case in a state of WUKF,) may optionally become كِتَيْبِيًّ; the first IMALA being the cause of the second.

مَوَانِعُ الْإِمَالَةِ

OBSTACLES TO THE RULES OF IMALA.

RULE FIRST.

THE letter ALIF, occurring on either side of RA not moveable by the vowel KUSRA, is not generally subject to the rules of IMALA: as رَاحِمٌ (not رِيْحِمٌ) "Shewing mercy;" كِرَامٌ "Generous men;" حِمَارٌ "An ass;" &c. Yet RA followed by ALIF, does not, in this case, prevent IMALA; *first*, if ALIF were originally WAO MUKSOOR: as رِيْحَ for رَاحَ; originally رَوِحَ; "He was pleased:" *secondly*, if it were YA: as رِيْنَ for رَانَ; originally رَيِنَ; "He prevailed:" and, *finally*, if it become YA in any other inflexion of the same word: as سَرَى for سَرَى "He travelled by night;" because the form of the passive is سُرِيَ: &c.

RULE

RULE SECOND.

The letters termed مُسْتَعْلِيَة, namely خَاء, غَيْن, صَاد, ضَاد, طَاء, ظَاء, قَاف, prevent Imala, *first*, if they occur on either side of Alif: as خَالِدٌ (not خِيْلِدٌ) "A man's name;" غَالِبٌ "Prevailing;" بَاخِلٌ "Covetous;" شَاغِلٌ "Giving occupation;" &c. *Secondly*, if they follow Alif after the intervention of one, or even of two letters: as سَالِخٌ "A species of snake;" the plural of مِنْفَاخٌ "A black smith's bellows;" &c. And, *finally*, if followed by Alif, provided they are moveable, and only one letter intervenes between them: as صَلَاحٌ "Rectitude;" غُلَامٌ "A boy;" &c. Yet these letters cannot prevent Imala in خَافَ "He feared;" originally خَوِفَ: طَابَ "It was pleasant;" originally طَيَبَ: and صَفَا "It was pure;" Passive صُفِيَ: just as Imala is not prevented in رَاحَ &c. as already stated in the preceding rule. So, also, Alif, directly followed by Ra Muksoor, admits Imala, notwithstanding the occurrence of a preceding مُسْتَعْلِيَة: as خَارِجٌ for خِيْرِجٌ "Going out;" &c.

RULE THIRD.

The particles بَلَى Yes, يَا Or, لَا Not, حَتَّى Even to, لٰكِنَّ But, admit Imala: as بَلِيْ, يِيْ, لِيْ, حَتِّيْ, لِيْكِنَّ. And so, also, we have ذِيْ for ذَا That; مَتِيْ for مَتَى When; اَنِّيْ for اَنَّى Whence; ضَرَبَنِيْ for ضَرَبَنَا "He beat us;" ضَرَبِهِيْ for ضَرَبَهَا "He beat her;" &c. And ثِيْ تِيْ بِيْ for ثَا تَا بَا; &c. through all the letters of the Alphabet ending

ending in ALIF, though some of them exhibit a مَانِع or "Obstacle:" as طَا or طِيْ; ظَا or ظِيْ; &c. With these exceptions, indeclinable words are not generally subject to the rules of IMALA.

SECTION FOURTH.

اَلْكَلَامُ فِى الْاِبْدَالِ

ON THE PERMUTATION OF CERTAIN LETTERS.

THE letters termed HOOROOFOOL IBDAL, because they are subject to occasional permutation, are fourteen: namely هَمْزَة طَاء صَاد زَا دَال جِيْم تَاء يَاء وَاو اَلِف هَاء نُوْن مِيْم لَام comprised in the phrase اَنْجَدْتُهُ يَوْمَ صَالَ زُطٌّ "I assisted him on the day when he was attacked by the tribe زُطٌّ;" an Arabic corruption of جَتْ which is the name of a tribe in HINDOOSTAN. Those who have learnt the rules of permutation, coalescence, and rejection, are aware of the most important changes of letters, which are observed to occur in the Arabic Language; but there are some permutations to which those rules are not applicable, and these, therefore, I am now to detail.

RULE FIRST.

IN the case of two following homogeneous letters, the second, being quiescent, is pretty commonly changed into YA; not by analogy, but by the authority of usage. Examples: اِيْتَمَيْتُ for اِيْتَمَمْتُ "I obeyed such a one;" or more literally, "accepted of him as my IMAM;" اَمْلَيْتُ الْكِتَابَ for اَمْلَلْتُ الْكِتَابَ "I wrote

"I wrote the letter;" &c. It is to be observed, however, that إِمْلَاءٌ though synonimous with إِمْلَالٌ "Writing a letter," is verbally unconnected with it, according to the opinion of certain Grammarians.

RULE SECOND.

In the case of three following homogeneous letters, the third is pretty commonly changed into YA, provided the first and second shall coalesce together under the sign TUSHDEED. Examples: قَصَّصْتُ الْأَظْفَارَ for تَصَّيْتُ الْأَظْفَارَ "I cut my nails;" تَقَضَّضَ الْبَازِيْ for تَقَضَّى الْبَازِيْ "The hawk descended from the air;" &c. In the case of substantive nouns, (not infinitives,) formed on the Measure فِعَّالٌ, the first of two homogeneous letters is also pretty commonly changed into YA. Examples: دِيْنَارٌ "A deenar;" قِيْرَاطٌ "A carat;" originally دِنَّارٌ; Plural دَنَانِيْرُ: قِرَّاطٌ; Plural قَرَارِيْطُ: &c.

RULE THIRD.

A QUIESCENT سِيْن or صَاد followed by دَال, may be analogously changed into زَا. Examples: يَزْدُلُ for يَسْدُلُ "He loosens his garment, or lets it hang down;" يَزْدُقُ for يَصْدُقُ "He speaks truth;" &c. The same permutation is analogously applicable to SEEN, following JEEM, or followed by RA: as جُزْتُ for جُسْتُ "I went about in search of any thing;" Infinitive جَوْسٌ "To search:" زِرَاطٌ for سِرَاطٌ "A road;" &c.

RULE

RULE FOURTH.

The letter Seen, followed by خَاء غَيْن طَاء or قَاف may be analogously changed into صَاد. Examples: صَخَرَ مِنْهُ for سَخَرَ مِنْهُ "He ridiculed him;" صَغْبٌ for سَغْبٌ "Hunger;" بَصْطَةٌ for بَسْطَةٌ "Amplitude;" صَقَرٌ for سَقَرٌ "Hell;" &c. And though another letter may intervene between them, the same permutation is observed to occur: as صَلَخَ الشَّاةَ for سَلَخَ الشَّاةَ "He skinned the goat;" صِرَاطٌ for سِرَاطٌ "A road;" &c.

RULE FIFTH.

The letter Noon quiescent, followed by Ba, is necessarily changed in utterance, though not in writing, into Meem: as عَنْبَرٌ (pronounced عَمْبَرٌ) "Amber;" يَنْبُوعٌ (pronounced يَمْبُوعٌ) "A fountain;" &c. And the letter Lam of the definitive اَلْ, is said to suffer, generally, the same permutation, according to the dialect of بَنُو طَى: as لَيْسَ مِنَ امْبِرِّ امْصِيَامُ فِي امْسَفَرِ; originally لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ "It is not virtue to fast on a journey;" because the duty of keeping the fast of Ramazan, is declared not to extend to travellers.

TABLE OF EXAMPLES SHEWING THE IRREGULAR PERMUTATIONS APPLICABLE TO CERTAIN LETTERS OF THE ALPHABET.

Meaning.	Permuted Form.	Original Form.		Meaning.	Permuted Form.	Original Form.	
A woman's name.	اَسْمَاءُ	وَسْمَاءُ	2	One.	اَحَدٌ	وَحَدٌ	1

Meaning.	Permuted Form.	Original Form.	
Fire.	نَارٌ	نَارٌ	3
A habit.	شِمْعَةٌ	شِمْعَةٌ	4
The waves; or fulness of the sea.	عُبَابٌ	أُبَابٌ	5
Have you seen?	هَلْ رَأَيْتَ	أَلْ رَأَيْتَ	6
He fears.	يَوْجَلُ	يَاجَلُ	7
He despairs.	يَيْأَسُ	يَاأَسُ	8
I read.	قَرَأْتُ	قَرَيْتُ	9
I performed ablutions.	تَوَضَّأْتُ	تَوَضَّيْتُ	10
Man.	اِنْسَانٌ	اِيْسَانٌ	11
Men.	اَنَاسِيْنُ	اَيَاسِيْنُ	12
Hares.	اَلْاَرَانِبُ	اَلْاَرَانِىْ	13
Foxes.	اَلثَّعَالِبُ	اَلثَّعَالِىْ	14
The third.	اَلثَّالِثُ	اَلثَّالِىْ	15
The fifth.	اَلْخَامِسُ	اَلْخَامِىْ	16
The sixth.	اَلسَّادِسُ	اَلسَّادِىْ	17
Frogs.	اَلضَّفَادِعُ	اَلضَّفَادِىْ	18
A tree.	شَجَرَةٌ	شَيَرَةٌ	19
A small tree.	شُجَيْرَةٌ	شُيَيْرَةٌ	20
A prohibitor.	نَهِيٌّ	نَهُوٌّ	21
A wild beast's den.	وَوْلَجٌ	تَوْلَجٌ	22
Opposite.	وُجَاهٌ	تُجَاهٌ	23
Abstinence from sin.	وَقْوىٰ	تَقْوىٰ	24
He suffered by famine.	اَسْنىٰ	اَسْنَتَ	25
The edges of cloth.	ذَعَالِبُ	ذَعَالِتُ	26
A thief.	لِصٌّ	لِصْتٌ	27
A bason.	طَسٌّ	طَسْتٌ	28

Meaning.	Permuted Form.	Original Form.		Meaning.	Permuted Form.	Original Form.	
White clouds in the beginning of summer.	بَنَاتُ مَخْرٍ	بَنَاتُ بَخْرٍ	38	A man's name.	عَلِجٌ	عَلِيٌّ	29
The mouth.	فَمٌ	فَوْهٌ	39	Evening.	عَشِجٌ	عَشِيٌّ	30
Of or belonging to Sunaa.	صَنْعَانِيٌّ	صَنْعَاوِيٌّ	40	The tribe assembled.	اِجْدَمَعَ	اِجْتَمَعَ	31
Perhaps.	لَعَنَّ	لَعَلَّ	41	A thin membrane between the navel and pubes.	مُرَيْدَاءُ	مُرَيْطَاءُ	32
I poured.	هَرَقْتُ	اَرَقْتُ	42	Removing, or Putting away.	اِبْعَاطٌ	اِبْعَادٌ	33
Thee.	هِيَّاكَ	اِيَّاكَ	43	He slept on his side.	اِلْطَجَعَ	اِضْطَجَعَ	34
Verily you are standing.	لَهَنَّكَ قَائِمٌ	لَاَنَّكَ قَائِمٌ	44	Little evenings.	اُصَيْلَالٌ	اُصَيْلَانٌ	35
Is Zyde going?	هَزَيْدٌ مُنْطَلِقٌ	اَزَيْدٌ مُنْطَلِقٌ	45	The origin of any thing, or the flower of youth; &c.	شَلْخٌ	شَرْخٌ	36
If you do it, I will do it.	اِنْ فَعَلْتَ فَعَلْتُ	هِنْ فَعَلْتَ فَعَلْتُ	46	The fingers.	بَنَامٌ	بَنَانٌ	37

CONCLUSION.

It remains to be remarked that the permutation of one letter into another is discovered in various ways: as 1st. by a reference to the root or primitive: and thus Wao not Alif is the medial radical in قَالَ "He spoke;" because it occurs in قَوْلٌ "Speech." 2d. By a reference to some one or other of the de-

rivative forms: as فَمٌ "The mouth;" originally فَوْهٌ; because it forms the plural أَفْوَاهٌ: مَاءٌ "Water;" originally مَاهٌ; because it forms the diminutive مُوَيْهٌ. 3d. By comparing one derivative with another, both being derived from the same root: as تُرَاثٌ "Inherited property;" originally وُرَاثٌ; because the verb is وَرِثَ not تَرِثَ. 4th. By a reference to common usage; the letter least commonly employed being accounted a permutation of the other letter: as اَلثَّعَالِيْ "Foxes;" originally اَلثَّعَالِبُ; because the latter is most generally used. 5th. By a reference to the measure of the word; that letter being accounted original which is most consistent with the analogy of the Language: as هَرَاقَ "He poured;" originally اَرَاقَ; Measure اَفْعَلَ: because, if we suppose هَا to be the original letter, the measure is هَفْعَلَ not اَفْعَلَ; and the former has no existence in the Language at all. It may be added that the permutation, No. 29, 30, of the preceding table, is only admissible in a state of Wukf: as خَالِيْ عُوَيْفٌ وَاَبُوْ عَلِجْ "My maternal uncles are Oowyf and Aboo Alej;" اَلْمُطْعِمَانِ اللَّحْمَ بِالْعَشِجْ "Who feed men with flesh (or practice the most generous hospitality) in the evening." It would be easy but useless to illustrate in verse many of the other permutations marked in the table: as (No. 15). قَدْ مَرَّ يَوْمَانِ وَهٰذَا الثَّالِيْ "Two days are passed, and this is the third:" وَاَنْتَ بِالْهِجْرَانِ لَا تُبَالِيْ "Yet still you persist in your absence from me." The word اُصَيْلَانٌ is a diminutive

diminutive formed from أُصُلَانٌ the plural of أَصِيلٌ "The evening."

SECTION FIFTH.

اَلْكَلَامُ فِى الْقَلْبِ

ON THE TRANSPOSITION OF LETTERS.

The transposition of radical letters occurs pretty frequently in the Arabic Language, but is not subject to the operation of any rules. Examples: بِئْرٌ "A well;" Plural آبَارٌ; Measure أَفْعَالٌ: afterwards آبَارٌ; Measure أَعْفَالٌ: نَأْىٌ "Being remote;" Verb نَأَى يَنْأَى; Measure فَعَلَ يَفْعَلُ: afterwards فَاءَ يَفَاءُ; Measure فَلَعَ يَفْلَعُ: وَجْهٌ "The face;" Measure فَعْلٌ; afterwards جَوْهٌ; and then irregularly جَاهٌ "Dignity;" Measure عَفْلٌ: since the derivative is وَجِيهٌ "A man of dignity." قَوْسٌ "A bow;" Plural قُوُوسٌ; Measure فُعُولٌ; afterwards قُسُوٌّ; Measure فُلُوعٌ; and *finally* قِسِيٌّ by the rule of دِلِيٌّ originally دُلُوٌّ; Page 428 of this Volume. وَاحِدٌ "One;" Measure فَاعِلٌ: afterwards اَلْحَادِىْ; Measure عَالِغٌ: as اَلْحَادِىْ عَشَرَ "The eleventh;" &c. رِئْمٌ "A white deer;" Plural آرَامٌ; Measure أَفْعَالٌ: afterwards آرَامٌ; Measure أَعْفَالٌ: دَارٌ "A house;" Plural آدُرٌ; Measure أَفْعُلٌ: afterwards آدُرٌ; Measure أَعْفُلٌ: اِضْمَحَلَّ "The clouds dispersed;" Measure اِنْفَعَلَّ: afterwards اِمْضَحَلَّ; Measure اِعْفَلَّ: لَعَمْرِىْ "I swear by my life;" afterwards رَعَمْلِىْ by the transposition of Lam and Ra. يَئِسَ "He despaired;" Measure فَعِلَ: afterwards اَيِسَ; Measure عَفِلَ:

شَى

شَيْءٌ "A thing;" Collective Plural شَيْآءُ; Measure فَعْلَاءُ: afterwards أَشْيَاءُ; Measure لَفْعَاءُ: &c.

In most of the preceding examples, the transposed form is easily determined by adverting to other inflexions of the same word, in which the letters are not transposed: and thus the root بِئْرٌ "A well," proves the transposition of letters in its plural آبَارٌ: as the derivative وَجِيهٌ "A man of dignity," proves the transposition of letters in its primitive جَاهٌ "Dignity." But if we suppose the absence of this proof, there are other modes by which the question may be determined: namely, 1st. The rare occurrence of the transposed form: as اِمْضَحَلَّ more commonly اِضْمَحَلَّ "The clouds dispersed." 2d. The non-application of the rules of permutation: as أَيِسَ "He despaired;" which ought regularly to have become آسَ if the letters had suffered no transposition. And, finally, the imperfect declension (termed in Grammar مَنْعُ الصَّرْفِ) of a word perfectly declinable on the supposition that the letters have suffered no transposition: as أَشْيَاءُ "A collection of things," which is imperfectly declinable; a proof that it is not formed on أَفْعَالٌ; (أَشْيَاءٌ) because أَفْعَالٌ is perfectly declinable. It is formed therefore on فَعْلَاءُ, which is imperfectly declinable, and the letters have suffered the transposition already pointed out.

SECTION

SECTION SIXTH.

اَلْكَلَامُ فِى الْحَذْفِ

ON THE REJECTION OF CERTAIN LETTERS.

Certain letters are occasionally rejected according the operation of the following rules.

RULE FIRST.

The letter Ta, followed by Ta in the aorist active of a verb formed on any one of the Measures تَفَعُّلٌ تَفَاعُلٌ or تَفَعْلُلٌ, may be analogously rejected; and so, also, of their Correlatives. Examples: تَقَبَّلُ for تُتَقَبَّلُ "She accepts, or You accept;" تَضَارَبُ for تَتَضَارَبُ "She fights, or You fight;" تَدَحْرَجُ for تَتَدَحْرَجُ "It revolves, or You revolve;" تَجَوْرَبُ for تَتَجَوْرَبُ "She wears socks, or You wear socks;" &c. This rejection is inadmissible in the passive, as تُتَقَبَّلُ: because its operation would leave تَقَبَّلُ which is the form of the aorist active: or تُقَبَّلُ which might be mistaken for the aorist passive of the form تَفْعِيلٌ.

RULE SECOND.

The first of two homogeneous letters may be rejected, when the second, being quiescent, is followed by the conjunctive pronominal termination which forms the agent or nominative to the verb. In this case, the vowel point applicable to the first quiescent, must be transferred to the preceding letter, if that letter shall happen to be quiescent: as اَحَسْتُ; originally اَحْسَسْتُ "I perceived;" &c. Otherwise it may be rejected or transfer-

red at pleasure: as ظِلْتُ; originally ظَلِلْتُ "I spent the day:" لُبْتُ; originally لَبِبْتُ "I was intelligent:" &c.

RULE THIRD.

The letter YA of the word عَلَى and the letter Noon of the words بَنِي and مِنْ, are optionally rejected before the definitive اَلْ. Examples: عَلْمَاءِ for عَلَى الْمَاءِ "On the water;" مِلْمَاءِ for مِنَ الْمَاءِ "From the water;" بَلْعَنْبَرِ for بَنِي الْعَنْبَرِ "The children of UMBUR;" &c. So, also, the letter HUMZA of the word اَبٌ, may be optionally rejected before the negative لَا or the vocative يَا: as لَا بَا لَهُ for لَا اَبَا لَهُ "He has no father;" يَا بَا زَيْدٍ for يَا اَبَا زَيْدٍ "O ABOO ZYDE!" &c.

CONCLUSION.

It would be easy but useless to multiply examples of the irregular rejection of certain letters: as اِسْطَاعَ or اِسْتَاعَ "He bore;" Aorist يَسْطِيعُ or يَسْتِيعُ; originally اِسْتَطَاعَ; يَسْتَطِيعُ: يَتَسِعُ; "It is spacious;" يَتَقِي "He shuns;" originally يَتَّسِعُ and يَتَّقِي: نَاسٌ for اُنَاسٌ "Mankind;" by the rejection of the primal: سَهٌ for سَتَهٌ "The rectum;" by the rejection of the medial: and فَمٌ for فَوَهٌ "The mouth;" by the rejection of the final, and the permutation of the medial radical: &c.

SECTION

SECTION SEVENTH.

طُرُقُ مَعْرِفَةِ زِيَادَةِ الْحَرْفِ وَاَضْدَادِهِ

ON THE MEANS BY WHICH RADICALS ARE DISTINGUISHED FROM SERVILE LETTERS.

All the letters of the Alphabet are occasionally servile: as كَرَّمَ; Measure فَعَّلَ; in which the second Ra is servile, being doubled for the purpose of coalescence: or قِرْدَدٌ "High ground;" correlative with زِبَغْرٌ; in which the second Dal is servile, being doubled for the purpose termed اِلْحَاق. With the exception of radicals so doubled, the servile letters amount only to the number of ten: namely وَاو نُون اَلِف مِيم هَمْزَة لَام يَا هَا سِين تَا: comprised in the words هَوَيْتُ السِّمَانَ "I loved fat women;" and also in some other combinations, such as اَمَانٌ وَتَسْهِيلٌ; &c.

There are three ways in which serviles may be distinguished from radical letters, the first termed اِشْتِقَاق or "Derivation;" the second termed عَدَمُ النَّظِيرِ; and the third termed غَلَبَةُ الزِّيَادَةِ. The phrase عَدَمُ النَّظِيرِ literally signifies "The absence of a similar;" and the phrase غَلَبَةُ الزِّيَادَةِ denotes "The prevalence of the servile character of any given letter, considered with reference to the position in which it occurs." To explain by examples. The word عَالِمٌ "Learned," presents a servile Alif, because it is derived from عِلْمٌ "Knowledge," in which Alif does not occur: and so, also, the word تَغَافُلٌ "Negligence," presents a servile Ta, because that letter does

not

not occur in the derivative غَافِلٌ "Negligent;" &c. This then is the proof intended by the term اِشْتِقَاق which is much more satisfactory than either of the other two.

But there are many words to which this proof cannot be applied: such, for example, as كُنْتَأْلٌ "A dwarf," which is completely insulated in the Arabic Language, and might be formed, apparently, with equal accuracy, on either of the Measures تُنْعَلْلٌ or فُعَلْلٌ. But the Measure فُعَلْلٌ is held to be utterly unknown to the Language; that is to say, it has no similar; and therefore yields to the Measure تُنْعَلْلٌ on which some examples are known to occur: such as تُنْفَخْرٌ (or تُفَاخِرِيٌّ) "An able bodied man;" &c. So, also, مَلْأَكٌ "An angel," has been derived from three roots: namely لَاكَ "He sent;" in which case Humza is the medial radical: or اَلْوُكَةٌ "Sending;" in which case Humza is the primal: or مِلْكٌ "Being an owner;" in which case Humza is servile. The measure, therefore, is either مَفْعَلٌ from لَاكَ: or مَعْفَلٌ from اَلْوُكَةٌ: (that is to say, مَأْلَكٌ Measure مَفْعَلٌ; afterwards مَلْأَكٌ Measure مَعْفَلٌ; the primal and medial having changed places;) or فَعْأَلٌ from مِلْكٌ. But فَعْأَلٌ, though not absolutely unknown to the Language, is very rarely observed to occur, and has been therefore rejected لِعَدَمِ النَّظِيرِ: and moreover, the office of an angel is believed to be that of a messenger between God and his creatures, which seems to imply one or other of the roots لَاكَ or اَلْوُكَةٌ. But اَلْوُكَةٌ yields to لَاكَ

because

because مَفْعَلٌ is more common than مَعْفَلٌ ; and thus, the proof intended by the phrase عَدَمُ النَّظِيرِ consists in comparing all the possible measures of a word, and selecting that which is most common, in preference to others, either wholly unknown to the Arabic Language, or at least rarely observed to occur.

But it is also known that the ten servile letters are generally servile when they happen to occur in certain positions; and as this constitutes the proof intended by the phrase غَلَبَةُ الزِّيَادَةِ it becomes necessary to detail the positions to which I allude. The letters Humza and Meem, followed by three radicals, are generally servile at the beginning of a word: as اِصْبَعٌ "A finger;" Measure اِفْعَلٌ: اِحْفِيْلٌ "A coward;" Measure اِفْعِيْلٌ: مَنْبِجٌ "The name of a place;" Measure مَفْعِلٌ; &c. Noon, following Alif at the end of a word, is generally servile: as زَعْفَرَانٌ "Saffron;" Measure فَعْلَلَانٌ. And so, also, is Noon quiescent, being the third letter: as شَرَنْبَثٌ "A man having thick or muscular arms and legs;" Measure فَعَنْلَلٌ. Wao, not being the first letter, is generally servile when accompanied by three or more radical letters: as جَدْوَلٌ "A small stream;" Measure فَعْوَلٌ: قَبُوْلٌ "Acceptance;" Measure فَعُوْلٌ: &c. And so, also, Alif is generally or invariably servile under the same circumstances: as حِمَارٌ "An ass;" Measure فِعَالٌ: قَبَعْثَرَىٰ "A man's name;" Measure فَعَلَّلَىٰ: &c. Ya, accompanied by three or more radical letters, is generally servile: as يَلْمَعٌ "A strong youth;" Measure

خَيْتَعُوْرٌ : يَفْعَلٌ "Having a bad disposition;" Measure سُلَحْفِيَةٌ : فَيْعَلُوْلٌ "A tortoise;" Measure دُعَلِيَةٌ. Yet YA, not being a mark of the aorist, is generally radical, (though some account it servile,) at the beginning of quadriliterals or quinqueliterals: as يَسْتَعُوْرٌ "The name of a place;" Measure يَفْتَعُوْلٌ; or perhaps فَعْلَلُوْلٌ: &c. LAM and HA are very rarely servile, yet some examples may be adduced: as زَيْدَلٌ for زَيْدٌ "A man's name;" اِهْرَاقَةٌ يُهْرِيْقُ اَهْرَاقَ for اِرَاقَةٌ يُرِيْقُ اَرَاقَ "To pour out water;" &c. The letter TA, following WAO or YA at the end of a word, is uniformly servile: as رَغَبُوْتٌ "Desiring earnestly;" Measure فَعَلُوْتٌ : عِفْرِيْتٌ "A demon;" Measure فِعْلِيْتٌ: &c. I hold it unnecessary to remark that ALIF is uniformly servile in فَاعِلٌ; MEEM and WAO in مَفْعُوْلٌ; TA and YA in تَفْعِيْلٌ; &c. &c. and will therefore proceed to detail the following rules.

RULE FIRST.

THE derivation of a word (where it can be obtained,) determines the measure, in opposition to the proof termed عَدَمُ النَّظِيْرِ. Examples: عَنْسَلٌ "A swift camel;" Measure فَنْعَلٌ : رَعْشَنٌ "Trembling;" Measure فَعْلَنٌ: &c. Both measures are of rare occurrence, and by the عَدَمُ النَّظِيْرِ they would be superceded by فَعْلَلٌ; but the question is properly determined otherwise, because the former is derived from عَسَلَانٌ "To hasten;" and the letter from رَعَشٌ "To tremble;" &c. So, also, derivation supercedes the proof termed غلبة الزيادة:

غَلَبَةُ الزِّيَادَةِ: as فَيْنَانٌ "A tree abounding in branches;" (Primitive فَنَنٌ "A branch;") Measure فَيْعَالٌ: not فَعْلَانٌ as it would be by the proof termed غَلَبَة, since ALIF NOON are generally servile at the end of a word. The same proof would indicate فَوْعَلٌ as the true measure of اَوَّلٌ "The first;" but that word forms the Feminine اُولٰى and is therefore formed on اَفْعَلُ; Feminine فُعْلٰى: not on فَوْعَلٌ; Feminine فَوْعَلَةٌ. The root is وَوَلٌ or وَأْلٌ "Taking refuge;" according to the opposite opinions maintained on the subject.

RULE SECOND.

OF two derivations equally obvious, neither has any right to the preference. Thus it may be affirmed that فَعْلٰى is the measure of اَرْطٰى "The name of a tree;" because the fact is implied in the derivatives بَعِيرٌ آرِطٌ "A camel feeding on the tree ARTA;" اَدِيمٌ مَأْرُوطٌ "Leather tanned by the bark of that tree." But we have also, in the same sense, بَعِيرٌ رَاطٍ; اَدِيمٌ مَرْطِيٌّ; and these derivatives imply اَفْعَلُ; on which, as well as on فَعْلٰى, the noun اَرْطٰى may therefore be formed. But if all derivations be not equally obvious, the most obvious must be preferred: as مَلَاكٌ "An angel;" Measure مَفْعَلٌ: not مَعْفَلٌ or فَعْأَلٌ for reasons already known to the reader.

RULE THIRD.

IN the absence of اِشْتِقَاقٌ we may have recourse, in the next resort, to the proof termed عَدَمُ النَّظِيرِ: as كُنْتَأْلٌ; Measure فُنْعَلِلٌ not فُعْلَلِلٌ: because the latter has no similar. So,

also,

also, تَتْفُلٌ; "A foxes whelp," is formed on تَفْعُلٌ; not فَعْلَلٌ; because, though فَعْلَلٌ exists in the Language, we have no such measure as تَفْعُلٌ. But if both measures be foreign to the Language, the doubtful letter is then generally declared to be servile: as نَرْجِسٌ "The name of a flower;" Measure نَفْعِلٌ; not فَعْلِلٌ; though neither measure has any similar. Yet it must be held radical, if it be generally radical in the same position: as مَرْزَنْجُوشٌ "Sweet marjoram;" Measure فَعْلَنْلُوْلٌ; not مَفْعَنْلُوْلٌ; because MEEM, at the beginning of a quadriliteral or quinqueliteral, is generally radical, except in the case of nouns connected with verbs; such as the active and passive participles.

RULE FOURTH.

BUT it may happen, in the absence of derivation, that neither of two or more possible measures of the same word are unknown to the Language; and, in that case, we must have recourse to the proof termed غَلَبَةُ الزِّيَادَةِ; declaring that letter to be servile, which is generally servile in the same situation: as شَرَنْبَثٌ "A man having thick arms and legs;" Measure فَعَنْلَلٌ; not فَعْلَلَلٌ; though both measures are known to the Language. So, also, of a plurality of letters; (تَعَدُّدُ الْغَالِبِ;) since all are held servile, if generally servile in the same position; provided three radical letters remain. Examples: صَلَنْقَىٰ "A great talker;" Measure فَعَنْلَىٰ; اَخْطَبَانٌ "The name of a bird;" Measure اَفْعَلَانٌ: &c. But if three radicals shall not remain, we must then select the letters to be held servile; preferring measures

sures familiar to the Language, to those which are wholly unknown, or less commonly observed to occur: as مَرْيَمُ "A woman's name;" Measure مَفْعَلٌ; not فَعْيَلٌ: &c.

RULE FIFTH.

But if a familiar measure cannot be obtained, as it happens in the case of تَئِفَّانٌ "The first part of any thing," the measure of which is equally foreign to the Language, whether we form it on تَفْعِلَانٌ or فَعِلَّانٌ; the question is then determined by what has been termed شُبْهَةُ الْاِشْتِقَاقِ or Doubtful derivation. Thus the Measure تَفْعِلَانٌ implies the root أُفٌّ: whereas فَعِلَّانٌ implies the root تَأَفٌّ. But تَأَفٌّ has no existence in the Language at all: whereas أُفٌّ "Fy! For shame!" does exist; though, in point of sense, it has no connexion with تَئِفَّانٌ. That word is therefore referred to أُفٌّ by the شُبْهَةُ الْاِشْتِقَاقِ, and consequently the measure is تَفْعِلَانٌ; not فَعِلَّانٌ: &c.

RULE SIXTH.

But the word كَوْأَلٌ "Short," might be referred, by the شُبْهَةُ الْاِشْتِقَاقِ, to either of two roots; since فَوْعَلٌ implies the root كَأْلٌ "Buying or Selling one debt for another;" as فَعْأَلٌ implies the root كَوَلٌ "The name of a village in Persia;" both which exist in the Language. In this case, that letter is held to be servile, which is most generally servile in the same situation; and consequently the Measure is فَوْعَلٌ; not فَعْأَلٌ: &c. It is to the

principles stated in this and the preceding rule, that the Arabs allude by the phrase اَلتَّرْجِيْحُ بِالشُّبْهَةِ ثُمَّ بِالْاَزْيَدِ "Giving the preference to one measure over another, *first*, by adverting to the شُبْهَةُ الْاِشْتِقَاق; and, *secondly*, to the letter which is most commonly servile."

RULE SEVENTH.

But there is another principle, termed فَكُّ الْاِدْغَام, by which questions of this nature may be determined; and it is of equal authority with the شُبْهَةُ الْاِشْتِقَاق, when they are found in opposition to each other. Thus: مَاْجَجٌ "The name of a place," may be formed on مَفْعَلٌ by the شُبْهَةُ الْاِشْتِقَاق; because we have اَجَّتِ النَّارُ "The fire burnt." But it may be also formed on فَعْلَلٌ by the فَكُّ الْاِدْغَام or "Non-coalescence of the homogeneous letters;" because that circumstance implies the reduplication of the final radical, for the purpose of rendering the word مُلْحَق or correlative with جَعْفَرٌ. Yet مَهْدَدٌ "The name of a woman," is formed on فَعْلَلٌ; not مَفْعَلٌ; because, though we have a شُبْهَةُ الْاِشْتِقَاق in either case, as مَهْدٌ "A cradle;" or هَدَّ "To break;" we have also a فَكُّ الْاِدْغَام on one side; namely, if we suppose the root to be مَهْدٌ; and that circumstance determines the question.

RULE EIGHTH.

If there be no فَكُّ الْاِدْغَام, the question is determined by the شُبْهَةُ الْاِشْتِقَاق even though opposed by what is termed اَلْوَزْنُ الْاَغْلَب or "The prevailing measure." Thus:

رمان

رُمَّانٌ "A pomegranate," is formed on فُعْلَانٌ; not فُعَّالٌ; though the latter is thought to be the prevailing measure; that is to say, the measure most commonly applicable to the names of fruits: as تُفَّاحٌ "An apple;" &c. The reason is, that فُعَّالٌ implies the root رَمَنَ, which has no existence in the Language at all: whereas فُعْلَانٌ implies رَمَّ which does exist: as رَمَّ الشَّيْءَ "He mended the thing;" &c. Yet حُوْمَانٌ "A species of herb," is formed on فَعْلَانٌ; root حَوْمٌ "A body of strong camels:" not فُوْعَالٌ; root حَمْنٌ "A small tike louse;" though both roots exist in the Language. The reason is, that the question is determined by the prevailing measure; namely, فَعْلَانٌ; (not فُوْعَالٌ which is of rare occurrence;) because there is a شُبْهَةُ الْاِشْتِقَاقِ on either side.

RULE NINTH.

If there be a شُبْهَةُ الْاِشْتِقَاقِ on both sides, and no prevailing measure in the case, either measure may be adopted: as اُرْجُوَانٌ; an Arabic corruption of the Persian اَرْغَوَان "The name of a flower;" Measure اُفْعُلَانٌ from رُجَا "He hoped;" or فُعْلُوَانٌ from اَرِجَ الطِّيْبُ "The perfume diffused its odour;" &c. If there be no شُبْهَةُ الْاِشْتِقَاقِ on either side, the prevailing measure determines the question: as اِمَّعَةٌ "A man who has no opinion of his own;" like تِنَّبَةٌ "A kind of linen;" Measure فِعَّلَةٌ; which prevails over اِفْعَلَةٌ; though neither of the roots اَمْعٌ or مَمْعٌ exists in the Language. In the absence of a prevailing measure, and of the شُبْهَةُ الْاِشْتِقَاقِ there

there is no means to determine the question, and either measure may be adopted: as اُسْطُوَانَةٌ a corruption of the Persian سِتُوْن "A pillar;" Measure اُفْعُوَانَةٌ or نُعْلُوَانَةٌ; both measures being of rare occurrence, and the roots سَطَنَ and اَسَطَ equally unknown.

SECTION EIGHTH.

بَيَانُ الْاِلْحَاق

ON THE NATURE OF CON-RELATION.

The nature of اِلْحَاق or Con-relation, has already been explained at Page 149 of this Volume, to which the reader is therefore referred. It is equally common to nouns and verbs, as جَوْهَرٌ; Measure فَوْعَلٌ; correlative with جَعْفَرٌ: or هَوْذَلَ; Measure فَوْعَلَ; correlative with بَعْثَرَ: &c. Some Grammarians, as Mazunee, believe that all triliterals may accurately assume the quadriliteral forms, by the reduplication of the final radical: as سِيَادَةٌ "Chieftainship;" otherwise سُوْدَدٌ; correlative with جُخْدَبٌ: رَمَادٌ "Ashes;" otherwise رِمْدِدٌ; correlative with زِبْرِجٌ. I apprehend, however, that the final radical cannot be doubled, without reference to the authority of usage; and it is certain that the other means by which اِلْحَاق may be obtained, are entirely dependent on that authority: as هَوْذَلَ; Measure فَوْعَلَ: or بَيْطَرَ; Measure فَيْعَلَ: &c.

The reader is aware that the quadriliteral form of a given root, is not necessarily connected by sense, with the triliteral form of the same root: and thus جَوْهَرٌ "A gem, or An essence," has no apparent connection by sense, with the root جَهَرَ "To publish;

lish; To raise the voice;" &c. to which, however, it has been referred. The accuracy of the reference is therefore determined in this and a multitude of other cases, merely by adverting to the general analogy of the Language; according to which, the letter WAO is declared to be servile in جَوْهَرٌ because, as we have seen in the preceding section, it is generally servile in the same situation.

TRILITERALS may be rendered correlative with any one of the measures of a quadriliteral radical; as 1st. بُرْثُنٌ "A bird's claw;" Measure فُعْلُلٌ; on which are formed دُخْلُلٌ "One who interferes in the affairs of another;" Measure فُعْلُلٌ: زُرْقُمٌ "Blue eyed;" Measure فُعْلُمٌ: &c. 2d. زِبْرِجٌ "A ruddy cloud;" Measure فِعْلِلٌ: on which are formed دِرْدِمٌ "An old camel;" Measure فِعْلِمٌ: فِرْسِنٌ "The hoof of a horse or camel;" Measure فِعْلِنٌ: &c. 3d. دِرْهَمٌ "A small coin;" Measure فِعْلَلٌ: on which are formed خِرْوَعٌ "The name of a shrub or tree;" Measure فِعْوَلٌ: عِثْيَرٌ "Dust;" Measure فِعْيَلٌ: &c. 4th. قِمَطْرٌ "A book case;" Measure فِعَلْلٌ: on which are formed زِمَحْنٌ "Mean or Avaricious;" Measure فِعَلْنٌ: زِيَفْنٌ "Strong;" Measure فِيَعْلٌ: &c.

So, also, triliterals may be rendered correlative with augmented quadriliterals of any class: as فَدَوْكَسٌ "A lion;" Measure فَعَوْلَلٌ; on which is formed صَلَوْدَدٌ "Strong:" or عُصْفُوْرٌ "A sparrow;" Measure فُعْلُوْلٌ; on which is formed

حُلْكُوْكٌ "Intense blackness:" &c. Or they may be rendered correlative with quinqueliteral nouns of the radical class, on whatever measure the latter may happen to be formed: as عَثَوْثَلٌ "One who hesitates in speech;" Measure فَعَوْعَلٌ; correlative with سَفَرْجَلٌ: حُلَكْلِكٌ "Intense blackness;" Measure فُعَلْعِلٌ; correlative with خُزَعْبِلٌ: &c. But they are rarely rendered correlative with augmented quinqueliterals of any class, though some examples may be adduced: as مَرْمَرِيْسٌ "Hardship or Calamity;" Measure تَفْعَفِيْلٌ; correlative with بَرْقَعِيْدٌ: &c.

Quadriliterals may be rendered correlative with quinqueliterals of any class: as فَدَوْكَسٌ "A lion;" correlative with سَفَرْجَلٌ: قَنْدَوِيْلٌ "A big headed camel;" correlative with بَرْقَعِيْدٌ: &c. It would be easy but useless to multiply examples of this nature, and I shall therefore pass on to the following section.

SECTION NINTH.

اَلْاَبْنِيَةُ الْمُشْتَرَكَةُ

ON THE MEASURES COMMON TO MORE THAN ONE OF THE PARTS OF SPEECH.

The reader must be aware that the same measure is often applicable to more than one of the parts of Speech: and thus فِعَالٌ for example, is common, 1st. to Jamids: as عِذَارٌ "The face;" &c. 2d. To triliteral infinitives of the radical class: as قِيَامٌ "Standing;" Verb قَامَ; &c. 3d. To augmented infinitives of the

the 3d. conjugation: as قِتَالٌ for مُقَاتَلَةٌ "Mutual slaughter;" &c. 4th. To simple attributives: as حِصَانٌ "A chaste woman; or A fine horse;" &c. 5th. To the plural number of nouns substantive or attributive, formed on various measures formerly detailed: as عِبَادٌ "Slaves;" جِمَالٌ "Camels;" رِمَاحٌ "Spears;" كِرَامٌ "Generous men or women;" &c. 6th. To instrumental nouns: as رِكَابٌ "The instrument of mounting, or A stirrup;" &c. 7th. To nouns having the sense of the passive participle: as إِمَامٌ "A prelate, or one who is placed before the congregation;" &c. And finally to other nouns described at page 253 of this Volume: as قِطَافٌ "The time of gathering grapes;" عِلَاطٌ "A broad mark on the neck of a camel;" &c.

It would be tedious and unprofitable to detail all the measures of this nature, which occur in the course of the preceding pages; and I shall therefore pass over the subject entirely, leaving the reader (to whom the exercise may be found advantageous,) to form a collection of such measures for himself. It may be well, however, to repeat an observation formerly made; namely, that many of the measures applicable to the formation of triliteral infinitives of the radical class, are occasionally found to assume the sense of active or passive participles, or simple attributives: as زَيْدٌ صَوْمٌ for زَيْدٌ صَائِمٌ "Zyde is keeping fast;" بَابٌ غُلْقٌ for بَابٌ مَغْلُوقٌ "A fastened door;" زَيْدٌ عَدْلٌ for زَيْدٌ عَادِلٌ "Zyde is just;" &c.

SECTION

SECTION TENTH.

اَلتَّمْرِيْن OR THE TRIAL.

THE word تَمْرِيْن, literally signifies "To soften; or To become familiar with any thing;" but, in the Language of Grammar, it means, "To try the proficieney of the student by proposing all sorts of difficult questions relating to the form assumed by a given root when carried into a given measure of inflexion." But the root, being triliteral, may accurately assume the quadriliteral or even the quinqueliteral forms; and so, also, quadriliterals may assume the quinqueliteral forms, by the means stated in a preceding section. It follows, therefore, that the student may be fairly required to carry triliteral roots into those forms, though he cannot be required to reverse that process, because the rejection of radicals is wholly inadmissible; whence it follows that no root can assume the forms of another root, whose radicals are less numerous than its own. Having premised these observations, I present the reader with the following Dialogue, supposed to pass between a Tutor and his Pupil.

Q. INFLECT the root غَزَا into the form of the plural صَحَائِف?

A. THE root غَزَا originally غَزَوَ, being carried into the Measure فَعِيْلَة, forms غَزِيْوَة, afterwards غَزِيَّة by Rule 21st. Page 423. The plural, originally غَزَا يِوْ, becomes غَزَا ئِوْ by Rule 18th. Page 421; afterwards غَزَا ئِيْ by Rule 28th. Page 429; and finally غَزَا يَا (which is the answer to the question,) by Rule 11th, Page 393.

Q.

Q. Inflect the root دَعَا into each of the forms of اِسْمٌ "A name;" and غَدٌ "Tomorrow?"

A. The word اِسْمٌ was originally سِمْوٌ; and the changes to which it has been subjected, being arbitrary, or determined by no Grammatical rule, are not to be extended to any other word. Consequently دَعَا in this case forms دِعْوٌ; not اِدْعٌ; except in the opinion of certain Grammarians, by whom the latter has been preferred. The same observations are applicable to غَدٌ originally غَدْوٌ "Tomorrow;" since the rejection of WAO is merely arbitrary; consequently دَعَا forms دَعْوٌ in the general opinion, or دَعٌ by the rejection of WAO.

Q. Inflect عَلِمَ into the form قِسِيٌّ?

A. The word قَوْسٌ "A bow," forms its plural قُوُوسٌ; afterwards قُسُوٌّ by the transposition of the medial and final radicals; afterwards قُسِيٌّ by Rule 25th. Page 427.; and finally قِسِيٌّ by the Remarks at Page 428. So عَلِمَ forms عُلُوْمٌ; afterwards عُمُوْلٌ by the transposition of the medial and final radicals; and this (not عِمِيْلٌ) is the answer to the question, because عُمُوْلٌ presents a combination of letters, not subject to the Rules of Permutation.

Q. Inflect مُسْتَغْفِرٌ into the form of جِذْعٌ "The trunk of a tree."

A. It forms غِفْرٌ since all the serviles must be rejected.

Q. Form اِخْشَوْشَنَ النَّاسُ from اَوْلَقٌ "Madness."

A. It forms اِيْلَوْلَقَ الْاُلَاقُ; for نَاسٌ was originally اُنَاسٌ

أُنَاسٌ ; and the rejection of HUMZA, being contrary to rule, does not take place in أُلَاقٌ. The word إِءْلَوْلَقَ Measure إِفْعَوْعَلَ becomes إِيْلَوْلَقَ by Rule 7th. Page 391.

Q. ABOO ALEE directed IBNO KHALUWYH to inflect آءَةٌ originally أَوَءَةٌ "The name of a tree," into the form of مُسْطَارٌ ; and he, believing the measure to be مُفْعَالٌ, was not able to answer the question. Can you answer it for him?

A. THE verb is إِسْتَطَارَ الْفَجْرُ "The morning dawned;" and the passive participle مُسْتَطَيْرٌ Measure مُسْتَفْعَلٌ becomes مُسْتَطَارٌ; afterwards مُسْطَارٌ by the rejection of تَا followed by طَا; as in the examples noticed (Page 670) at the conclusion of the 6th. Section of this Chapter. Now أَوَءَةٌ formed on مُسْتَفْعَلٌ necessarily becomes مُسْتَاوِءٌ; afterwards مُسْتَآءٌ by Rule 14th. Page 415; and this, therefore, is the answer to the question. ABOO ALEE, however, rejects تَا, and the answer is then مُسْآءٌ.

Q. IBNO JINNEE directed IBNO KHALUWYH to inflect وَأْيٌ "A promise," into the form of كَوْكَبٌ; to give it the masculine perfect plural; and to add the pronominal termination يَاءُ الْمُتَكَلِّمِ or the letter YA of the first person singular. IBNO KHALUWYH was again puzzled, and you will please, therefore, to step in to his aid?

A. THE form كَوْكَبٌ gives وَوْأَيٌ; but YA, becoming ALIF, is rejected in utterance, to prevent the junction of two quiescents; namely itself and the NOON of TUNVEEN: and thus, therefore,

fore, we have وَوْأَىٌ. But HUMZA, having transferred its vowel point to the preceding letter, may be rejected by Rule 3d. Page 388; and in that case we have وَوِىٌ, afterwards necessarily اَوِىٌ by Rule 2d. Page. 403. And the termination of the masculine perfect plural requires the rejection of the short ALIF, and consequently forms اَوَوْنَ by Rule 10th. Page 518. But we shall see in the Syntax, that the letter NOON of the masculine plural must be rejected before nouns or pronouns in the genitive case; consequently اَوَوْنَ being followed by the pronominal termination يَاءُ الْمُتَكَلِّمِ, necessarily forms اَوَوِىَّ; afterwards اَوِىَّ which is the answer to the question, by Rule 21st. Page 423.

Q. INFLECT ضَرَبَ into the form of مُحَوٍّ?

A. THE word مُحَوٍّ is a Relative Noun derived from the active participle مُحَوٍّ; originally مُحَيِّىٌ; Measure مُفَعِّلٌ. But the last YA becomes quiescent by Rule 23d. Page 424; and is then rejected to prevent the junction of two quiescents, namely itself and the NOON of TUNVEEN. This accounts for مُحَيٍّ which forms the Relative مُحَوٍّ; as مَرْمِيٌّ forms مَرْمَوِىٌّ by Rule 2d. Page 630. None of these changes are applicable to the corresponding inflexion of the root ضَرَبَ which therefore forms مُضَرِّبِىٌّ in the general opinion; though ABOO ALEE extends the changes to this example, and therefore forms مُضَرٍّ.

Q. INFLECT each of the roots كَسَرَ and جَعَلَ into each of the

the forms اِحْرَنْجَمَ "The people crowded together;" and جَحَنْفَلٌ "Thick lipped."

A. They form جَعْنَلَلٌ ; كَسَنْرَرٌ ; اِجْعَنْلَلَ ; اِكْسَنْرَرَ ; But the letter Noon, being quiescent, ought to coalesce with the following letter by Rule 2d. Page 493; producing اِكْسَرَّرَ ; جَعَلَّلٌ ; كَسَرَّرٌ ; اِجْعَلَّلَ . The non-coalescence of Noon with the following letter is inelegant, and therefore condemns the original forms; and the coalescence of Noon is productive of obscurity, which also condemns the coalesced forms; since the measures of these appear to be اِنْعَلَّلَ not نَعَلَّلٌ ; اِنْعَنْلَلَ not نَعَنْلَلٌ . It follows, therefore, that the roots in question cannot be carried into either of the proposed measures of Inflexion.

Q. Inflect each of the roots كَرُمَ and بَاعَ into the form of اِقْشَعَرَّ "His hair stood on end."

A. The original form اِقْشَعْرَرَ will furnish اِكْرَمَمَ and اِبْيَعْيَعَ ; afterwards اِكْرَمَّ and اِبْيَعَّ in the general opinion, because there is no reason why the coalescence should not take place between the first and second homogeneous letters. Akhfush, however, forms اِكْرَمَّ ; and اِبْيَعَّ ; Measure اِقْشَعَرَّ by the coalescence of the 2d. and 3d. homogeneous letters. The condition No. 3, comprised in the Remarks at Page 416, accounts for the non-permutation of ya into Alif, in the form اِبْيَعَّ .

Q. Inflect each of the roots وَأَىٌ "To promise," and اَوِىٌ "Taking refuge," into each of the forms اِبْلَمٌّ "Thick lipped;"

lipped;" إِجْرِدٌ "The name of an herb;" إِوَزَّةٌ "A duck;" and إِطْرَخَمٌّ "The night was dark."

4. The root وَأْىٌ carried into the form أُبْلُمٌ Measure أُفْعُلٌ becomes أُوْؤُىٌ; afterwards أُوْءٍ by Rule 24th. Page 425. On إِجْرِدٌ Measure إِفْعِلٌ it becomes إِوْئِىٌ; afterwards إِيْئِىٌ by Rule 3d. Page 404; and finally إِىْءٍ by Rule 23d. Page 424. On إِوَزَّةٌ originally إِوْزَزَةٌ it becomes إِوْاَيَةٌ; afterwards إِيَّاَيَةٌ by Rule 3d. Page 404; and finally إِيَّآةٌ by Rule 10th. Page 409. On إِطْرَخَمٌّ originally إِطْرَخْمَمٌ it becomes إِوْاَيْمَى; afterwards إِيَّايَّا; 1st. because the last YA is changed into ALIF; 2d. because the two preceding YAs coalesce; and finally, because WAO is changed into YA.

5. The root أَوْىٌ formed on أُبْلُمٌ becomes أُؤْوُىٌ; afterwards أُوْوُىٌ by Rule 7th. Page 391; and finally أُوْوٍ by Rule 24th. Page 425; not أُوٍّ for the reason stated at No. 7, Page 481. On إِجْرِدٌ it becomes إِءْوِىٌ afterwards إِيْوِىٌ by Rule 7th. Page 391; and finally إِيْوٍ by Rule 23d. Page 424; not إِيٍّ because YA, being in exchange for HUMZA, is not subject to Rule 21st. Page 423. On إِوَزَّةٌ it becomes إِءْوَيَةٌ afterwards إِيْوَاةٌ (rarely إِيَّاةٌ) by the change of YA into ALIF, and of HUMZA into YA. On إِطْرَخَمٌّ it becomes إِءْوَيْمَى; afterwards إِيْوَيَّا by an obvious process.

CONCLUSION.

It would be easy to extend this section, by the multiplication of

questions similar to the preceding; but it is sufficient to have furnished a specimen of the manner in which an examination of this nature is conducted by the Arabs, and I proceed, therefore, to consider the only subject which yet remains to be treated in this Volume; already, I apprehend, longer than may accord with the patience of the most of my readers.

APPENDIX.

رَسْمُ الْخَطِّ

THE RULES OF WRITING.

The Arabic character now in use, is said to have been invented by مُرَامِرُ بْنُ مُرَّةَ of the طَائِيّ Tribe; and the general system of its orthography, as explained in the 1st. Chapter of this Volume, will be admitted by those who have mastered the subject, to merit the praise of sufficient precision. The system of writing the character, is subject to the operation of the following Rules.

RULE FIRST.

The letters و ز ر ذ د ا never unite with each other on either side: as زَادٌ "Provisions;" ذَوْدٌ "Driving away;" &c. In combination with the other letters of the Alphabet, they unite with the preceding, not with the following letter: as قَالَ "He spoke;" قَوْلٌ "Speech;" &c. The other letters unite with each other on both sides; and, with the exception of the last letter, most of them assume an imperfect form: as فَصْلٌ "Detail;" بَطَلٌ "Brave;" &c.

RULE

RULE SECOND.

The use of diacritical points is to distinguish two or more letters having the same form: as ب; ت; ث; &c. and we are therefore authorised to omit those points, wherever this distinction can be obtained without them. Thus ف ق ن ى being fully written, have no occasion for points at all; but the same letters, imperfectly written, must receive points: as فَقْرٌ "Poverty;" opposed to قَفْرٌ "A desart without herbage;" &c. The number of points need not be greater than is necessary to distinguish a given letter; and therefore some people are said to give only one point to the letter ش.

RULE THIRD.

The names of the letters, taken singly, are generally written at full length: as يَا سِيْن; طَاء هَاء; sometimes, nay always in the Kooran, contracted into يٰس Ya Seen; طٰهٰ Ta Ha; &c. So, in Logic and other Sciences, they say, كُلُّ ج ب (not كُلُّ جِيْمٍ بَاءٌ) "Every Ja is Ba; or, in other words, "Every man is an animal;" &c. since the letters ج and ب may represent the extreme terms of any proposition.

RULE FOURTH.

It is a general rule of the Language that those letters only should be written, which are pronounced when a word is uttered singly in a state of Wukf: as اِذًا Izun with Alif for اِذَنْ Izun with Noon; because it becomes اِذَا Iza in a state of Wukf: رَاَيْتُهُ pronounced رَاَيْتُهُوْ Ra-i-to-Hoo "I saw him;"

him;" but written as above, because it becomes رَاَيْتُهْ Ra-i-toh in a state of Wukf. So, also, of قَاضٍ without ya; or اَلْقَاضِىْ with ya; because the former, not the latter, becomes قَاضْ in a state of Wukf.

كِتَابَةُ الْهَمْزَة

RULES FOR WRITING THE LETTER HUMZA.

RULE FIRST.

At the beginning of a word, the letter Humza invariably assumes the form of Alif: as اَلْحَمْدُ "Praise;" اُنْصُرْ "Assist thou;" اِعْلَمْ "Know thou;" اَكْرِمْ "Favor thou;" اَحَدٌ "One;" اِبِلٌ "A camel;" &c. So, also, though the word beginning with Humza should follow a particle or any other word: as فَاعْلَمْ; فَاَكْرِمْ; بِاَحَدٍ; &c. But in this case there are some exceptions: as لِئَلَّا "In order that not;" originally لِاَنْ لَا: لَئِنْ "Verily if;" originally لَاِنْ: هٰؤُلَاءِ; compounded of هَا Ho! and اُولَاءِ Those; حِيْنَئِذٍ "In this case;" a contraction for حِيْنَ اِذْ كَانَ كَذَا "At the time when it shall be so:" or, which is the same thing, يَوْمَئِذٍ for يَوْمَ اِذْ كَانَ كَذَا: سَاعَتَئِذٍ for سَاعَةَ اِذْ كَانَ كَذَا: زَمَانَئِذٍ for زَمَانَ اِذْ كَانَ كَذَا: &c.

RULE SECOND.

The form of a quiescent medial Humza is determined by the preceding vowel point: as رَأْس "A head;" بُؤْسٌ "Difficulty or Distress;" ذِئْبٌ "A wolf;" &c. But being moveable after a quiescent letter, its form is determined by its own vowel point:

point: as يَسْأَلُ "He asks;" يَلْؤُمُ "He is base;" يُسْئِمُ "He fatigues;" تَسَاءَلَ تَسَاؤُلاً "The party questioned each other;" سَائِلٌ "A questioner;" &c. And, being moveable after a moveable letter, it assumes the form of that letter into which it would be changed by the Rules of Permutation. By Rule 5th. Page 390, it therefore assumes the form of WAO in مُؤَجِّلٌ "A delayer;" and of YA in فِئَةٌ "A tribe." So, also, by Rule 6th. Page 390, its form is determined by its own vowel point in سَأَلَ "He asked;" سَئِمَ "He was fatigued;" لَؤُمَ "He was base or avaricious;" رُؤُوسٌ the plural either of رَأْسٌ "A head;" or رَئِيسٌ "A chieftain;" &c. And by the same rule, its form is usually determined by its own vowel point in سُئِلَ "It was asked;" yet AKHFUSH, in this case, determines the form by the preceding vowel point: as سُؤِلَ; &c.

RULE THIRD.

A FINAL HUMZA quiescent or moveable, has its form determined by the preceding vowel point, when the preceding letter happens to be moveable: as قَرَأَ "He read;" يُقْرِئُ "He causes to read;" رَدُؤَ "It perished." Or لَمْ يَقْرَأْ; لَمْ يُقْرِئْ; لَمْ يَرْدُؤْ; &c. But if the preceding letter should happen to be quiescent, HUMZA is generally omitted by the ancients, though now written in its own shape: as خَبْ now خَبْءٌ "Concealed;" دِفْ now دِفْءٌ "Heat;" جُزْ now جُزْءٌ "A portion." In this case, however, we have sometimes جُزُوٌ for جُزْءٌ with the primal MUZMOON: دِفْئٌ

for دِفْءٌ with the primal Muksoor: and there are other variations of rare occurrence, and therefore not worthy of insertion. The objective case of these nouns assumes Alif: as دِفْئاً ; خَبْأً ; جُزْءاً ; &c.

RULE FOURTH.

If the Humza described in the preceding rule should be followed by a conjunctive pronoun, or other termination of any kind, it is then treated as a medial Humza; having its form determined by its own vowel point: as هٰذَا جُزْؤُكَ "This is your portion;" مَرَرْتُ بِجُزْئِكَ "I saw your portion;" رَأَيْتُ جُزْأَكَ "I passed by your portion." So, also, of هٰذَا رِدَاؤُكَ ; مَرَرْتُ بِرِدَائِكَ ; رَأَيْتُ رِدَاأَكَ ; yet, in the objective case, رِدَاكَ most commonly supercedes رِدَاأَكَ. Final Humza, following a vowel point, and followed by a pronominal or other termination, is also treated as medial Humza, and has its form determined by its own vowel point. Thus يَقْرَأُ becomes يَقْرَؤُكَ or يَقْرَؤُهُ: as يُقْرِئُ becomes يُقْرِؤُكَ or يُقْرِؤُهُ: sometimes, though rarely, يُقْرِئُكَ or يُقْرِئُهُ. Yet final Humza, followed by any given termination, as the letter Ta of the feminine gender, is generally omitted, or written in its own shape, or above the line, in words subject to the operation of Rule 2d. Page 387 of this Volume: as مَقْرُوءَةٌ or مَقْرُوءَةٌ or مَقْرُوءَةٌ "Read;" &c.

RULE FIFTH.

Humza followed by Mudda, is very commonly omitted, or written

in

in its own shape, or above the line, when the form applicable to HUMZA, happens to be that of the following MUDDA. Examples: قُرَّاؤُوْنَ or قُرَّاءُوْنَ "Readers;" very commonly قُرَّاُوْنَ; رُؤُوْسٌ or رُءُوْسٌ "Heads;" very commonly رُؤُسٌ or رُءُسٌ: مُؤُوْنَةٌ or مُءُوْنَةٌ "Provisions;" very commonly مُؤُنَةٌ: عَلِمْتُ خَطَأً "I knew a fault;" very commonly خَطَاً with one ALIF: مُسْتَهْزِؤُوْنَ "Scoffers;" very commonly مُسْتَهْزِءُوْنَ or مُسْتَهْزِءُوْنَ or مُسْتَهْزِؤُوْنَ: &c. So, if YA be the MUDDA, the insertion or omission of HUMZA is equally common: as مُسْتَهْزِئِيْنَ or مُسْتَهْزِيْنَ "Scoffers;" لَئِيْمٌ or لَيِيْمٌ "Base;" &c. But if the rejection of HUMZA be the cause of obscurity, that letter cannot be omitted in writing: as قَرَأَا "They two read;" which might be mistaken for قَرَأَ "He read;" if either ALIF should be rejected. There are other cases in which HUMZA cannot be rejected, though written in the form of the following MUDDA; such as رِئَى where it assumes the shape of the imperfect or medial YA, not of the final YA by which it is followed.

كِتَابَةُ الْاَلِف

RULES FOR WRITING THE LETTER ALIF.

RULE FIRST.

THE letter ALIF, whether permuted or unpermuted, assumes the form of YA, whenever it follows three or more letters: as اَعْطَى originally اَعْطَوَ "He bestowed;" اَغْنَى originally اَغْنَيَ "He rendered independent;" حُبْلَى "Pregnant;"

ارتضى

إِرْتَضَىٰ "He chose;" اَلْمُسْتَصْفَىٰ "Chosen;" قَبَعْثَرَىٰ "The name of a poet;" &c. But it resumes its proper form, 1st. when followed by the letter TA of the feminine gender: as مُسْتَصْفَاةٌ: &c. 2d. When followed by a pronoun in the relative or objective case: as حُبْلَاهُ; اَعْطَاهُ; اِرْتَضَاكَ; &c. 3d. When it follows the letter YA in any other than a proper name: as يَحْيَا "He lives;" opposed to يَحْيَىٰ "The proper name of a man;" &c. The words اِحْدَاهُمَا and اِحْدَاهُنَّ "One of two, or of many women," where ALIF retains the form of YA, though followed by pronouns in the relative case, are rare exceptions from this rule.

RULE SECOND.

A THIRD ALIF, being a permuted YA, assumes the form of YA: as فَتًى "A youth;" رَحًى "A millstone;" رَمَىٰ "He threw;" &c. But it acquires the form of ALIF, *first*, before the termination TA of the feminine gender: as فَتَاةٌ "A girl;" and, *secondly*, before a pronoun in the relative or objective case: as رَحَاهُ "His millstone;" رَمَاهُ "He threw him;" &c. A third ALIF, being a permuted WAO, is written in its own shape: as عَصًا "A staff;" عَصَاهُ "His staff;" دَعَا "He called;" دَعَاهُ "He called him;" &c. And so, also, when its origin happens to be unknown: as لَدًا "Play;" لَدَاهُ "His play;" &c. Yet the measure of a word being فُعَلٌ or فِعَلٌ, an original WAO changed into ALIF, assumes the form of YA according to KOOFA; and this rule seems to prevail generally:

as

as اَلْعُلَا not اَلْعُلٰى "Exaltation;" اَلرِّضَا not اَلرِّضٰى "Acquiescence;" &c.

RULE THIRD.

THERE are a few words, in which permuted ALIF has a sound approaching to that of WAO, and therefore assumes the form of that letter: as صَلٰوةٌ "Prayer;" حَيٰوةٌ "Life;" زَكٰوةٌ "Alms;" رِبٰوا "Gain;" &c. But it resumes its own form, 1st. in the dual number: as صَلَاتَانِ ; زَكَاتَانِ ; and 2d. before a conjunctive pronoun in the genitive case: as صَلَاتِيْ "My prayers;" زَكَاتِيْ "My alms;" &c. I shall only add that ALIF, under the form of YA, preserves that form in all the three cases: as رَاَيْتُ رَحًى ; مَرَرْتُ بِرَحًى ; هٰذِهٖ رَحًى ; in opposition to MAZUNEE, who writes رَحًا in all the cases; and to SEEBUWYH, who writes رَحًا in the objective case only.

مَا يُعْرَفُ بِهٖ اَصْلُ الْاَلِفِ

THE MEANS BY WHICH THE ORIGINAL FORM OF ALIF MAY BE KNOWN.

THE original form of ALIF is known, 1st. by a reference to the dual number: as عَصًا "A staff;" عَصَوَانِ : رَحًى "A millstone;" رَحَيَانِ : غَزَا "He fought in the cause of religion;" غَزَوَا : رَمٰى "He shot arrows;" رَمَيَا : &c. 2d. By the feminine plural in ALIF TA: as قَنَاةٌ "A spear;" قَنَوَاتٌ : فَتَاةٌ "A girl;" فَتَيَاتٌ : &c. 3d. By the form of the infinitive restricted to unity or species, and treated at Page 235 of this Volume: as غَزْوَةٌ "Fighting;" رَمْيَةٌ "Shooting arrows;" &c.

4th. By the junction of any moveable letter employed as a pronominal nominative to the verb: as غَزَوْتُ "I fought," where TA is the nominative; رَمَيْنَ "The women shot arrows," where NOON is the nominative; &c. 5th. By the form of the aorist: as يَغْزُوْ "He fights;" يَرْمِيْ "He shoots;" &c. 6th. By the occurrence of WAO as the primal or medial, because then the final is very rarely WAO: as وَقَىٰ "He preserved;" شَوَىٰ "He baked;" originally وَقَىَ and شَوَىَ; &c. 7th. By the admission or otherwise of the rules of IMALA; because an unknown ALIF, admitting IMALA, was originally YA: otherwise WAO: as مَتَىٰ When; أَنَّىٰ Whence; &c. It is to be observed, however, that لَدَىٰ "Near," is written with YA, though that word does not admit of IMALA; and so, also, when followed by a conjunctive pronoun in the relative case: as لَدَيْكَ "Near you;" لَدَيْهِ "Near him;" &c.

حَذْفُ الْحَرْفِ مَعَ تَلَفُّظِهِ

OF LETTERS UTTERED BUT NOT WRITTEN.

RULE FIRST.

ONE of two homogeneous letters coalescing together under the sign TUSHDEED, is rejected in writing, though not in utterance, when both occur in the same word: as فَرَّ originally فَرَرَ "He fled;" &c. So, also, if the second be the pronominal TA directly following another TA: as بِتُّ; rarely بِتْتُ; originally بَيَتْتُ "I passed the night;" &c. In opposition to

عُدْتُّ "I counted;" pronounced عُتُّ but written as above; because the two coalescing letters are not really homogeneous in this example. And also in opposition to اِ جْبَهْهُ "Strike him on the forehead;" where the second هُ is the accusative not the nominative to the verb.

RULE SECOND.

The Lam of اَلْ is generally written, notwithstanding its coalescence with the letter by which it is followed: as اَللَّحْمُ "The flesh;" اَلرَّجُلُ "The man;" &c. Yet it must be omitted in the words اَللَّذِیْ originally اَلَّذِیْ "He who;" اَللَّتِیْ "She who;" اَلَّذِیْنَ "Those who." Though it is retained in all the other inflexions of the same word: namely اَللَّذَانِ; اَللَّلَاءِ; اَللَّاتِیْ; اَللَّلَّاءُوْنَ; اَللَّتَیْنِ; اَللَّذَیْنِ; اَللَّتَانِ; اَللَّوَائِیْ; اَللَّوَاءِ; اَللَّائِیْ. The Humza of اَلْ is rejected after لَامُ الْجَرِّ or "The Preposition Lam:" as لِلْفَرَسِ "For the horse." And after لَامُ الْاِبْتِدَاءِ or "The Inceptive Lam:" as لَلْفَرَسُ "The horse;" &c. In this case, if the following word begin with Lam, the definitive اَلْ must be rejected in writing altogether: as لِلَّبَنِ "For the milk;" لِلَّذِیْ "For the person who;" &c. The word اَللّٰهُ God, is a contraction for اَلْاِلٰهُ "The God; or The True God;" for اِلَهٌ "A God," becomes اِلٰهٌ; after which, Humza is rejected; and then it receives the definitive اَلْ. So, also, the word اَلرَّحْمٰنُ "The most merciful," rejects Alif, which ought to follow Meem, but is generally written above the line.

RULE

RULE THIRD.

The word اِسْمٌ rejects Humza in one phrase only; namely, بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ "In the name of God the most merciful." Every where else it retains Humza: as بِاسْمِ اللّٰهِ "In the name of God;" بِاسْمِ رَبِّكَ "In the name of your God;" &c. The word اِبْنٌ occurring between two proper names, rejects Humza: as جَاءَنِيْ زَيْدُ بْنُ عَمْرٍو "Zyde the son of Amr came to me;" &c. Every where else it retains Humza: as رَاَيْتُ زَيْدًا ابْنَ خَالِكَ "I saw Zyde the son of your maternal uncle;" &c. Humzutool Wusl, following the interrogative Humza, must be generally rejected both in writing and utterance: as اَبْنُكَ هٰذَا "Is this your son?" originally اَاِبْنُكَ هٰذَا: &c. But the Humza of اَلْ in the same situation, may be retained or rejected with equal accuracy: اَالرَّجُلُ قَائِمٌ or اَلرَّجُلُ قَائِمٌ "Is the man standing?" &c.

RULE FOURTH.

The word هَا Ho! is often prefixed to the demonstrative nouns; in which case, it rejects Alif: as هٰذَا; هٰذِهِ; هٰذَانِ; هٰؤُلَاءِ; &c. So, also, they write هٰذَالِكَ for ذَالِكَ: هٰؤُلَائِكَ for اُولَائِكَ: omitting Alif in these and many other examples: as ثَلٰثٌ "Three;" ثَلٰثِيْنَ "Thirty;" لٰكِنْ or لٰكِنَّ "But;" هٰرُوْنُ; اِسْحٰقُ; اِسْمٰعِيْلُ; اِبْرٰهِيْمُ; all of them proper names of men; &c. But there are many proper names in which Alif, though sometimes omitted, is more commonly inserted: as مُعَاوِيَةُ; مَلِكٌ; سُلَيْمٰنُ; حَرِثٌ; عُثْمٰنُ; more commonly

commonly مُعَاوِيَةُ ; مَالِكٌ ; سُلَيْمَانُ ; حَارِثٌ ; عُثْمَانُ ; &c.

زِيَادَةُ الْحَرْفِ مَعَ عَدَمِ تَلَفُّظِهِ

OF LETTERS WRITTEN BUT NOT UTTERED.

RULE FIRST.

THE letter WAO final of the plural number, is followed, in every tense and mode of the verb, by a silent ALIF; intended, it is said, to distinguish the plural WAO from the conjunctive WAO: as نَصَرُوْا ; لَنْ يَنْصُرُوْا ; اُنْصُرُوْا ; &c. But if WAO become as it were a medial letter, by the junction of any following termination, this ALIF must be rejected: as يَنْصُرُوْنَ "They do or will assist;" يَنْصُرُوْنِيْ "They assist me;" نَصَرُوْهُ "They assisted him;" نَصَرُوْهُمْ "They assisted them;" &c. This last example is opposed to نَصَرُوْا هُمْ "They themselves assisted;" where the preservation of ALIF indicates the disjunctive character of the pronoun هُمْ; which is here referable to the agent, not to the object of the verb. Some Grammarians consider the silent ALIF as unnecessary, and therefore reject it, either in the aorist alone, or in all the tenses and modes of the verb. Others give it even to NOUNS in the masculine form of the perfect plural, when the letter NOON is thrown out by the IZAFUT: as شَارِبُوْنَ "Drinkers;" شَارِبُوْا الْمَاءِ; more commonly شَارِبُوا الْمَاءِ "Drinkers of water;" &c.

RULE SECOND.

THE letter ALIF is merely written, but not uttered, in the word

مِائَةٌ pronounced مِئَةٌ "A hundred;" and in the dual مِائَتَانِ or مِائَتَيْنِ; pronounced مِئَتَانِ or مِئَتَيْنِ. In the plural number, namely مِئَاتٌ; مِئُونَ; مِئِينَ; the letter ALIF is neither uttered nor written. The word عَمْرٌ "AMROON" "A man's name," requires to be followed by a silent WAO, to distinguish it from عُمَرُ OOMURO, which is also the name of a man. We write therefore هٰذَا عَمْرٌو "This is AMR;" مَرَرْتُ بِعَمْرٍو "I passed by AMR." But WAO is omitted, 1st. in the objective case; as رَأَيْتُ عَمْرًا "I saw AMR:" 2d. when followed by a conjunctive pronoun; as عَمْرُهُ "His AMR:" and finally, when it rhymes with any other word, because عَمْرٌ and عُمَرُ can never rhyme to the same word. The diminutive from both is عُمَيْرٌ; to which the silent WAO is never added, notwithstanding the obscurity that results from its absence. The letter WAO is also written, but not uttered, in the words أُولُو "Those;" or أُولَاءِ or أُولَائِكَ or أُولِي "Possessors;" pronounced أُلُو; أُلَاءِ or أُلَائِكَ or أُلِي.

وَصْلُ الْكَلِمَةِ مَعَ عَلَامَةِ الْفَصْلِ

THE JUNCTION OF WORDS IN WRITING.

EVERY word should be written separately, with the exceptions comprised in the following rules.

RULE FIRST.

THE negative لَا following the particle أَنْ coalesces with it, and both together become أَلَّا whenever the particle أَنْ gives نَصْبٌ or the vowel FUTHA, to the last letter of the aorist of a verb

a verb by which it is followed: as أَحْبَبْتُ أَلَّا تُفَارِقَنِي "I wished that you would not quit me;" opposed to أَحْبَبْتُ أَنْ لَا تُفَارِقَنِي: where أَنْ and لَا are written separately, because the verb retains the vowel ZUMMA. So إِنْ If, followed by لَا, becomes إِلَّا: as إِلَّا تَفْعَلُوا "If you do not act;" whereas إِنْ for إِنَّ "Verily;" does not coalesce with that particle: as قُلْتُ إِنْ لَا يَفْعَلُ "I said, verily he will not do it." The word لَا also coalesces with كَيْ: as كَيْلَا تَحْسَرُوا عَلَى مَا فَاتَكُمْ "That you may not grieve for what you have lost, or do not possess;" &c.

RULE SECOND.

THE particle مَا, being a pleonasm, coalesces in writing with certain particles and other words prefixed to it: as إِنَّمَا or إِنَّ "Verily;" أَنَّمَا or أَنَّ "That verily;" كَأَنَّمَا or كَأَنَّ "Like;" لَيْتَمَا or لَيْتَ "Would that!" لَعَلَّمَا or لَعَلَّ "Perhaps;" لٰكِنَّمَا or لٰكِنَّ "But;" رُبَّمَا or رُبَّ "Few;" أَيْنَمَا or أَيْنَ "Off;" عَمَّا or عَنْ "From;" مِمَّا or مِنْ "Where;" حَيْثُمَا or حَيْثُ "Wherever;" قَلَّمَا or قَلَّ "It is seldom;" طَالَمَا or طَالَ "It is long;" &c. The particle مَا termed مَصْدَرِيَّة because it reduces that member of the sentence in which it occurs to the sense of the infinitive, should not coalesce in writing with the word which precedes it, though the coalescence may be sometimes observed to occur: as إِنَّمَا قُمْتَ عَجَبٌ; properly إِنَّ مَا قُمْتَ عَجَبٌ; for إِنَّ قِيَامَكَ عَجَبٌ "Verily your standing is matter of surprize

to

to me;" &c. The word مَا which is a relative pronoun, coalesces with نِعْمَ and بِئْسَ: as نِعِمَّا فَعَلْتَ "That is good which you have done;" بِئْسَمَا فَعَلْتَ "That is bad which you have done;" &c. Whereas it does not generally coalesce with other words: as كُلُّ مَا عِنْدَهُ حَسَنٌ "Every thing which he has, is good;" opposed to كُلَّمَا جِئْتَنِي أَكْرَمْتُكَ "As often as you come to me I will receive you with honor;" where مَا is supposed to be a particle, not a relative pronoun. The word ذَا invariably coalesces in writing with the verb حَبَّ: as حَبَّذَا زَيْدٌ "Zyde is good;" and the word مِائَةٌ often coalesces with a preceding numeral: as ثَلْثُمِائَةٍ "Three hundred;" &c.

RULE THIRD.

The following contractions are in common use: namely, اَللّٰهُ تَعَالٰى for اَللّٰهُ تَعَالٰى "The most high God;" عم for عَلَيْهِ السَّلَامُ "On him be peace;" رَهْ for رَحِمَهُ اللّٰهُ or رَحْمَةُ اللّٰهِ عَلَيْهِ "May God have mercy upon him;" رَضْ for رَضِيَ اللّٰهُ عَنْهُ "May God be satisfied with him;" صَلْعَم for صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ "The peace and blessing of God be upon him;" مَطْ for مَطْلُوبٌ "The thing intended;" مَمْ for مَمْنُوعٌ "Inadmissible;" or sometimes for مُسَلَّمٌ "Granted;" ظَ for ظَاهِرٌ "Evident;" حَ for حِيْنَئِذٍ "In this case;" بَطْ for بَاطِلٌ "False;" لَا نُسَلِّمُ for لَا نُسَلِّمُ "We do not grant;" مُصْ for مُصَنِّفٌ "An author;" هٰذَا خِلَافُ الْمَفْرُوْضِ or هٰذَا خُلْفٌ for هُفْ "This is absurd;" or more literally "the opposite of that

which

which has already been granted;" كَكْ for كَذَا لِكَ "Like that;" آه or اَلَخْ for اِلَى آخِرِهِ "To the end of it;" &c.

CONCLUSION.

The preceding are the rules of writing prescribed in the works of the best Grammarians; but some of them appear to have become obsolete, and as I have followed the practise of modern times, this volume will furnish examples in which they have been disregarded accordingly. It only remains to observe that I have omitted no rule of Arabic Inflexion which I believe to be essential to the progress of the learner, and will continue to pursue the same plan in the next Volume, which treats of the Syntax.

END OF THE

FIRST VOLUME.

CALCUTTA:—Printed By F. DISSENT,
Under the Inspection of T. WATLEY,
AT THE HONORABLE COMPANY's PRESS.—1813.

00047997

Digitized with financial assistance from the
Government of Maharashtra
on 21 October, 2015